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TWENTY FIVE

SERMONS

BY THE

Right Reverend FATHER in GOD,

RALPH BROWNRIG,

LATE

LORD BISHOP

OF

EXETER.

Published by WILLIAM MARTYN, *M. A. Sometimes Preacher at the* ROLLS.

The Second Volume.

LONDON,

Printed by *Tho: Roycroft*, for *John Martyn*, and *James Allestry*, and are to be sold at the *Bell* in St. *Paul's* Church-yard,

M DC LXIV.



Lo here a Prelate, *in whom* Light, *&* Heate
Learning & Zeale, Meeknelse, & Courage *met,*
In Gods *cauſe,* & *y^e:* Kings, *our* Brownrige *was*
A Boanerges, *though a* Barnabas —

W: Faithorne ſculp:

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358:90

TO THE

Most Reverend Father in God,

GILBERT,

By Divine Providence,

LORD ARCHBISHOP

OF

CANTERBURY,

HIS GRACE,

Primate of all *England*, and Metropolitan,

And One of His MAJESTIES most

HONOURABLE

PRIVY COUNCIL.

May it please Your GRACE,



THIS is the Second Volume of that most Renowned Prelat's Sermons, Dr. Ralph Brownrig, *sometimes Lord Bishop of* Exeter.

The First, *I had the Happiness and Honour to present to my Dread, and Dearest Soveraign, King* Charles the Second; *Who was graciously pleased to condescend so low, as to receive it from me into His most Sacred Hands, while I was upon my knees before Him.*

This Second, *I take the boldneſs to tender to Your* Graces *Acceptation; being confident, (with an aſſurance that diſdains to hope) that as the Former from that High and Mighty Monarch, the Father of the Country, ſo this Latter from You, the Great Metropolitan, and Father of the Church, will find a moſt ready, and welcome Entertainment.*

That, I ſtyled the Sword of Goliah; *by the help whereof (through the Bleſſing of Him, who is the* Captain of our Salvation) *the Chriſtian Souldier may prove truly victorious and triumphant over that great* Goliah *of Hell, and all his accurſed Agents and Adherents.*

This, I will call the Dagger of Ehud. *For as that,* Judg. iii. let the dirt out of the belly of Eglon; *ſo will this, (if skilfully wielded, and with reſolution, and courage) that filthy Corruption (*Satanæ Excrementum*) out of the Heart, with which it naturally abounds, as the Sea with Mire and Dirt.*

To Your Grace *then, I humbly ſolicite, I may preſent, both the* Perſon, *and the* Sermons *of that good, and great* Biſhop. *His* Perſon *to Your Memory; His* Sermons *to Your Eye, and Peruſal.*

For the Perſon, *who was the Compoſer, I may not, I muſt not, paſs over in ſilence; ſomething I muſt ſay of Him: Not that thereby I can add ſo much as the leaſt dram of real worth to Him; no more, then a curious Picture can Beauty, to that Face which it repreſents: But that thereby (according to my narrow meaſure) I may ſet forth, and declare to others that which was before. Which, whilſt I ſhall endeavour to do, I beſeech Your* Grace, *that that of* Plinius Secundus *to his* Antoninus *may be remembred;* Pictores pulchram, abſolutamque faciem, raro niſi in pejus effingunt; *An exact face is very ſeldom drawn, but with great diſadvantage; much more, when a Bungler hath it in hand.* His

His Lordship was one of a sweet nature, of a lovely disposition, of a pleasing affability in his carriage, and conversation. He was endowed with a sharp wit, a quick apprehension, a strong mind, a piercing judgment, a faithful memory, and milder affections then ordinary.

By Industry, and Art, every Faculty of his Soul was furnish'd, and fill'd with those Ornaments and Qualities, of which they were naturally capable, even to a very great perfection.

He was admirable for the Profoundness, and Variety of his Knowledge; and enabled with such an universal Wisdom, as that he was thought worthy Employment, not onely in Affairs of State, *but in the Direction, and Guidance of the* House of God, which is the Church of the living God, the Pillar and Ground of the Truth.

And yet, These had been nothing (not any of them, not all of them) if there had not been the Salt *of Grace to have seasoned them, and the Life of Faith to have animated them. Without this, all those his other Accomplishments had been but as gay, and gorgeous Attire upon a leprous Body; as Jewels, and Bracelets upon a putrid, rotten Carkass. Oh his Religion, his Holiness! this was farr the fairest, and most orient Flower in the Garland of all his other Excellencies; and incomparably above all his Greatness, had he been advanced even to Desert, to the highest Pinacle of Church-Preferment, and Honour. For, what ever Prophane, and Worldly-wise men may think, without all Controversie, one Grain of Grace is infinitely more precious, and worthful, then the whole Earth, though turned into a Globe of Gold, or Center of Diamond. And yet, this* Reverend Prelat, *now in Glory, was inrich'd with a very great Proportion of it, even to Admiration.*

In short, He was a wonder to all, who had the happiness to know him, for his insight into all kinds of Learning, both

Ancient, and Modern; of Poſitive, Textual, Controverſe, Caſe-Divinity: But above all, for his being ſanctified with an Experimental Inſpection into the Particularities of that heavenly Science of Saving Souls.

Now (may it pleaſe Your Grace) theſe Sermons *being the Compoſitions of ſo Learned, ſo Religious, ſo Wiſe a* Perſon, *they cannot but be moſt worthy Your* Graces Patronage, *and the Worlds higheſt Eſteem, and Valuation.*

They are Sermons, *which deliver the Word in the Purity of it, without thoſe humane Inventions, which might adulterate it; without that ſpiritual Treaſon of wit and fancy, or of Hereſy and Contradiction, which (to uſe the Expreſſion of a Learned Biſhop) is wont to ſtamp the private Image and Superſcription of a man upon Gods own Coyn, and to torture the Scripture to confeſs that which was never in it.*

Sermons, *that carry Authority with them; and ſo, able (by the Power of the moſt High) to humble the Imaginations, to non-plus fleſhly Reaſonings, and to ſubdue all things to the Obedience of* Chriſt: *God having ſtampt upon his Lordſhip more then ordinary Characters of* Divinity; *and (as it were) more gliſtring ſparkles and degrees of Majeſty, then upon many others; that ſo with greater power he might publiſh the Secrets of Heaven, and with more unreſiſtableneſs and glory execute that higheſt Office of the Lords Embaſſadour.*

Sermons, *fraught with ſpiritual Prudence, with Chriſtian, Religious Wiſdom; (and ſuch the World never had more need of.) How exactly are they accommodated to every mans temper? How wiſely are the Lightnings of the* Goſpel, *mingled with the Thunderings of the Law? Uſes of Comfort, with thoſe of Confuſion? Cordials of Compaſſion, with Corroſives of Terrour? So that the Weak cannot be offended, nor the Mighty exaſperated, nor the Beginners diſcouraged, nor thoſe who are without*

out affrighted from coming in, and entring upon, the Path *that is called* Holy. *Which wiſdom, his Lordſhip neither received from fleſh and blood, nor yet learned of men; but had it inſpired from above,* From the Father of Lights.

All which, I cannot but apprehend as very great Encouragements of me to this Dedication; and as ſufficient Grounds to build my Confidence upon, that theſe Sermons *will find Acceptance with Your* Grace; *though (like precious Jewels from a Paralytick) they are tendred by a weak, and trembling hand.*

The good will of Him, who dwelt in the Buſh, *make Your* Aarons *Rod to bud, nay to flouriſh more and more, to the Glory of his great Name, to the Advancement of the bleſſed Truth, to the Maintenance of the Honour of the Prieſthood, to the furtherance of Your own everlaſting Salvation. This is the earneſt Prayer of him, who is,*

SIR,

Your GRACES

Moſt humbly

Devoted Servant,

WILL. MARTYN.

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Archiep. Cant. à Sac. Dom.

Ex Æd. Lambeth.
Octob 29. 1663.

TWO

SERMONS

PREACHED

ON

CHRIST-MAS DAY.

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ON

CHRIST-MAS DAY.

ON CHRIST-MAS DAY.

The First Sermon.

1 TIM. iii. 16.

And without controverſie, Great is the myſterie of Godlineſs; God was manifeſt in the fleſh. —

THE paſſage of *Scripture* we are now in, is a ſerious Exhortation of S. *Paul* to *Timothy*, for the worthy diſcharge of his Office, and Miniſtry. It is enforced by a double Argument:

1. *A dignitate Eccleſiæ*, from the nature and dignity of the *Church*; the government of which was committed to him; he is ſet over *the houſe of the living God*; that's no ſmall dignity. If to be a door-keeper in the courts of God, be ſo honourable in King *David*'s eſteem, *Pſal.* lxxxiv. how great an honour is it to have the Key of *David* laid on his ſhoulder, to have the command and government of that glorious Family?

2. *Ab excellentia Doctrinæ*, from the excellency of that heavenly Doctrine with which he is entruſted. What's the priviledge of an *Evangeliſt?* What's the honour of *Timothy*'s adminiſtration? Much every way; but chiefly, That unto him are committed the Oracles of God.

Serm. 1.

From these two heads, S. *Paul* magnifies the weight and dignity of this sacred Calling. What honour like this, to be the High Steward, and Governour of *God's house*, and family? What more august and magnificent Title, then to be the disposer and dispenser of the sacred mysteries of his blessed Truth? Let all the encomiums, and titles of honour be laid together, which all the Philosophers in the world have heaped upon their profession, and doctrine, they are all empty, and jejune, and beggarly, in respect of this glorious description of the *Church*, and *faith* of *Christians*.

The Text represents to us the great dignity of our Christian Faith. 'Tis no subordinate, common, inferiour *Truth*, that our faith believes, and professes; no, it soars high, mounts above the clouds, transcends the largest compass of all created *truth*; enters into the *Sanctum Sanctorum*, approaches to the *Oracle*, and seat of highest Wisdome, and is conversant with the secret and hidden, and eternal thoughts of God; hath access to the treasures of heaven, searches and discovers even the deep things of God.

In it observe these two things;

1. Here is a glorious Description of it; *Without controversie, great is the mystery of godliness.*

2. Here is a summary Comprehension of it, Θεὸς ἐν σαρκὶ, *God manifested in the flesh.* That's the main Principle, the chief Oracle of our Belief; the first stone in the foundation of the *Church*, the main basis that supports the *pillar of truth*, *Christ*, God-incarnate; that grand Truth which at this time the *Church* most solemnly professes, and adores, Θεοφανία, *God manifested in the flesh.*

First, see this glorious Description of our Christian faith; *Without controversie, great is the mysterie of godliness.* A magnificent preface and introduction ushering in this sacred *truth*; requiring not onely the assent, but the obedience, nay, the devotion and adoration of our faith. When he brings his First-begotten into the world, he proclaims before him, *Let all the Angels of God worship him, Let every knee bow down before him, Let every tongue confess to him.* S. *Paul* cannot mention *Christ*, or the mysterie of the *Gospel*, but he breaks forth into all possible expressions of words and matter, into all terms of wonderment, and admiration. Indeed, all God's works are wonderful, not to be spoken of but with much affection. As *David* meditating on the works of Creation, *Psal.* cxxxix. 17. *How precious are thy thoughts unto me, O God, how great is the summe of them!* True; but the work of *Redemption*, this Master-piece of God's Power and Wisdome in his *Son's* Incarnation, the

Scripture

A *Scripture* puts upon it all Titles, and Attributes of Honour and Excellency:

1. 'Tis *Verbum Veritatis*, *Col.* i. 5. *the word of Truth.*
2. 'Tis *Verbum Regni*, *Matth.* xiii. 19. *the word of the Kingdome.*
3. 'Tis *the Oracle of God*, 1 *Pet.* iv. 11.
4. 'Tis *the Counsel of God*, *Act.* xx. 27.
5. 'Tis *a faithful saying, worthy of all acceptation*, 1 *Tim.* i. 15.

And,

6. Here, as full as all, comprehending all of them, *Without*
B *all controversie, The great mysterie of godliness.*

In it, four steps and ascents of dignity:

1. The nature of it; 'tis *a mysterie.*
2. The just quantity and proportion; 'tis *a great Mysterie.*
3. The divine quality and condition of it; 'tis *a mysterie of godliness.*
4. The undoubted, and infallible certainty of it; 'tis *without controversie.*

And out of all these put together, arises a short, but yet full compleat definition of all *Divinity*; a compendious Epitome of
C all Religion. What is that profession which we *Christians* take upon us? What's the summe of all those lively Oracles, that we are, or should be conversant in? Here is a lively representation of it. Our Religion, our Faith, our Divinity, what is it? 'Tis the unquestionable *great mysterie of godliness.* A few words, yet the full Title, and Epitome of the *Scripture*, the summe and upshot of all sacred *Truth.* What's the use and end of Scripture? *To make us wise to salvation*, 2 *Tim.* iii. To acquaint us with the *mysterie of godliness.* 'Tis the grand text of all Sermons; 'tis the argument, and theme of all Theological discourses; 'tis the
D marrow, and kernel of all discourses; 'tis the drift and center of all the meditations of *Saints*, and *Angels.*

I. For the nature of it; 'tis *Mysterium.* 'Tis the title of the Gospel, *Mark* iv. 11. *Unto you it is given to know the mysterie of the Kingdome of God*; that's the Gospel. 1 *Cor.* ii. 7. *We speak the wisdom of God in a mysterie*; *a mysterie which was kept secret since the world began*, *Rom.* xvi. 25.

Now to understand the nature of it; A *mysterie* is *Sacrum Secretum, occultam habens intelligentiam*; An holy Secret, the understanding and knowledge of which, is close and conceal'd.
E And then is Θεὸς ἐν σαρκὶ, the summe of Christianity, a mysterie; It carries with it these conditions,

1. Is it a *mysterie?* then it is in it self full of secrecy, and obscurity, naturally unknown, vayl'd up in great reservedness. It is called an hidden mysterie; *a mysterie hid from ages and generations*, *Col.* i. 26. A *mysterie*, 1. Hidden

Serm. I.

1. Hidden in God, *Epheſ.* iii. 9. lock'd up in the cloſet of his breaſt, in his ſecret purpoſe and counſel. A
2. Hidden in Chriſt, *Coloſ.* ii. 3. *In him are hid all the treaſures of wiſdome.*
3. Hidden in the Scripture, that's vayl'd up with many *myſteries*; a book in it ſelf ſeal'd up with ſeven ſeals; no man or Angel is able fully to open it, *Revel.* iii. 18.
4. Hidden in thoſe types, and ſhadows, and ceremonies of the Law.
5. Nay, even the Goſpel, though that brings this *myſterie* to ſome light, yet it is but imperfectly diſcovered, ſtill B a great part is hidden; there is no clear diſcovery. We know but in part; Faith ſees not clearly; *Adhuc manifeſtat ſe nobis ſicut vult, non ſicut eſt.* Bern. *Adhuc Joſephus loquitur per Interpretem.* He doth not yet fully diſcloſe himſelf to us. In heaven, *adipe frumenti ſaginantur, & nudo ſatiantur grano.* We muſt be content *Sacramenti cortice, carnis furfure:* Preachings and Sacraments, they are but the huſk and the bark, the bran and the chaff, not the clean Corn, winnowed and cleanſed; Still it is hidden. C

2. 'Tis *myſterium*; therefore the knowledge of it is a matter of Revelation, not to be known by the light or benefit of nature, but it is of ſupernatural diſcovery. The eye of nature cannot ſee it, nor the ear of nature hear it, nor did it ever enter into the heart of a natural man; *but God hath reveal'd it to us by his Spirit*, 1 *Cor.* ii. 9, 10. All other knowledge hath ſome prints and foot-ſteps in nature, but this is a meer novelty to nature. *Animæ creationem, intelligunt & Dæmones; Animæ redemptionem, ignorant & Angeli.* Herein it exceeds the perfection of the Law; that's written in our hearts by nature; the light of reaſon D diſcovers the truth of the Law; but the Goſpel is not inbred in us, it muſt be reveal'd, and diſcover'd by God himſelf. *Non poteſt doceri niſi à donante, nec addiſci niſi à ſuſcipiente:* We cannot ſee the Sun, but by the light of the Sun; nor know *Chriſt*, till himſelf diſcover himſelf. S. *Paul* prayes that they may have the Spirit of Revelation.

3. 'Tis in it ſelf a *myſterie*, therefore the diſcovery of it is a matter of diſpenſation; an arbitrary, voluntary diſcovery to whom God pleaſes, and as much as he pleaſes. This *Chriſt* acknowledgeth, *Matth.* xi. 25, 26. *Thou haſt hid theſe things from the wiſe, and prudent, and haſt revealed them unto babes: Even ſo Father, for ſo it ſeemed good in thy ſight.* This will anſwer all queſtions: And that of his to *Chriſt*, *Joh.* xiv. 22. *Lord, how is it that thou wilt manifeſt thy ſelf to us, and not to the world?* For E natural

A natural knowledge, He enlightens *every man that comes into the world*, *Joh.* i. 9. But this knowledge he diſpenſeth at pleaſure, leſs to the *Jews*, more to the *Chriſtians*. To the Prophets, it was the light of a Candle; to the Apoſtles, the light of the Day-Star: Hereafter we ſhall ſee the Sun in his ſhining beauty.

4. 'Tis a *myſterie*; therefore the Revelation of it, is a ſpecial favour. To communicate his ſecret thoughts, the myſteries of his Will, 'tis a fruit of greateſt love. *You are my friends*, ſaith Chriſt, *for I tell you all things*. S. *John* learnt it in the boſom of *Chriſt*; and he was the beloved Diſciple; he lay in the
B boſom, the ſeat of Affection, and of Secrets too. One dram of this Knowledge is better then the knowledge of all the ſecrets of nature.

Which, if it be a *Myſterie*, then,

1. *Reverenter adeundum*; we muſt not approach to the looking into theſe Myſteries, but with much fear and reverence. The Heathens exacted all reverence to their falſe, counterfeit *myſteries*. They commanded all prophane men to ſtand off, not to come neer their ſacred *myſteries*. Careleſneſs, and profanation, 'tis the greateſt oppoſite to the *myſteries* of Religion. How
C hath God exacted holineſs, and reverence, in all that draw neer to be partakers of his ſacred *myſteries? Put off thy ſhoos, it is holy ground.* When God came down on the Mount, they were all to waſh and cleanſe themſelves; 'twas death to come irreverently. *Nadab* and *Abihu* were deſtroyed by fire for an unhallowed approach. *Levit.* x. *The Lord will be ſanctified in them that come nigh him, verſ.* 3. The men of *Bethſhemeſh*, for an irreverent approach to the Ark (the Type of our *myſteries*) were ſlain, even many thouſands of them. Of the two, Superſtition leſs offends God, then Profanation. 'Twas the great Charge God laid
D upon the *Jews*, and for which he threatned to remove his Worſhip from them to the *Gentiles*, becauſe they prophaned his Worſhip, *polluted the Table of the Lord, and made the meat of it contemptible*, *Mal.* i. 12. All the appurtenances belonging to this *myſterie*, are to be reverenced; the Place, the Time, every Utenſil. Is it a *myſterie?* then,

2. *Caſtè, & ſobriè tractandum*; we muſt handle this *myſterie* chaſtly, and ſoberly. The *myſteries* of Religion are not ſleightly, or vainly, or ſportingly to be handled; but heedfully, ſoberly, with all awful attention.

E 1. The Miniſter, who ſpeaks of them, how holily muſt he handle them? 1 *Pet.* iv. 11. *Let him ſpeak as the Oracles of God.* It was the charge of the Prieſts in the Old Law, *Be ye clean that bear the Veſſels of the Lord*, *Eſai.* lii. 11. All thoſe legal Pollutions that cauſed an irregularity in the Prieſts, made them uncapable of

Serm. I.

of miniſtring; and they are all enforcements of that purity, and ſobriety, that are required in the Servitours, and Diſpenſors of theſe ſacred *myſteries*. This made *Moſes* refuſe; *Send, I pray thee, by the hand of him whom thou wilt ſend*, *Exod.* iv. 13. And *Eſay* to cry out, *I am a man of unclean lips*, *Eſai.* vi. 5. And S. *Paul* to cry out, *Who is ſufficient for theſe things?* 2 *Cor.* ii. 16. A

2. It urges ſoberneſs in the Partakers, who are admitted to the *fellowſhip of this Myſterie*. As all irreverence, ſo all vain curioſity is forbidden: We muſt φρονεῖν εἰς τὸ σωφρονεῖν; in theſe *myſteries*, we muſt be wiſe to Sobriety, *Rom.* xii. 3. Gravity and Sobriety, they are the Handmayds of Piety, the Uſhers that always attend Religion. The applying of any matter in Religion to an inferiour uſe, 'tis to debaſe it. The holy Ointment was not to be appliable to common uſe; no Confection to be made like unto it. Is it a *myſterie?* then, B

3. *Fide percipiendum*; Religion, and our Chriſtian Doctrine, it is a *myſterie*; therefore to be apprehended by Faith, not to be fathomed by Reaſon. Reaſon will judge that to be a foolery, which Faith reverences and adores as a *myſterie*. 'Tis called *The myſterie of Faith*, 1 *Tim.* iii. 9. not the *myſterie* of Reaſon, or Underſtanding. And they who are initiated into theſe *myſteries*, they are called Believers, not men of Reaſon and Underſtanding. We are called *Credentes*, not *Rationales*, ſaith S. *Aug.* 'Tis not *Intelligendi vivacitas*, but *Credendi ſimplicitas*, that muſt converſe in theſe *myſteries*. Reaſon laughs at that in *Sarah*, which Faith in *Abraham* embraces and rejoyces in. Faith looks for a Revelation, that God ſaith it is ſo; ſearches not after Demonſtration, or Reaſon, why it ſhould be ſo. *Sufficit pro univerſis rationibus, autor Deus.* The *myſteries* of Religion check and ſilence Reaſon, as the Angel did *Zacharias*, for asking, *Whereby ſhall I know this?* he would have Reaſon. What ſaith the Angel? *Luk.* i. 20. *Behold, thou ſhalt be dumb*: he ſtops his mouth. Reaſon, deduced from the principles of Faith, and ſubordinate to the doctrine of Faith, 'tis lawful; but when it oppoſes Faith, then it is unlawful. *Hagar*, when ſhe obeys *Sarah*, may be entertain'd as a ſervant, but if ſhe wax malepert againſt *Sarah*, *Caſt out the Bondwoman:* Abandon Reaſon, if it contradicts Faith. C D

It is one excellency of Faith, 'tis *quietativa Intellectûs*, it quiets and ſatisfies all enquiries, with this anſwer, It is a *myſterie*. Reaſon, that queſtions, How can three Perſons be one God-head? Faith quiets Reaſon; My ſoul, keep thou ſilence unto God; believe and adore it; it is a *myſterie*. Reaſon queſtions, How can God be made man? the Divinity and Humanity joyn'd in one Perſon? Faith hears an Oracle of Scripture, I muſt not enquire, it is a *myſterie*. Reaſon murmurs, How can a man be born again, and E

A and regenerate, and dye anew, and live anew? How can water waſh away ſin? Faith anſwers, The work is Spiritual, beyond Reaſon; it is a *myſterie.* Reaſon, that cavils, How can *Chriſt* give us his Fleſh to eat, and his Bloud to drink? How can a piece of Bread, and a taſt of Wine convey Grace, ſeal up Salvation? How can our ſouls be nouriſhed? how united to *Chriſt* ſitting in heaven? Faith anſwers all, 'Tis a *myſterie. Magis ſentio, quam intelligo: Tota ratio operis, eſt potentia operantis.*

No, in theſe ſupernatural Truths, *Sapientia hominis*, it is *Officina erroris*; exclude Reaſoning, make uſe of Believing. *Habet palatum Fides, cui ſapit mel Dei. Aug.* 'Tis the taſt of Faith B that can reliſh this hidden Manna. Faith, ſaith *Pariſienſis*,

1. It is *Religio Intellectus*; the Religion of our Intellectual part.
2. It is *Adoratio Intellectus*; the Adoration of the Underſtanding: *Credendo, incurvamus Intellectum ad adorandum Deum.*
3. It is *Fortitudo Intellectus*; 'tis the Strength of the Underſtanding. *Sicut moleſtias perferre*, 'tis *Fortitudo Voluntatis*; *ſic improbabilia credere*, 'tis *Fortitudo Intellectus.*

We have ſeen the Nature of it; 'tis a *Myſterie*:

C Now follows,

II. The quantity and juſt proportion of this *myſterie*; it is no petty and inferiour *Truth*, but a *myſterie* of the firſt magnitude, *A great Myſterie.* The Scripture advances it with all ſuperlative terms, magnifies the *greatneſs* of it. *Phil.* iii. 8. S. *Paul* calls it an *Excellent Knowledge*; *I count all things but loſs for the Excellency of the Knowledge of Jeſus Chriſt. Rom.* xi. 33. it is called a *Rich Knowledge. Solomon* ſaith, it furniſhes a man *with all precious and pleaſant Riches, Prov.* xxiv. 4. It enriches him that hath it. D It furniſhes and enriches the nobleſt part of man, his Soul; the higheſt faculty of that, his Spirit and Underſtanding. Our Saviour accounts the ſeeking of this Knowledge, the ſeeking of *precious Pearls. Mat.* xiii. 45. *The kingdom of heaven is like unto a Merchant-man, ſeeking goodly Pearls.* This, of all other, is *a Pearl of great price.* They who are converſant in this *myſterie*, they deal with the choyſeſt Commodities, with the richeſt Pearls. The finding of this Knowledge, is the finding of a hidden Treaſure, *verſ.* 44. It makes him for ever, that is ſo happy as to meet with it. All other knowledge is but poverty to this *Treaſure*; all other E jewels but pebbles to this *Pearl.*

See how the Scripture extends and enlarges the greatneſs of this *myſterie.* S. *Paul* aſcribes to it all the dimenſions of Magnitude, *Epheſ.* iii. 18. *That ye may be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth of*

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this myſterie. And *Job* thus magnifies the exceeding and incomprehenſible largeneſs of this Knowledge; *Chap.* xi. 8, 9. *It is as high as heaven, —— deeper then hell, —— longer then the earth, —— broader then the ſea.* It exceeds the ſcantling of all created Perfections. The greatneſs of all other creatures may be fathomed; the height of heaven, the depth of hell, the length of the earth, the breadth of the ſea, all limited, and bounded, and the underſtanding of man may reach them. As *David* ſpeaks, *I ſee an end of all other perfections, but thy Word is exceeding large.* A

1. This *myſterie* of God-Incarnate, 'tis a great *myſterie*, becauſe 'tis *multiplex Myſterium*, a comprehenſive *Truth*, including in it manifold *myſteries*. 'Tis a *myſterie* pregnant; to the making up of which, many deep *myſteries* concur. *God manifeſted in the Fleſh.* B

1. Here is the *myſterie* of *Chriſt*'s two Natures; his Divinity, and his Humanity: A glorious *myſterie*! *Chriſt*, true and perfect God, and true and perfect man too; the glory of the Deity, and the infirmity of his Manhood, both concurring in him.

2. Here is the *myſterie* of the Union, and conjoyning both theſe in one. A ſtrange conjunction! The circumference of his infinite Deity, joyned to the loweſt center of Humanity; Eternity made ſubject to Time; Infinity comprehended in a poor finite creature; Omnipotency joyned with infirmity: This is ſo great a *myſterie*, that it made the *Jews* to imagine a double *Meſſiah*: One, a weak, frail, mortal man, lyable to ſufferings; the other, an Eternal, Omnipotent, Immortal God. They could not reconcile the ſeveral predictions of his glorious Divinity, and his infirm Humanity, as this *myſterie* teaches us. C

3. Here is the *myſtery* of his Perſon; that both theſe Natures ſhould be ſo ſtrangely and admirably united into one Perſon; that God and Man ſhould be perſonally one *Chriſt*; D

1. Not by a concord of wills;
2. Or by a transfuſion of properties;
3. Or by aſſiſtance of grace: but,
4. By an inward union and conjunction in Perſon: It is a *myſterie* that Divines have laboured to expreſs by any poſſible ſimilitudes, and could not do it.

2. 'Tis *Magnum Myſterium.* This of *Chriſt*'s Incarnation, 'tis the grand *Myſterie*, becauſe all other *myſteries* are ſubordinate and ſerviceable to this: all ſacred truths point at this *Truth*; all, like lines, meet in this center. 'Tis the end and drift of all the ſacred Propheſies. *To him, give all the Prophets witneſs, Acts* x. 43. It was the ſumme, and ſcope of all their Predictions, *All the Prophets from* Samuel, *and thoſe that follow after, as many as have* E

A *have ſpoken, have foretold his Coming, Acts* iii. 24. Of this Salvation, all the Prophets have enquired, and ſearched diligently. He is *Abraham*'s promiſed Seed; *Moſes* his great Prophet; *Samuel*'s anointed King; *Jacob*'s Shilo; *Eſay*'s Immanuel; *Jeremy*'s Man compaſſed by a Woman; *Ezekiel*'s Shepherd; *Daniel*'s Holy One; *Zachary*'s Branch; *Solomon*'s Lilly; *David*'s Lord; *Malachy*'s Angel: All that propheſied, looked at him. He is the end, and body, and ſubſtance of all their Rites and Ceremonies. He was *Abel*'s Sacrifice; *Abraham*'s Firſt-fruits; *Iſaac*'s Ram; *Jacob*'s Ladder; *Moſes* his Paſſover; *Aaron*'s Rod; the Iſraelites Rock;
B the Patriarchs Manna; *David*'s Tabernacle; *Solomon*'s Temple; all types and repreſentations of his Incarnation. All their Kings were figures of this great King; all their Deliverers and Judges, types of this great Saviour; all their Prieſts were Uſhers to bring in this *High-Prieſt of our profeſſion*. All the *myſteries* in Scripture were ſerviceable to this *myſtery*.

3. 'Tis *Magnum Myſterium*; 'tis a *great myſterie*, far exceeding all *myſteries* in the world. All ſecrets of nature are but elements and rudiments to this Oracle. The learnedſt men that can ſearch into all natural knowledge, ſtand gazing at this, and
C cry out, How can this thing be? All *myſteries* of States they are but meer follies and dotages to this Wiſdom. The vanquiſhing of Satan, What victory like this? The birth of God, What Prince's nativity ſo honourable? The laws of the Church, the heavenly Oracles, What laws ſo righteous? The priviledges of the Goſpel, What Prerogatives, Charters, Liberties, ſo ample? Other Kings (ſaith S. *Chryſoſtom*) they govern the bodies, this King reigns in the ſouls of men. Other Kings fight with bodily weapons, this King with ſpiritual. Other Kings fight againſt Barbarians, *Chriſt* againſt Devils. All ſubtilties of Art, but meer daubings and botcheries to this *great myſterie*. That Art can
D tame Lyons, lead about Tygers, How do we wonder at this? This *Myſterie* here can change and alter brutiſh, ſavage, barbarous men, reduce them to all ſobriety, and moderation. *Chriſts* Incarnation *ſhall make the Wolf dwell with the Lamb, and the Leopard lye down with the Kid, and the Calf, and the young Lyon, and the Fatling together, and a little Child ſhall lead them*, &c. *Eſay* xi. 6. That Art is curious that can drive away diſeaſes, lengthen and ſtrengthen life: How far exceeding is this *myſterie*, that can cure ſoul-ſickneſs? not onely cure ſickneſs, but recover from death, regenerate and renew a man old, and withered, nay,
E dead, and give life to him? Other Arts can alter nature, but this doth change it. That may poliſh braſs, but not turn it into a purer metal. *Evangelium ferreum vas, reddidit aureum.*

4. 'Tis *Magnum Myſterium*, a *great myſterie*; becauſe 'tis a *myſterie*

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ſterie even to all men of the largeſt capacity, the moſt clear underſtanding. In other *truths*, that may be a *myſterie* to one man, which is but an eaſie, ordinary truth to the mind of another. As in Nature, ſome things ſeem very myſterious and obſcure to a vulgar underſtanding, which a learned judicious man can preſently comprehend. As the Eclipſe of the Sun, an unlearned man wonders at it as a great ſecret of nature, but a Scholar counts the knowledge of it eaſie, and obvious. So in works of Art, *Aliter judicat peritus Artifex, aliter imperitus inſpector.* An unskilful man will account that a curious piece of work, which an expert Artificer will judge but ordinary. But this Oracle, and *myſterie* with which we have to do, it poſeth the greateſt wits, far exceeds the largeſt underſtanding. *Solomon*, who knew the ſecrets of nature, his large head was too narrow for it. He confeſſes, I have not *the underſtanding of a man*; I have not learned this wiſdom. It is *hid even from the wiſe and prudent*, *Matt.* xi. *Where is the wiſe? Where is the Scribe? Where is the diſputer of the world?* 1 *Cor.* i. 20. All their wiſdom falls ſhort of this. It fares with the greateſt Underſtanding, as it doth with the bodily eye: The ſharpeſt eye-ſight that can behold all earthly things clearly, yet if it look up to the body of the Sun, it dazles, and trembles, and cannot behold it. The leaſt appearance of this *myſterie*, it overwhelmed and ſurcharged the moſt enlightned underſtanding. When *Chriſt* appeared to *Abraham* (which was but *præludium Incarnationis*) he falls on his face, and trembles. When *Moſes* had but a glimpſe of this glory, *I tremble exceedingly*, ſaith he. When *Elijah* ſaw but the back-parts of *Chriſt*, he hid his face, he durſt not look on. When *Daniel* approaches near it, it layes him for dead: It caſts *Paul* into a rapture; *Peter* into a trance; *John* lay as a dead man. *Excellens objectum, deſtruit ſenſum. This knowledge, it is too high, I cannot attain to it.* All humane underſtandings tremble, adore, are aſtoniſh'd at it.

5. 'Tis *Magnum Myſterium*, a *great myſterie*, not onely to humane, but even to the higheſt Angelical underſtanding: 'tis a great, deep *myſterie* even unto the Angels. Thoſe Stars of the morning (as *Job* calls them) are overwhelmed with the ſplendor of this Sun. 'Tis a *myſterie* to them.

This great Work, it was conceal'd from them; it lay hid in the womb of Eternity, and they ſtill wonder and admire at the greatneſs of it. See this in two places; one is, *Epheſ.* iii. 10. *Unto Principalities and Powers in heavenly places, is made known, by the Church, the manifold wiſdom of God.* Not onely ſome inferior Angels (as *Lombard* conceits) were ignorant of it, but the moſt illuminated Angels; it was a *myſterie* to them; and by the Church

A Church they learn it (as ſome conceive) that they ſee and behold in the Church, and wonder at the ſecrets of the Goſpel, which are there unfolded. At the preaching of the Goſpel, the Angels flock to ſee the fulfilling of thoſe *myſteries* repreſented in the Tabernacle, all the curtains being adorned with Cherubs. Another place is, 1 *Pet.* i. 12. *Which things the Angels deſire to look into.* They do παρακύπτειν, ſtoop down, and pry, and deſire to look into theſe glorious *Myſteries.* This was prefigured in the two Cherubs on the Mercy-Seat, looking back upon the Ark and Mercy-Seat; and they ſtill deſire it. They cannot fully B comprehend, and 'tis a raviſhing ſight to them. Strange! How dull are we? Preach we of *Chriſt* made Man, 'tis milk for babes; rudiments for children; whereas Angels count it hidden Manna.

That's the ſecond, it is *Magnum Myſterium*, a *great myſterie.* Now follows,

III. The quality and condition of this *myſterie*; 'tis *a myſterie of godlineſs.* A ſhort, but yet full comprehenſion of Chriſtian Religion. 'Tis the Art and *myſterie of Godlineſs.* And this truth branches it ſelf into two particulars:

C 1. Piety, and Godlineſs; it is a *myſterie.*

2. The piety of Religion, and the *myſterie* of Religion muſt be joyned together. We muſt poſſeſs our ſelves not onely with the *myſterie* of Religion, but alſo with the piety.

1. Piety, it is a *myſterie*; and therefore,

1. The art of Godlineſs, the skill to live holily, it is an high, hidden, ſupernatural thing; a skill far beyond the reach and poſſibility of nature. 'Tis no endowment of nature; it is hidden and conceal'd to natural knowledge. By nature, we are utterly void of this gracious endowment. *Pharaoh*'s ſpeech is D the voyce of nature, *Exod.* v. 2. *Who is the Lord, that I ſhould obey him? I know not the Lord.* Thus S. *Paul* deſcribes our natural condition; *We are alienated from the life of God*, Eph. iv. 18. *without Chriſt, being aliens from the Commonwealth of Iſrael, and ſtrangers from the Covenant of promiſe, having no hope, and without God in the world*, Epheſ. ii. 12. This *David* deſcribes, *Pſal.* xiv. 2, 3, 4. *The Lord looked down from heaven upon the children of men, to ſee if there were any that did underſtand, and ſeek God; They are all gone aſide, they are altogether become filthy — and call not upon the Lord.* We naturally know, There is a God; there E is no man born an Atheiſt; we have ſome ſenſe of a Deity; but we are all born prophane, and irreligious, without any ſenſe of piety; utterly ignorant how to worſhip and ſerve him in true holineſs. That knowledge of God, which by nature we have, it always breaks out into one of theſe two Extremes; either,

1. Into

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1. Into prophanation, and ſo we never worſhip him; or, A
2. Into ſuperſtition, and ſo we miſplace his worſhip in things abominable to him. When we know God, we worſhip him not as God. *Rom.* i. His worſhip depends upon his own will and revelation. *We know not with what we muſt ſerve the Lord, till we come thither*, *Exod.* x. 26. 2 *Kings* xvii. 26. *They know not the manner of the God of this land.* Holineſs, it is no invention of nature, but a revelation of grace. Nature may lead us to civility, train us up to morality; but ſpiritual piety, and godlineſs, is beyond the reach of nature: This *wiſdom is from above*, *Jam.* iii. 17. Haſt thou nothing but what thou broughteſt with thee into the world? thou art utterly deſtitute of the life of godlineſs. Piety, it is a *myſterie*, it is a Secret to nature. B

It gives us a reaſon why godlineſs is ſo ſcarce, ſo few are acquainted with it. That, that is natural, is uſual and common; but this is ſupernatural, beyond the reach of nature. It is more admirable that any are holy, then that all are not. Moſt men live ſhort of the light of nature; wonder not that ſo few are advanced beyond nature to the ſtate of grace.

Piety is a *myſterie*; therefore, C

2. To natural men, it is, and ſeems to be, a reaſonleſs, uncouth, unlikely thing, a meer paradox. Tell a vulgar, unlearned man, of the *myſteries* of any Art, or Science, he thinks you ſpeak nonſenſe; he can ſee nothing in them, they ſeem unreaſonable. As many *myſteries* as you acquaint him with, ſo many abſurdities; he laughs at them. 'Tis ſo with all the *myſteries of godlineſs.* Propound them to a carnal man, he will laugh at them; perſwade him to them, he rejects them; enforce them upon him, he repels them. 'Tis that which S. *Paul* obſerves, *Our Goſpel is hid to them that periſh*, 2 *Cor.* iv. 3. A natural man judges theſe ſpiritual truths ſtark fooliſhneſs, 1 *Cor.* ii. 14. Therefore the *myſteries* of the Goſpel are called *the fooliſhneſs of God*, 1 *Cor.* i. 25. God hath wrapt them all up in the vail of ſuch myſtical obſcurity, that, at firſt ſight, they appear odd, and unlikely to a carnal man. As the Ark, though it were within all of pure gold, yet the coverings were plain, and coorſe; of hair, and goats-skins, no outward beauty to be ſeen. Thus *Chriſt*, the great *myſterie*, is God vail'd up in weak fleſh; *How can this man ſave us?* The meanneſs of his outſide ſcandalized the Jews; *Is not this the Carpenter?* —— *They were offended at him*, *Mark* vi. 3. And *Chriſt* knew it, how eaſily men would ſtumble at the unlikelineſs of this *myſterie*, that he pronounceth him bleſſed *that ſhall not be offended in him*, *Matth.* xi. 6. *Eſay* liii. This is the reaſon the Prophet gives, why ſo few believe in *Chriſt*, verſ. 1. D E

Who

A *Who hath believed our report? He is as a root*, verſ. 2. *in a dry ground; he hath no form, nor comelineſs; and when we ſhall ſee him, there is no beauty that we ſhould deſire him.*

Yea, the Doctrine of godlineſs, how abſurd ſeems it to natural reaſon? Regeneration, to be born again, become a new man, *Nicodemus* cannot conceive it, *John* iii. To be nouriſh'd to life by *Chriſt*'s fleſh; *How can this man give us his fleſh?* 'Tis *an hard ſaying*, Joh. vi. Self-denial, and mortification, to be crucified to the world, to croſs our own wils, and wraſtle with our ſelves, and to beat down our own bodies; a *myſterie* B of piety, a folly to nature. To hate father, mother, life it ſelf for Religion-ſake, how unreaſonable? Not to live by ſenſe, or reaſon, but by faith, nature abhorrs it. To love our enemies, to rejoyce in afflictions, to know how to be in want, poverty, μμύημαι, ſaith S. *Paul*, *Phil.* iv. 12. 'Tis more *bleſſed to give then to receive*; to part with all, in hope of gain at the reſurrection, in another world; and, above all, to look for ſalvation in a crucified Saviour; *hæc ſunt ſtulta Dei, ſed decus fidei*; theſe are the *myſteries* of our piety, the follies and paradoxes of natural reaſon. No, ſaith the Pſalmiſt, *The King's daughter is* C *all glorious within*, *Pſal.* xlv. All the glory of Piety, and the Church, 'tis ſpiritual and heavenly. Worldly wiſdom, that's in worldly beauty: As the Church of the wicked One is glorious with earthly beauty, a Crown of gold, a purple Robe, beſet with Precious Stones, all earthly ornaments; ſo the Spouſe of *Chriſt*, ſhe is Beautiful, but all Heavenly; Cloath'd with the Sun, Crown'd with the Stars, Treading on the Moon; all Heavenly and Myſtical.

Piety, it is a *myſterie*, high, and hidden; therefore,

3. The attaining of this heavenly Skill, and Art of holineſs, D is a matter of much difficulty; it requires much ſearch and ſtudy, much learning and diligence, much exerciſe and experience to attain unto it. Thoſe Arts that have in them many abſtruſe *myſteries*, are long a learning. Oh! the Art of godlineſs, the Trade of piety, the Skill of living holily, 'tis no ſmall matter, but very *myſterious*. The Philoſopher could ſay of his Art, *Ars longa, Vita brevis*, a mans life was too ſhort to attain to the perfection of it. How much more is this high Art of Religion, *the myſterie of godlineſs?* It makes *David*, for all his learning, to cry out ſtill, *Teach me, Inſtruct me, Make me to under-* E *ſtand the way of godlineſs.* S. *Paul*, that great Proficient, yet profeſſes he fell ſhort, *Phil.* iii. 11, 12, 13. *Brethren, I count not my ſelf to have apprehended, I have not already attained, I am not already perfect, but I follow after, and preſs forward, if by any means I might attain*; words of ſtriving and contention.

How

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How hard a thing is it to attain even to the knowledge of *godlineſs?* Then how difficult muſt it be to mortifie thy luſts, to ſubdue thine appetite? 'Tis call'd *a Crucifying.* Conſider it, you, who think ſeven years little enough to learn any Trade of life; but any little time, any poor pains, ſufficient to learn that which the Saints were practiſing all their dayes. Try thy ſtrength but with one Act, but with one Duty of godlineſs; and then tell me, If ſlubbering over a few prayers, or coming to Church, and yawning out an *Amen*, half aſleep, half awake, be likely to make thee a skilful man in this Trade of piety. A

That's the firſt; *Religion is the myſterie of godlineſs.* B

2. The ſecond Truth is, The *Myſterie*, and the *Piety* of Religion muſt go both together. We muſt take both to us; not onely content our ſelves with the *myſterie* of Chriſtianity, but be ſure we acquaint our ſelves with the *piety.* True Religion joyns both together. Thus S. *Paul* deſcribes Chriſtian Religion, *'Tis a Doctrine according to godlineſs*, 1 *Tim.* vi. 3. And *Tit.* i. 1. it is called, the *Knowledge of the Truth according unto godlineſs*: We may as well ſeparate light from heat in the fire, as the myſterie and knowledge of it from the piety.

Indeed, firſt we muſt get the *myſterie*, then labour for the *piety* of it. Firſt, God created light; ſo it is in mans ſoul. A man is ſooner enlightned then ſanctified: The Sun enlightens in an inſtant, but it begets heat in the Ayr by length of time; but they muſt never be a ſunder. Blind Devotion, would have the *piety* without the *myſterie.* Oh! Zealous it would be, but not with knowledge. Oh! A good heart to God-wards; no matter for knowledge. And prophane Curioſity, that would have the *myſterie* without the *piety*; underſtand all ſecrets and myſteries, comprehend all Truths; but for the holineſs of Chriſtianity, they have no liſt to it. True Chriſtianity joyns both together. True Religion is not like the tree of Knowledge, onely *pleaſant to the eye, and a tree to be deſired to make one wiſe*, *Gen.* iii. 6. but it muſt be to us as the tree of Life, for Devotion, and Practice. Religion is not placed in the upper region of the Brain; but in the Heart, the ſeat of affection, the fountain of action. 'Tis a ſanctifying Truth; *Holy Father, ſanctifie them through thy Truth*, not enlighten them onely, *Joh.* xvii. 17. C D

There is not any Truth ſo myſtical, and contemplative, but muſt be drawn into practice. There is no *myſterie* in Scripture, but hath its *piety.* As there is not any creature, but it is for ſome uſe; it is not onely beautiful, but uſeful; *Non tantum viſu delectat, ſed uſu prodeſt*; ſo there's no Truth in Religion, but we may, and muſt extract from it Piety. Some Truths, at firſt ſight, ſeem but dry as to this; but as the Licoriſh ſtick, at firſt, looks E

A looks like any weed, but chew it, and you ſuck ſweetneſs; ſo, thoſe *myſteries* that ſeem to be moſt remote from practice, have a juice and ſap of *piety* to be ſuck'd out of them. *If ye know theſe things, happy are ye, if ye do them*, Joh. xiii. 17. *This man ſhall be bleſſed in his deed*, Jam. i. 25.

See how *Chriſt* checks Curioſity, and turns all to Practice; *Lord, are there few that be ſaved? And he ſaid unto them, Strive to enter in at the ſtrait gate*, Luk. xiii. 23, 24.

1. *Piety*, 'tis the end of Chriſtianity. 'Tis *myſterium practicum*. Not a Science in contemplation, but an Art of doing; not
B to make us the wiſer, but the holier.

2. *Piety*, 'tis the beſt keeper of this *myſterie*. The knowledge of Religion, 'tis a precious Jewel; ſee the Cabinet S. *Paul* tells us of, wherein it muſt be kept; *Holding the myſterie of Faith in a pure Conſcience*, 1 *Tim.* iii. 9. Wouldſt thou not erre concerning the Faith? Take heed of making ſhipwrack of a good Conſcience. Knowledge in this veſſel, is like the Manna in the golden-pot; it is kept ſweet. In a prophane heart, it is like Manna in other veſſels, that ſtank and putrified. God takes away natural knowledge, if we abuſe it, and live not ac-
C cordingly. When they knew God, and glorified him not as God, God gave them over to errour, and never would call them to the knowledge of the Goſpel, *Rom.* i. 21, &c. As we try veſſels firſt with water; if they will hold, and keep it ſweet, then we pour wine into them. They who corrupt natural knowledge, God will not truſt them with this *myſterie*.

Take heed thou divide not the *piety* from the *myſterie*. In all Truths, labour to be better. In any *myſterie*, make S. *Peter*'s collection; *If theſe things are ſo, What manner of perſons ought we to be in all holy converſation, and godlineſs?*

D We have ſeen the quality and condition of this *myſterie*, It is *a myſterie of godlineſs*. Now follows,

IV. The infallible, undoubted certainty of this *myſterie*; It is beyond, *without, all controverſie*.

There is a double Certainty;

1. A certainty in the thing it ſelf. 'Tis a moſt grounded Truth. Heaven and earth may ſooner fail, then the leaſt particle of this Truth. It hath the Power, and the Truth, and the Faithfulneſs of God; nay, his Oath to eſtabliſh it.

2. A certainty of perſwaſion; at this the Text ayms. See
E with what confidence and aſſurance S. *Paul* ſeals up this great Truth; *'Tis without controverſie*. Obſerve; True Faith embraceth theſe heavenly Truths with all aſſurance, and ſtrength of adheſion, and fulneſs of perſwaſion. 'Tis the nature and office of true Faith, in matters of God, to breed all poſſible aſ-

 ſurance.

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ſurance. 'Tis a Seal. He who receives God's teſtimony of his Son, *hath ſet to his Seal, that God is true*, *Joh.* iii. 33. *Philip* ſhews the aſſurance of Faith, which he requires of the Eunuch; *Acts* viii. 37. *If thou believeſt with all thine heart, that Jeſus is the Son of God.* Eſpecially in this Truth, *Jeſus, God-Incarnate*, Faith breaks through all controverſies, and unqueſtionably muſt believe. A

1. This Truth is clearly revealed in Scripture. And Divine revelation is the ſtay and eſtabliſhment of Faith. Truths that are more obſcurely delivered, are liable to queſtion, and controverſie; but this Truth, that, *Jeſus* is the *Meſſias*, and the Authour of Salvation, it is with all evidence propounded to us. When God ſpeaks clearly, Faith believes firmly. *Credendum eſt Deo, vel ſemel loquenti.* B

2. This Truth, 'tis an immediate, and firſt principle of Religion; the grand Maxim, and Oracle of Divinity. Now in all profeſſions, Principles are unqueſtionable, admit no gain-ſaying. *He that comes to God, muſt believe*——.

3. 'Tis a fundamental Truth; the firſt Stone that is laid in the building of the Church; the main Rock upon which the whole Building reſts. See, when *Chriſt* builds his Church, he chooſes this Confeſſion, *Thou art the Son of the living God*; he layes that in the foundation. Now in all buildings, the foundation muſt be ſure and immovable. Here, *Qui dubitat in fide, eſt infidelis. Agrippa's almoſt*, 'tis too weak; no, here, *What we have heard, and ſeen, and felt*——. C

4. Errors in this, are moſt dangerous. As errors in the conception are hardly corrected, ſo errors in this firſt conception of Faith. Oh! theſe prime Truths muſt be firmly, and ſtrongly embraced. Other conſequential and ſecondary Truths of leſs evidence and neceſſity, may admit of diſcuſſion. In ſome Truths we may differ, *Salva compage fidei*; but in this, every error is deadly. In ſome Truths, S. *Paul's* moderation is ſweet, *If any man think otherwiſe, God will reveal it to him; account him as a brother:* But in this, he that errs, S. *Paul's* threatning is ſeaſonable, *You are fallen from grace, you are cut off from Chriſt, you muſt dye in your ſins.* D

There is a neceſſary Truth; *Maria, virgo in partu.*

There is a decent Truth; *Maria, virgo poſt partum.*

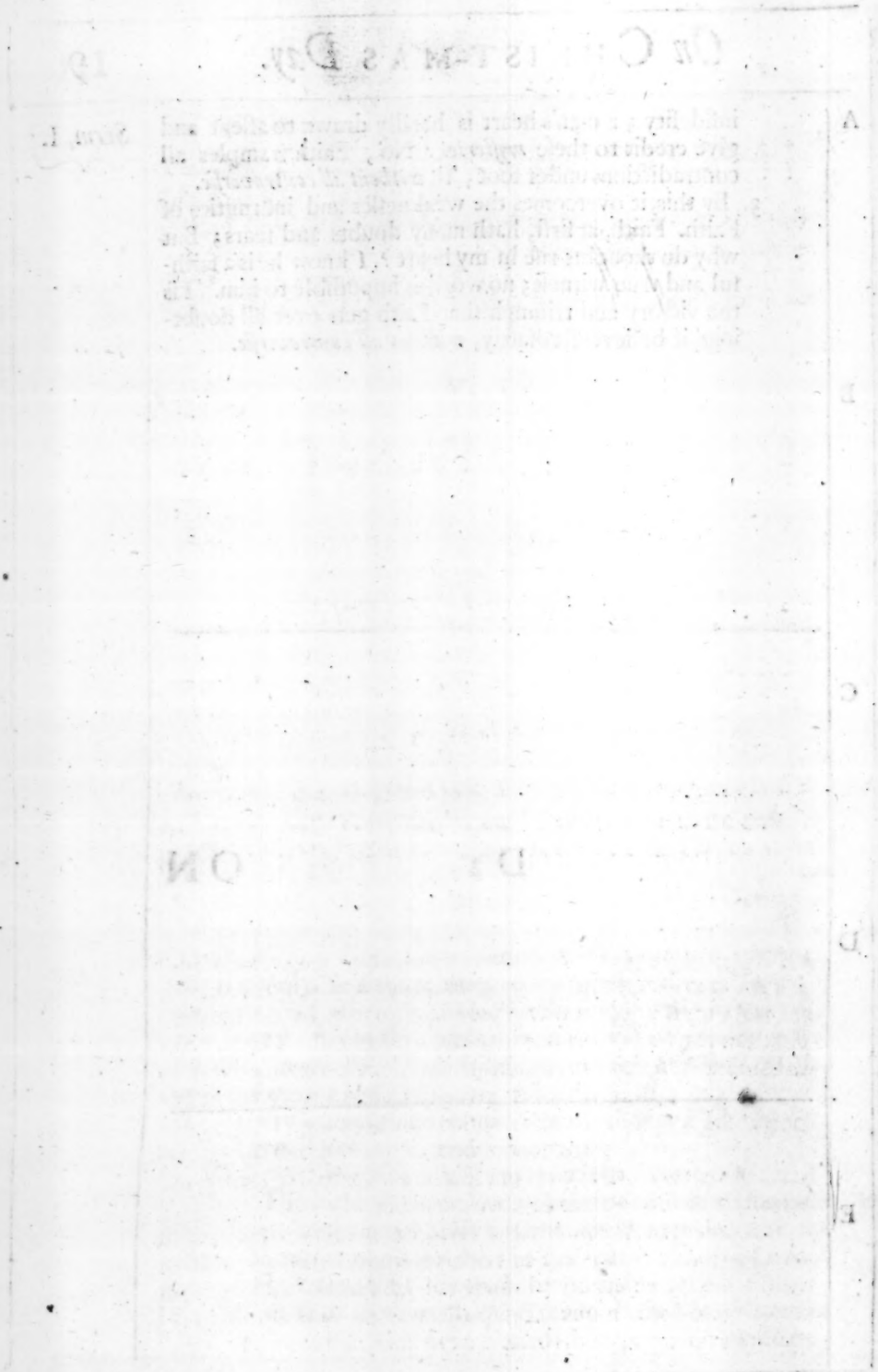
Faith puts theſe Truths without queſtion. Ὁμολογουμένως.

1. This is the defiance, Faith gives to all the objections and cavils of nature; How can God become a man? the Creator, a creature? a Virgin conceive? *Get thee behind me, Satan*; 'tis *without all controverſie.* E

2. By this, it anſwers and repreſſes the contradictions of infidelity;

infidelity; a man's heart is hardly drawn to aſſent and give credit to theſe *myſteries:* No, Faith tramples all contradictions under foot; 'tis *without all controverſie.*

3. By this, it overcomes the weakneſſes and infirmities of Faith. Faith, at firſt, hath many doubts and fears; But why do thoughts riſe in my heart? I know he is a faithful and true witneſs; no word is impoſſible to him. 'Tis the victory and triumph that Faith gets over all doubtings, it believes ſtedfaſtly, *without all controverſie.*



ON CHRIST-MAS DAY.

The Second Sermon.

GALAT. iv. 4, 5.

When the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons.

WHich words ſet out unto us the great and gracious work of our *Redemption:* A work undertaken and wrought by the Incarnation of our bleſſed Saviour. The remembrance of which, the Church of God doth this day joyfully Celebrate. An high Feſtival it is, and to be honoured by us: whether we reſpect *Chriſt*, and, in him, the myſterie of the day; or reſpect our ſelves, and, in us, the mercy, and benefit, which, as on this day, was vouchſafed to us.

1. Look upon *Chriſt*, and the myſterie of his Incarnation; ſo 'tis a Birth-day Feaſt, the Feaſt of his Nativity. And the feaſt of the Birth-day, eſpecially of ſome extraordinary, and eminent perſon (and ſuch an one, above all, was the Birth of this day; *Pharaoh*'s birth-day, and *Herod*'s, were nothing to it) is kept and celebrated

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celebrated with all joyful ſolemnity. That is the myſterie of the Text, *Chriſt* made, and born of a woman; ſo it is a day of joyfulneſs. A

2. Look upon our ſelves, and the mercy, and benefit of this day, that redounded to us; and ſo it is a Feaſt of deliverance out of Captivity. This day *Chriſt* came *to redeem us that lay under the Law*, caſt and condemned men: And a day of enlargement out of Captivity, that is a Feaſt of *Jubile*: Such was this day. No Captivity like that of ours; neither the Egyptian, when they were born ſlaves; nor that of Babylon, when carried away to be ſlaves; both of them fall ſhort of this, the bondage of our birth, and the ſlavery of our life; none like to it, and ſo no redemption to be compared to it. 'Tis a day *much to be remembred in our generations.* B

1. It is the day of *Chriſt*'s Nativity, keep it with joyfulneſs.
2. It is a day of our enlargement out of Captivity, keep it with thankfulneſs.

The Apoſtle then ſets out unto us, the happy condition that hath betided the Church of God by the coming of *Chriſt* in his Incarnation. And he expreſſes it two ways;

1. By a comparative oppoſition to the ſtate of the *Church* before *Chriſt*'s coming. C

2. By a poſitive, or rather ſuperlative, illuſtration of the happy condition of the *Church*, by his coming among us.

1. The *Church* of the Jews, before *Chriſt*, the low condition of that is ſet out by three ſteps of depreſſion and inferiority, in reſpect of our ſtate of advancement that *Chriſt*'s Birth brings to us.

1. *Reſpectu Ætatis*, for its Age; it was a Child, or an Infant, *verſ.* 1. A child in knowledge, in growth of grace, in affections; a child, weak, imperfect, unskilful.

2. *Reſpectu Conditionis*, for the uſage and condition in which it was; it was *Servilis*; it differ'd nothing from a ſervant, under a yoke of ſervitude, kept in more ſervile fear and ſubjection then Chriſtians. Their ſpirit was the ſpirit of *fear* and *bondage*; our ſpirit is the ſpirit of *love* and *liberty*. D

3. *Reſpectu Educationis*, for its breeding and education; it was at the command, and under the inſtitution of a curſt Schoolmaſter, the Law: and but meanly inſtructed; acquainted onely with the firſt elements and rudiments of our Religion; the high myſteries of our Faith, not manifeſted to them.

And this threefold depreſſion of the Jewiſh Church, ſhould make us look three ſteps lower, into the ſad and forlorn eſtate of us Gentiles and heathen, (for ſuch was our original.) E

1. Were they babes and children? we far worſe; dead in

A in our ſins; not begot again to God by any ſpiritual Regeneration, not ſo much as in the womb of conception, out of the Church, uncircumciſed Infidels.

2. Were they in the condition of ſervants? We not ſo much as ſervants; ſtrangers, rebels, caſt-aways, enemies in a forlorn condition.

3. Were they kept under inferiour Tutors and Governours? We far worſe; untaught, ignorant, fooliſh, like the wild Aſs, without underſtanding, *without God in the world.*

B 2. The eſtate of the Chriſtian *Church* is illuſtrated by a ſuperlative eminency and advancement it hath gained by *Chriſt*'s Incarnation. And this benefit we gain by him is expreſſed in three remarkable particulars:

1. The firſt thing remarkable in this great benefit, is the Time, when it was performed; *When the fulneſs of time was come.*

2. The ſecond thing remarkable, is, the very Performance and Accompliſhment of it; and that is conſiderable,

1. In the cauſes of this benefit, which are three:

C 1. The Author of it, *God.*

2. The Actor of it, *His Son.*

3. The Aſſurer of it, *verſ.* 6. that is, the *Holy Ghoſt.* All three perſons of the glorious Trinity, as they concurr'd in our Creation, ſo they joyn and meet in the accompliſhment of our Redemption.

2. In the manner of working and performing this benefit; that is remarkable: and it is twofold,

1. *Deſignando*; By deſigning and appointing the *Son* to do it; *Emiſit*, *God ſent him.*

D 2. *Aptando*; By fitting, and furniſhing, and accommodating him for the performance of it. And there is a double fitneſs God put upon him;

1. Is *Aptitudo naturæ*; A fitneſs of nature; he made him Man, cloath'd him with our fleſh, put him into that nature, that was fit to work it.

2. Is *Aptitudo ſtatus*; A fitneſs of ſtate and condition, ſuch as was requiſite in him who ſhould work it; *Made him under the Law*, put upon him that bond and obligation for us. That's the ſecond thing remarkable, the very performance of it.

E 3. The third thing remarkable, is the end and fruit of it; the good that we gain by it, and that is twofold;

1. Is *Liberatio à malo*; A freedom from miſerie; that is the benefit of Redemption; *That he might redeem us.*

2. Is *Exaltatio ad bonum*, The advancing of us to happineſs

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neſs by the benefit of adoption; *That we might receive the adoption of ſons.*

First, that which is conſiderable, is, The time of our Saviour's Incarnation; it was *in the fulneſs of time.* Now this *fulneſs of time*, is two wayes conſiderable;

1. There is *naturalis plenitudo temporis*; A kind of natural *fulneſs of time*; when time comes to the full growth; when the world was at his ripe and full age, at the meridian, and noontide of the world; neither in the nonage and minority, nor yet in the old age and decay of the world; That's the natural *fulneſs of time.*

2. There is *conſtituta plenitudo temporis*; The ſet, appointed time, which God had deſign'd for this great Work: when that appointed time came to the full, then *Chriſt* was Incarnate, ſent to redeem.

I. Conſider it as the natural *fulneſs of time.* 'Tis with the age of the world, as it is with the age of a man; there is a time of encreaſing, till he comes to his full growth; and then there is a time of decaying, and wearing away. 'Tis ſo, in the courſe of time; The middle 'twixt both, 'tis the fulneſs of time: and in that, *Chriſt* came. Not in the beginning of time, nor yet in the laſt cloſure, and period, and concluſion of time.

1. *Chriſt* came not in the beginning, and morning of the world, preſently after the fall of *Adam*; but ſtayed, and deferr'd his coming for a ſeaſon, for divers reaſons:

1. *Differendo medicinam, aggravavit morbum.* When the world had ſinned, God did not preſently diſpatch our Saviour, that the fall and diſeaſe of ſin might be more obſervable, and ſo the cure prove more gloriouſly remarkable. Were we preſently cured, ſo ſoon as we complained, we ſhould leſs eſteem the danger of our diſeaſe. The long ſmart, and tediouſneſs of our miſery, makes us to conſider what it is to ſin. *Chriſt* would not go at the firſt Call to cure *Lazarus*, but ſtayed *three dayes*, that he might be ſick, and dye, and be buried, and putrified; that the caſe of *Lazarus* might ſeem more deſperate: So, God let the world lye and continue in that ruine, that ſin might appear out of meaſure ſinful.

In the courſe of nature, a wound is ſooner given, then it can be cured again: And in the diſpenſation of grace, God takes longer time for puniſhing, and pardoning, then we take for ſinning: *Numb.* xiv. 34. *After the number of the dayes, each day for a year, ſhall ye bear your iniquities; even forty years, that ye may know my breach of promiſe.* The ſin of the Spies and People was but forty dayes continuance, but they felt the ſmart of that ſin full forty years. This courſe God took with the world, *Rom.* xi. 33.

God

A *God hath ſhut up all in unbelief, that he might have mercy upon all:* firſt ſhut them up, and impriſon'd them; before he pardon'd, and enlarg'd them. *Miriam*, for a word ſpoken amiſs, muſt be ſhut out of the Camp ſeven dayes. *Had her father but ſpit in her face, ſhould ſhe not be aſhamed ſeven dayes?* The ſenſe of God's diſpleaſure was to abide upon us. S. *Paul* ſets out unto us this divine œconomy, *Gal.* iii. 19. After God had promiſed *Chriſt*, many hundred years were ſpent, ere he performed his promiſe. The Law came betwixt; and it was added *becauſe of tranſgreſſion, till the Seed ſhould come.* The world was to look for a Saviour; but in
B the mean time, the Law was ſet over them, to convince them of ſin, to make them know it is an evil and a bitter thing to fall away from God; and then comes the Saviour.

2. *Chriſt* came not preſently in the beginning of Time, that ſo the perfection of the Church might grow by degrees, till it came to the full age and meaſure of *Chriſt*. 'Tis the Apoſtles Similitude, *verſ.* 1. The Church was firſt as a child in the minority; much time to paſs over it, till it come to perfection. It is compared,

1. To a Building; that is, a leiſurely, ſlow work. An
C Houſe, or a City, it is not built in a day. Firſt the Foundation, then the Walls, then, after that, lay on the Roof. 'Tis compared,

2. To Huſbandry, and ſowing of Seed. 'Tis not *heri ſementis, & hodie meſſis*, to day Seed-time, and to morrow Harveſt; but firſt the blade, then the ear; after that, the full corn in the ear; then comes harveſt, *Mark* iv. It was ſown in Promiſes, ſprung up in Propheſies, bloom'd in Types and Figures; then came the full ear and harveſt, in *Chriſt*'s Incarnation. The joy of that time is the joy of harveſt, *Eſay* ix. 3. The improvement of
D the Church, it is compared,

3. To the growth of a Man, *Eph.* iv. Now of all creatures, the growth of a Man is moſt leiſurely; he comes ſloweſt on to perfection. When you put a child to School, you place him not in the higheſt Form, enter him not into the deepeſt myſteries of Learning at firſt, but begin him at lower: So God firſt placed the Church, *ſub lege Naturæ*, trayn'd them up in rudiments reveal'd in a ſimpler manner; then brings in the *Pædagogie* of *Moſes*, ſets him to nurture and tutour them in Types and Figures, then brings in *Chriſt*, the great Prophet and Doctor of the Church.

E 3. *Chriſt* came not preſently in the beginning of Time, but ſtayd and deferred his comming, the more to quicken, and awaken the expectation of him; to put an edge upon the appetite of the Saints, and to make them long for him. So great a Bleſſing deſerves longing, and expectation; and delay, naturally ſharpens

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deſire. Thus *Chriſt* delayed, and denied the Canaanitiſh woman; not to repel her, but to provoke her to more importunity. After the ſtrong ſtrivings of her Faith and Prayer, then, *O woman, be it unto thee as thou deſireſt. Open thy mouth wide, and I will fill it*, *Pſal.* lxxxi. 10. Delay enlargeth, and ſtretcheth out the deſire; and the larger our deſires of *Chriſt* are, the fuller ſhall we enjoy him. A

This made the Church, before *Chriſt*, long and expect, and be earneſt, for his Comming. *Abraham*, he longed to ſee this day, *Joh.* viii. *Jacob* on his death-bed, *O Lord, I wait for thy Salvation.* It made the Prophets enquire diligently, and ſearch into the Promiſes. It is the honourable ſtyle and title of the Saints in the Old Teſtament, They were *waiters for the conſolation of Iſrael.* The Church, like *Siſera*'s mother, look'd out at the window, *Why ſtay the wheels of his Chariot? O that thou wouldſt break the heavens, and come down!* The Fathers expound it of the longings of the Patriarks for the Comming of *Chriſt. Many Kings and Prophets deſired to ſee this day*, *Luk.* x. That is the reaſon, ſaith *Gregory*, why the Saints complain'd, Their dayes were ſhortned, becauſe they could not live to ſee *Chriſt* in the fleſh. They onely ſaluted the *Promiſe* afar off, and dyed in the *faith* of it. B

4. *Chriſt* came not preſently, deferr'd his appearance, to teach us the more to prize him now he is come, and to rejoyce in him. *Hope*, deferr'd, *makes the heart ſick*, *Prov.* xiii. 12. but when it is accompliſhed, 'tis a tree of Life. Hath he coſt the Church ſo much longing, and ſearching, and praying? Sure then the Church will welcom him gladly, embrace him firmly, retain him conſtantly. C

Thoſe that have been long without children, when God ſends them a ſon, he is double welcom to them. *Iſaac*, and *Jacob*, and *Joſeph*, they were long ſued for, before they were obtained; and accordingly beloved. *Quod diu quæritur, ſolet dulcius inveniri*, ſaith St. *Aug.* The Church before *Chriſt* was like barren *Hannah*, weeping, and ſorrowing, and begging of a ſon; now that *Chriſt* is born, it becomes us to be like fruitful *Hannah*, rejoycing at his birth. *I was the woman, that prayed for this child, and the Lord hath given the petition which I have aſked of him.* *Hannah*'s ſong, ſaith S. *Aug.* 'tis not, *Canticum unius fœminæ pro filio, ſed totius Eccleſiæ pro Chriſto.* It becomes the Church to ſing *Hannahs* ſong for the birth of *Chriſt*. The Church, after much ſearch, hath found out, not the *loſt Groat*, but an invaluable Treaſure; not a ſtray Sheep, but the holy Lamb of God; not a forlorn Prodigal, but the onely-Begotten and Beloved of the Father; it becomes us to rejoyce. That's the firſt, He came not in the beginning of Time. D E

2. Neither

A 2. Neither did he ſtay till the laſt period, and end of Time; that ſo, in all differences of time, Faith might have an employment. *Chriſt, yeſterday, and to day, and the ſame for ever, Heb.* xiii. 8. The Patriarchs, they believed, *in Chriſtum futurum*, in *Chriſt* afterwards to be exhibited: The Apoſtles, and the Saints of that Age, they believed, *in Chriſtum præſentem*, they enjoyed his bodily preſence; they ſaw and believed on him, preſent amongſt them. Chriſtians now, they believe, *in Chriſtum præteritum*, come, and gone again into heaven. They that came before, and they that followed after, they all ſung *Hoſanna*. The Patriarchs, they
B went before; the Chriſtian Church, that follows after; both ſing *Hoſanna, Bleſſed is he that comes to us in the name of the Lord.* As Kings, when they go in State, have their Uſhers before them, and their Attendants after them, both honour their appearance. *Chriſt* in this fulneſs of time, is as the Sun at noon-tide; Eaſt, and Weſt are both enlightned by him. It ſhews us the efficacy of *Chriſt*, and of his bloud; it was effectual, not onely when it was ſhed, but before it was ſhed, and after it was ſhed. It ſanctified, and ſaved the Primitive Saints; and the laſt upon earth ſhall be ſaved by it.

C That's the firſt fulneſs of time, in the natural conſideration of it. In the middle of Time, when the world was at the Zenith, then *Chriſt* came.

II. There is another *fulneſs of time*, that's *Conſtituta plenitudo temporis*; that time that was ſet, and decreed, and appointed by God. For not onely *Chriſt*'s comming, but all the circumſtances of Time and Place were forelaid, and determined; and *Chriſt*'s comming into the world, gave a *fulneſs* and accompliſhment unto that Time.

That we may conceive how our Saviour's Comming brought
D a *fulneſs* to Time, we muſt know, there were foregoing times, in which *Chriſt* was made known to the Church; but yet there was an emptineſs in thoſe times; His Birth and Incarnation gave a *fulneſs* to them.

There were three Preparative foregoing Times, which *Chriſt*'s Comming fulfilled:

1. Was *Tempus Promiſſionis*; that Time and Age of the Church when the Promiſe of *Chriſt* was firſt made and publiſh'd; that was the time from *Adam* to *Moſes*. The Church of God lived, and ſupported it ſelf with that Promiſe, That afterwards, in God's
E good time, *Chriſt* ſhould be born. Now Promiſes, are all for hereafter; they bring nothing in preſent. Indeed *Faith* knows how to make uſe of them, but in themſelves they are but empty, they exhibit nothing. They give good Aſſurance, but put us not into Poſſeſſion. A man may be rich in Bills, and Bonds, and Specialties,

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ties, but yet be in actual want: as men lay up Evidences among their Treasures. But *Christ*'s comming fulfill'd those Promises, gave a *Yea* and *Amen* to them. The prayer of *David*, was the prayer of the whole Church, *Think upon thy Servant, as concerning thy Word, in which thou hast caused me to put my trust.* It spread these Evidences before God, as *Hezekiah* did the Letter that was sent to him. Ey, but Promises turn'd into Performances, is a true *fulness.* That's the first; the time of Performance is a real *fulness* to the times of Promises. A

2. A second Time was, *Tempus Typorum*, the time and age of the Church, furnish'd with Types and Prefigurations of him; that was the time of the Church under *Moses.* It added to the former time. That had but a Promise of him; these Types resembled him, described him to them, seal'd up, and assured his comming to them. They were to the Faith of the Church, as Signs to represent him, as Tokens and Pledges to assure him to them: But yet this falls short of *fulness.* Seals and Pledges are good Assurances, but actual Possession is a great deal better. *Annulus iste nihil valet, hereditas est quam reposco.* The Writing and Seal is not the thing we look for; the Estate and Inheritance is that we wait for. Now *Christ*'s comming fill'd up the imperfections, and emptiness of these Types. They had the emptiness of a shadow, He brings the substance and *fulness* of the Body. *Col.* ii. 17. *They were but shadows of things to come, but the Body is of Christ.* His comming fill'd the Temple, as the cloud fill'd the Tabernacle. He fill'd that house with glory, when *Christ* came into it. B C

3. A third Time was, *Tempus Prophetiarum*; the Age of the Prophets; that was yet a fuller Time: then there was a more clear and particular foretelling the very manner and circumstances of his Birth and Incarnation. *Esay* calculates, and foretels the time; At such a year, then the *Messias* shall come. *Micah* foretels the City where he shall be born; At *Bethleem.* They bring it nearer, and closer home; but all of them fail, and fall short of this *fulness.* They were but as Heralds and Ushers, forewarning, and preparing the way before him. *The Testimony of Jesus, is the Spirit of Prophesie:* His comming gives a being to all their Predictions. They all sate like *Jonas* to see when their Prophesies should be fulfilled; like *Elijah* on mount *Carmel*, looking often, and often, for his blessed Appearance. His presence accomplish'd them, and gave them their *fulness.* Thus God dealt with his Church, as *Boaz* with *Ruth*; first he affords her some gleanings; then lets fall handfuls to her; then fills her vail with a measure of clean corn dressed and winnowed; then at last marries himself to her in his Incarnation. D E

So then; Is *Christ*'s Comming the *fulness of time?* What improve-

A improvement ſhall we make of this point for practice?

1. It ſhould teach us to take notice of our happineſs, that were kept and reſerved to live in thoſe times that are *fulfill*'d by our Saviour's comming. It is a great Bleſſing of God to be born in good times, in dayes of Peace and Plenty. We pity our fore-fathers, who lived in thoſe Swording times, when all was in an uprore; and after-ages will do the like for us. And one bewail'd himſelf, that he was born, *nec ſolo, nec cœlo, nec ſeculo erudito*, in barbarous times. How happy are Chriſtians, who have all the Myſteries of our Redemption accompliſh'd in theſe dayes of the
B Goſpel? What ſaith our Saviour to his Diſciples? *Luk.* x. 23. *Bleſſed are the eyes that ſee the things that ye ſee; for I tell you many Kings and Prophets have deſired to ſee thoſe things that ye ſee, and have not ſeen them. David*, and *Solomon*, and *Joſiah*, how would they have thrown down their Crowns at his feet, and adored him? Thoſe Truths concerning *Chriſt*, which we count common and vulgar, and ſleight and neglect them, how would they have raviſhed the ſpirits of thoſe Saints that were before us? The Myſterie of the Trinity, what dark intimations of it to the Saints of
C old? That *Chriſt* was both God and Man, *Davids* Lord, and *Davids* Son, it poſed all the Doctors in *Iſrael*, how to conceive it; *Matth.* xxii. Our Saviours Incarnation, Paſſion, Reſurrection, Aſcenſion, we ſcorn to ſpend time to learn them our ſelves, and teach them others; and yet the Angels, and Arch-angels ſtand aſtoniſhed at them. They before us received but the Promiſe, *God providing a better thing for us, that they without us ſhould not be made perfect*, *Heb.* xi. 40. *1 Sam.* xvi. *Samuel* would not ſit down to the Sacrifice, till young *David* was brought from tending the ſheep. *Chriſt*'s Sacrifice was delayed, *till the fulneſs of the*
D *Gentiles might come in.* The Patriarchs were the eldeſt ſons, and they were put off with a Kid; the fat Calf was kill'd for us; the beſt wine was kept laſt, till now, to entertain us.

2. This *fulneſs* on Gods part, doth challenge and require *fulneſs* on our part.

1. *Fulneſs* of knowledge. On Gods part *Chriſt* is fully revealed, all the Myſterie of Godlineſs laid open, and unfolded; 'tis our duty then, fully to know him. The dim, dark, imperfect knowledge of the Jewiſh Church will not ſuffice; the vail is now taken off, and we all with open face may ſee and behold him. *When I was a child, I ſpake as a child, I underſtood as a child*; that
E was the condition of thoſe times. Chriſtians muſt be grown men, of a ripe age in underſtanding. *The times of our former ignorance, God regarded not*, ſaith S. *Paul*, *but now he warns every man*, *Act.* xvii. 30. The times of Chriſtianity are foretold to be knowing times; *Every man ſhall know me, from the leaſt of them, to the great-*

eſt

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eſt of them. Jer. xxxi. 34. *The earth ſhall be filled with the knowledge of the Lord, as the waters cover the ſea,* ſaith the Prophet *Habakkuk*; a Spring-tide of knowledge. *Zachary* foretels, that the feebleſt Chriſtian ſhall be as *David*. *John Baptiſt*, a great enlightned Prophet; yet the *leaſt in the kingdom of heaven may be greater then he*, in the Myſteries of Religion. A

This *fulneſs* on Gods part requires of us,

2. *Fulneſs* of Faith, and of ſtedfaſt Aſſurance. We owe our Faith to Gods bare Promiſes; Shall we not fully believe his reall Performances? The Saints before *Chriſt* met with many difficulties in believing: All of them are removed, that they cannot hinder our perſwaſion. There were four Difficulties that attended the Promiſe of *Chriſt*, as it was propounded to the Patriarchs: B

1. Was *Obſcuritas*; They ſaw all in a dim light; all things were made known in much obſcurity; they had but the light of a candle to diſcern by: the light of the Sun ſhines out to us.

2. Was *Generalitas*; *Chriſt* was promiſed to them in more general terms, not ſo diſtinctly and perſonally as he is to us. They heard of a bleſſed Seed to be born, that is all their Faith faſtned on. We know who he is, *Jeſus the Son of Mary*; he is pointed out to us ἰδιωτικῶτατα, with ſpecial circumſtances. *Hic, & Nunc,* breeds diſtinct knowledge. C

3. Was *Improbabilitas*; The Promiſe was propounded to them with ſome Improbabilities. *A Virgin ſhall conceive, and bring forth a Son: How can this thing be?* Yes, we know it is performed; that holy *Virgin* hath conceived, and born him. Performances confute all improbabilities. *Can there come any good out of Nazareth? Come and ſee.*

4. Was *Longinquitas*; The Promiſe of *Chriſt*, made to the Fathers, was for a long time after; many hundred years to be ſpent ere *Chriſt* ſhould come. Tell a man what ſhall happen a thouſand years hence, you can hardly perſwade him. *The Propheſie is for many dayes to come*, ſaid thoſe mockers in *Ezekiel*. We need not ſtretch our faith ſo far, the Promiſe is before us. With *Thomas* we may lay hold on him, and ſay, *My Lord, and my God.* D

3. Hath *Chriſt* brought a *fulneſs* with him? It muſt work in us *fulneſs* of content, and ſatisfaction; reſt *fully* in him, and in his plentiful Redemption. The *fulneſs* of *Chriſt* is abundantly able to ſatisfie, and fill up all our deſires; *Fills the ſoul with marrow and fatneſs.* All other cravings of the ſoul may be quieted for a time, but they return again as eager as ever; 'tis like a *dream of meat*, ſaith the Prophet, *and when he awakes, his ſoul is empty.* This heavenly Manna, it breeds appetite, and yet it pinches not; it ſatisfies the ſoul, and yet it cloys not. Indeed *Chriſt* hath in him all that we need, or can poſſibly wiſh for. He is the poor mans Riches, the E

deſpiſed

A deſpiſed mans Honour, the hungry mans Food, the ſick mans Health, and the dying mans Life. Haſt thou gained him? Say, 'Tis enough, Lord; *Return to thy reſt, O my ſoul,* the Lord hath repleniſh'd thee. When *Simeon* had *Chriſt* in his arms, he had enough, then willing to dye; he had ſeen his Saviour.

4. Hath God fulfilled his Promiſe to us? It requires we ſhould fulfill our promiſes to him: Not *fulneſs* on Gods part, and *emptineſs* on ours; faſt on his part, looſe on ours. The Son of God, *Jeſus Chriſt*, was not *Tea*, and *Nay*, 2 *Cor.* i. 19. His comming to us, was not like the willing-unwilling ſon in the Goſpel; firſt
B he would go, and then he would not. Not one word hath fallen to the ground of all that he promiſed us. And ſhall our promiſes to him be *yea*, and *nay?* The Promiſes that have paſſed 'twixt God and us, are mutual; not ſimply free, but partional and fœderal; *Do, ut des*; *Facio, ut facias*; in the form of a Covenant, and by way of ſtipulation. *Moſes* calls it a mutual Avouchment: We avouch him to be our God, he avoucheth us to be his people, and that's ſtrong and binding, *Deut.* xxvi. 17. Thus *Joſhua* exhorts the people to obedience, *Ye know in all your hearts, and in all your*
C *ſouls, that not one thing hath failed of all the good which the Lord hath promiſed you; all is come to paſs.* Take heed of being falſe in his Covenant. He performs all, we juſt nothing.

5. At the *fulneſs of time* God made this great Promiſe good to his Church; It muſt have a double operation upon our *Faith*:

1. It muſt ſettle our *Faith.*
2. It muſt order our *Faith*, and reliance upon God.

1. It muſt ſettle our *Faith* in the hopeful expectance of all other Promiſes. This grand Promiſe of *Chriſt*, 'tis *Matrix omnium promiſſionum*, and, *Pabulum Fidei*; the foiſon that *Faith*
D feeds upon; it gives ſtrength to all other promiſes; *In him all are Tea, and Amen.* He hath not ſpared his own Son, with him he can deny us nothing. *Acceſſorium ſequitur Principale*; other promiſes are acceſſories and appurtenances to this Promiſe. *Manoah*'s wife argued ſtrongly, *Would God deſtroy us, he would not have promiſed us a ſon.* Hath God made good the Promiſe of his Son? He will fail us in nothing. *All his wayes are Mercy and Truth*; Mercy in Promiſing, Truth in Performing. As it muſt ſettle our *Faith*, keep it from wavering; ſo,

2. It muſt order our *Faith*, keep it from precipitan-
E cy; too much haſtening. Our *Faith* muſt not antedate the Promiſes of God; in their due time they ſhall be accompliſhed. As to every thing God hath ſet a ſeaſon, ſo he hath to his Promiſes. *Luk.* i. 20. See the date God ſets to them, *They ſhall be fulfill'd in their ſeaſon.* Thus the Prophet ſets back the over-haſty expectation

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tion of the Jews for the overthrow of their enemies. *Habak.* ii. 3. he tells them, *The vision is yet for an appointed time, at the end it shall speak, and not lye; though it tarry, wait for it, because it will surely come. it will not tarry.* It is good, not onely to hope, but to wait for the Salvation of God. We should answer, and check our over-hasty cravings, as *Christ* did, *Mine hour is not yet come.* When it is come, Salvation shall come flying upon the wings of the wind. *Joseph*, in prison, made means for enlargement, it succeeded not, until *the time that his word came; the word of the Lord tried him, and delivered him*, *Psal.* cxv. Thus the Hebrews had their set time for enlargement, the self-same day that God had determined. At the end of seventy years they returned from *Babylon.* The Lord, he doth not χρονίζειν, but ὑπερτίθεσθαι, he is not slack, but waits to have mercy upon us, in the best season, and time of mercy.

We come,

Secondly, to the benefit it self accomplish'd for us; *God sent his Son.* We will take the particulars as they lye. So here are three things considerable;

1. The Authour, *God:*
2. His Action, *He sent:*
3. The Person who must effect and perform this Redemption for us, that's *his Son.*

I. The Authour of this great benefit of sending, is *God.* The Scripture still ascribes the sending of *Christ*, unto God the Father. This gracious action it is appropriated unto him. Hence he is called, *the Gift of God*, *Joh.* iv. 10. So, *Joh.* iii. 16. *He gave his onely begotten Son.* So, *Joh.* xvii. 23. praying to his Father, he adds, *They have believed, that Thou hast sent me.* So, *Acts* iii. 26. S. *Peter* assures the Jews, *God hath sent his Son to bless you, in turning away every one of you from your iniquities.*

And two Congruities there are, that God should send his Son to Redeem us:

1. Congruity is grounded upon that Order, and Relation which is betwixt the Persons in the glorious Trinity. As is their Being, so is their Working. The Father hath his Being from himself, so he hath his Working. We never read that the *Father* was sent by the *Son*, or by the *Holy Ghost.* He is *Fons Deitatis*, the Fountain and Original of the Deity. He is of himself, and works of himself. But the *Son* hath his Being from the *Father* by Eternal generation; and all his Operations and Actions flow from the *Father*, *Joh.* v. 19. *The Son can do nothing of himself, but what he seeth the Father do.* Thus *Christ* referrs all his performance of our salvation, to the sending of the Father. *Joh.* iv. *My meat is, to do the will of him that sent me, and to finish his work.*

And

A And again, *Joh.* ix. 4. *I must work the works of him that sent me.* God the *Father* communicates all these gracious works to his *Son*, and sent him to perform them.

2. A second Congruity, why God the *Father* must be the Authour of our Redemption, is, Because by special Appropriation he is the Authour of our Creation; and none other must Redeem us, but he who did Create us.

1. The right of Redemption;
2. The glory of Redemption;
3. The duty of Redemption; all belong to him.

B 1. We were his by right of Creation, and that was an indefeasable right. Though we by sin lost our right in God, yet God did not lose his right in us. Now Redemption belongs to him, to whom belongs the original right of Possession. *I am thine, O save me; thine hands have made me. Mine own I will bring again, as I did sometimes from the depth of the sea.* The stray lost Sheep was the Shepherds still, he had the onely right to recover it. None but God could lay claim to us, and therefore none but God could Redeem us.

C 2. None must Redeem us, but he who Created us; the glory of our Redemption must belong to none but to the Authour of our Creation. Had any but God atchieved our Redemption, more glory had been due to a creature for Redeeming us, then to God for Creating us. The work of Redemption, 'tis far more glorious then the work of Creation. In it shines more glorious Wisdom, Goodness, Power. Now no creature must equal God in glory, much less exceed him. The most glorious work belongs to the most glorious God.

D 3. None must Redeem us, but God who Created us; the benefit of Redemption doth more deeply oblige us, then the benefit of Creation. We owe more for our Redemption, then for our Creation. Before he Made us, we were nothing; before he Redeem'd us, we were worse then nothing. We owe greater thanks to him who Redeem'd us by his *Sons* Blood, then to him who Created us only by his Breath. More Duties & Services are to be performed to him as our Saviour, then as to our Maker. Should any but God Redeem us, we should be more deeply engaged to a Creature, then to our Creator, God blessed for evermore.

We have seen the Authour: Let us see,

E II. The Action, *He sent.* Our Saviours *Incarnation*, for the working of our Redemption, is by no one expression so often made known to us, as by this of *Sending. Christ* makes it the summ of our Christian Faith; *That the world may believe that thou hast sent me, Joh.* xi.

It is a pregnant expression, and affords us divers truths for our Observation.

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1. *Christs Incarnation* was a *Sending* of him; that's *Actus liberæ dispensationis*, an Action of freedom, and voluntary dispensation. Not (as some erroneously conceived it) as if his *Sending*, had been his Making, and giving him his Being. It was *Nestorius* his Heresie, That the Person of *Christ* had no Being before his *Incarnation*, but then had his beginning. No, his *Sending* was no natural production, but a gracious employment, and voluntary dispensation. He who was *Sent*, was before he was *Sent*, *Joh.* xvi. 28. *I came forth from the Father, and came into the world.* Again, *I leave the world, and go unto the Father. The Lord possessed me in the beginning of his way before his works of old*, *Prov.* viii. 22. There is his Eternal generation. *But he rejoyced to be in the habitable parts of the earth, he delighted to be with the sonnes of men:* There was his voluntary, and gracious *Sending*, in his Incarnation. Though he was born at *Bethlem*, *Yet his goings forth, were from of old, from everlasting*, *Micah* V. 2.

2. *Christ* was *Sent* to work our Redemption: *Sending*, it is *Actus specialis Intentionis*; he came to be a Saviour to us, upon special Intention. It gives a great assurance to our *faith*, that *Christ* undertook this work, not occasionally, but purposely; it was the errand he came about, it was the end and aym of his *Incarnation*. Not, as *David* saved *Nabal's* flock, while he was in the wilderness, for his own safety; onely while he was there, he did *Nabal* that kindness: Nor was he like the good *Samaritan*, that travell'd upon his own occasions, and chanced upon the wounded man, and so step'd out of his way to relieve, and succour him; but it was his only business. *He came to seek, and to save that which was lost*, *Matth.* xviii. 11. Now, surely, he will not frustrate the main end of his *Nativity*. He was separated to this work from his mothers womb; *Sent from the bosom of his Father* to accomplish it.

3. *Christ* came, and yet his *Father Sent him*; it is *Actus mutui consensus*: He came and so it was his own Act: and his *Father Sent* him, so it was his *Father's* Act. Both joyn'd, and agreed, in this work of our Salvation. Indeed the *Father* and the *Son*, they always do the same things; but yet more expresly their consent is observable in our Redemption. The Scripture makes it a matter of their counsel, and consultation; a matter of covenant, and compact, 'twixt the *Father* and the *Son*. *Ask of me, and I will give thee the Heathen for thine Inheritance*, *Psal.* ii. *In the volume of thy book it was written of me; then said I, Lo, I come; I delight to do thy will, O my God*, *Psal.* xl. 7. Both concurred; He came not of himself, but his *Father Sent* him; *Come, I will send thee to thy brethren*, said *Jacob* to *Joseph*; *Go, I pray thee, see whether it be well with them.* They both joyned in this work, as *Abraham* and *Isaac* did in the sacrificing of *Isaac*; no striving, or wrestling, or refusing, but

A but a joynt conſent. The *Father Sends* him, and he came willingly, as *Jephta's* daughter to her father, *Do as thou haſt vowed.* It was not the love of *Chriſt* onely, without, or againſt his *Fathers* liking: not like *Jonathans* kindneſs, fore againſt his father *Sauls* will: He undertook not our cauſe, nor vanquiſh'd our enemies, as *Jonathan* made his on-ſet on the *Philiſtims*, his father not knowing it: nor did God part with him unwillingly, and upon much importunity, as *Jacob* did with *Benjamin*, to ranſom his brother; no, God highly approved his *Sons* willingneſs in offering and undertaking this great Service; they both joyn'd in this work.

B 4. *God Sent his Son* to Redeem us; it is *Actus Autoritatis*, it carries with it ſtrength of full Warrant, and Authority. He came with an ample Commiſſion to effect this work. And *Chriſt* publiſh'd this Commiſſion at his firſt Preaching. *Luk.* iv. 17, 18. *The Spirit of the Lord is upon me, he hath anointed me, he hath ſent me to deliver the Captives: The Father that ſent me, gave me commandment, Joh.* xii. *Him hath God the Father ſealed, Joh.* vi. Set him up to be the Prince and Author of Salvation.

It makes much to the *fulneſs* of this work, That *Chriſt* ſteps not in, as a private mediating friend, but is employed by

C God, comes with full Authority to negotiate and tranſact the work of our Redemption. S. *Paul* terms him, the *Apoſtle of our Profeſſion, Heb.* iii. He had Apoſtolical Commiſſion from God to effect it. It muſt teach us perfectly to truſt in him, and to commend the care of our Salvation into his hands, whom God hath laid this office upon, to ſolicit our Salvation.

5. God *Sent Chriſt* to us. *Sending*, it is *Actus Præventionis*; 'tis a Preventing favour. He ſtays not till we make means, and ſend petitions, and interceſſions to him, but is firſt in this office of

D Reconciliation. It had been much to have admitted a Treaty upon our ſeeking, and importunity; no, he prevents us with his loving kindneſs, expects not till we ſend to him. Our going to God, as S. *Chryſoſtom* notes, is not called in Scripture πρόσοδος, but ἀπάντησις; He fetch'd us, and brought us, we went not of our ſelves; *Non motu noſtro, ſed ductu ſuo.* S. *John* inſiſts much upon this Preventing love of God. *In this was manifeſted the love of God, that God Sent his onely begotten Son into the world, that we may live through him,* 1 *Joh.* iv. 9. And, *verſ.* 10. *Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins.* He ſent to us, when none of us ever

E thought of ſending to Him. What the Shunamite ſaid to *Eliſha*, mankind may truly ſay to God, *Did I deſire a ſon of my lord?* Did we ever think of this means of Salvation? No, the whole world,

1. Either lay in ſecurity, never minding, nor conſidering our woful condition.

Serm. II.

2. Or elſe were up in hoſtility; ſo far from ſending for peace, that we were bidding defiance to him, practiſing enmity. A

3. Or were ſunk in deſpair, not daring to think any thought of pardon, expecting nothing but deſtruction; and then he graciouſly thought upon us, and *ſent* for our deliverance.

6. *God Sent his Son*; *Sending*, it is *Actus Demiſſionis*; a great συγκατάβασις (ſo the Fathers call *Chriſt*'s *Incarnation*) an Act of great Vouchſafing, of much Condeſcenſion: For God to *Send* to us, to diſpatch meſſengers, begin treaties, make offers of reconciliation, nay, *Preces deſcendere in omnes*, to beſeech us to be reconciled; admirable dignation! He hath all the advantages of the better againſt us, why ſhould he ſeek, and *Send*, and ſue to us for peace and atonement? B

1. He is *Fortior*; all the Strength is on his ſide. Now *Chriſt* tells us, *Luk.* xiv. 31. that in caſe of enmity, he who finds himſelf the weaker, ſhould ſend Embaſſages, and deſire conditions of Peace. Alas! we are infinitely the weaker, not able to annoy him, or to grapple with him. S. *Paul* gives us this Item, *Rom.* v. 6. *When we were yet without ſtrength, Chriſt dyed for us.* C

2. He is *Dignior*; that's a ſecond advantage on his ſide; far above us in all Honour and Dignity. One would think, the more mean and inferiour ſhould *Send*, and ſeek, and ſue to his better, if he have offended him. What ſaith *Elizabeth* to the *Virgin Mary? Whence is this to me, that the mother of my Lord ſhould come to me? Luk.* i. 43. What ſtooping is this, and condeſcenſion, that the *High*, and the *Holy One* ſhould ſend to us in our baſe condition? πάντων ἀνώτερος is made πάντων ταπεινότερος καὶ τῷ συγκατάβασιν, ſaith *Chryſoſtom*; he makes himſelf lower than the loweſt by this condeſcenſion. D

3. He is *Pars læſa*; that's a third advantage he hath againſt us. The injury and wrong is done to him, the offence is committed by us: Reaſon would, that we who had wronged him, ſhould come in firſt, and ſue to him. As *Shimei*, becauſe he had wronged *David*, came firſt of all his Tribe and Countrey to meet King *David*, and to make his peace with him. In our petty wranglings, when the *Potſheards* contend with the *Potſheards* of the earth, we ſtand upon this, He hath wronged me; yet God abates this. All the right is of his ſide, and yet he *Sends* to us. Whoſe charity ſticks not here? we are ready to ſay, He hath wronged me, let him ſeek and ſue to me firſt. E

4. He is *Independens*, αὐτάρκης; his Self-ſufficiency needs not our friendſhip, & reconciliation. Amongſt men, we muſt ſometimes put up wrongs, and paſs by them; we may ſtand in need of thoſe who

A who have now offended us. *Nec poſſum tecum vivere, nec ſine te.* Superiours may have ſuch uſe of their inferiours, that they muſt be glad to ſeek to them. *The head cannot ſay to the foot, I have no need of thee.* But God ſtands not in need of us, or of our ſervice. Had we all periſhed in our rebellion, he had loſt nothing. *Eliphaz* in *Job*, tells us that: *Can a man be profitable unto God? Is it any gain to him, that thou art righteous? Job* xxii. 2. No, had we all periſhed, he had his holy Angels to ſerve him: nay, had they all revolted, his glory and happineſs is included in himſelf, and no wayes depends upon the ſervice of his creatures. God gives *A-*
B *braham* an Item of this, when he made his Covenant with him, *I am God All-ſufficient, walk before me, and I will make my Covenant with thee, Gen.* xvii. It was not neceſſity, but mercy, to covenant with *Abraham.*

Yet ſee! he abates this, and all other advantages: Though he be the Stronger, and needs not fear us; though he be the Better, and ſo may deſpiſe us; though he be wronged by us, and ſo may expect ſubmiſſion from us; though he hath not the leaſt need of us, and ſo may neglect and caſhier us for ever; yet ſee his wonderful vouchſafing and condeſcending, he *Sends*, and ſeeks to us.
C We may well break out with *David*'s admiration, 2 *Sam.* vii. 19. *Is this the manner of man, O Lord God?* Would one man thus deal with another? Stoop ſo low, to ſuch treaties, and intreaties of reconciliation; *ſend*, and ſolicite, and importune for agreement? Nay, verily; 'tis the unmatchable example of God's love to us, thus to make after us; to *Send*, and to *Send his Son*, to accompliſh our peace, and reconciliation.

D

SEVEN

E

SEVEN

SERMONS

PREACHED

UPON

The History of our Saviours Transfiguration,
as it is represented by the three Evangelists,

S. MATTHEW,
S. MARK,
S. LUKE.

SEVEN

SERMONS

PREACHED

UPON

The Harmony of the Synoptic Evangelists,
as it is represented in the Above Harmony.

S. MATTHEW,
S. MARK,
S. LUKE.

THE FIRST SERMON ON

S. Luke ix. 28.

And it came to pass, about an eight dayes after these sayings, he took Peter, *and* John, *and* James, *and went up into a mountain to pray, &c.*

THis passage of Scripture, is a remarkable relation of our Saviours glorious *Transfiguration*; his laying aside his garments of Frailty, and Mortality; and his assuming to himself his robes of Majesty and Glory. As *David*, seeing his son *Solomon*'s Succession questioned, and opposed, sends him to Mount *Gihon*, commands *Zadock* and *Nathan* to annoint, and proclaim him King: so here; *Christs* Kingdom being opposed, he is by Gods appointment established: *Moses* and *Elias* adore, and attend him; and a Voyce from heaven declares him *Messias*.

The Text sets out *Christs* Preparation, and Entrance into this glorious Manifestation of Himself; and the purposed choyce of those remarkable Circumstances, in which he was pleased to be Transfigured. And as in Coronations and Triumphs of Kings, all Occurrences are forelayd and ordered for greater Magnificence: so here; every particular is cull'd out, to advance the glory of this Transfiguration.

Serm. I.

1. Is the choyce of Time; *About an eight dayes after these sayings.* A
2. Is the choyce of Attendants; *Peter, James, John.*
3. Is the choyce of the Place, fit for this great work; *A mountain.*
4. Is the choyce of an holy Preparative Action, *Prayer*; *He went up into a mountain to pray.*

First, is the choyce of Time: And as in Time, there are two things:

1. Order.
2. Measure. B
   1. The one is, *Succession*;
   2. The other, *Duration*. So here;
      1. There is *Ordo*, or *Successio*, in these words; *After these sayings.*
      2. There is *Duratio*, in these words; *About an eight dayes.*

I. Is *Ordo*, or *Successio*; *After these sayings*; and it reflects back to several remarkable passages going before, in his immediate last discourse with his Disciples.

1. Is *Post Petri confessionem*; after S. *Peter*'s Confession, *vers.* 20. Thou art *the Christ of God.* After this Confession of the Disciple's Faith, then he was Transfigured. It carries with it a double Intendment: C
   1. Of Confirmation of their Faith;
   2. Of Reward of their Faith.

1. An Intendment of Confirmation: Before, they confessed and believed: And now again, their *faith* is [illegible] confirmed, and ratified. It is Gods gracious course, thus to support, and strengthen the beginnings of a true *faith*. Revelations, Visions, Miracles, Signs from heaven, all shall serve for further Confirmation. Thus God to *Ahaz*; *Ask thee a Sign of the Lord thy God; ask it either in the depth, or in the height above*, Isa. vii. 11. If it be true *faith*, he will make it stronger. He is always watering *this grain of mustard-seed*. Thus to *Nathaneel*, Joh. i. 50, 51. *Believest thou, because I said unto thee, I saw thee under the Fig-tree? Thou shalt see greater things than these. — Ye shall see heaven open, and the Angels of God ascending, and descending upon the Son of man.* D

2. An Intendment of Remuneration. This faithful Confession is honoured and rewarded with an evident Revelation, a glorious Vision. This is the method of Gods dealing with his children. The ground of *faith*, is clear sight, and reason, and evidence; but the reward of *faith*, is evidence, and clearness of full Representation. Christians are called *Fidales*; *Credentes*, not *Rationales*; *Aug.* That is the duty of *faith*; but the issue and end E

of

Serm. I.

A of it, what is that? It shall end in Vision. *Then we shall see him as he is.* First, *faith* looks upon his back-parts, and covers its face, as *Elias* in the cave; then it is advanced to see him *face to face*, as *Elias* on the Mount. To believe, because we see, it is the weakness of *faith*; but to see, because we believe, it is the honour of *faith*. *Aliud est videndo credere, aliud credendo videre.*

After these sayings: That,

2. Is, *Post mortis prædictionem, vers.* 22. *The Son of man must suffer many things, and be rejected of the Elders, and Chief Priests, and Scribes, and be slain* After that *saying*, then he was Trans-
B figured, he shewed his Glory. And so it carries with it these Intimations:

1. *Quod non ex infirmitate moriturus*; That he was not to dye, out of Infirmity. He who can thus at pleasure assume a state of Immortality, hath no inward necessity to dye. It was not necessity of nature, but dispensation of grace that exposed him to death. *Non impotenter, sed potenter mortuus est.* As *Moses* dyed, not of weakness; *His eye was not dim, nor his natural force abated, Deut.* xxxiv. 7. but upon special order: So dyed *Christ*. As *Sampson*, it was his strength, not his weakness, that
C ended him: So *Christ*, he dyed, *Clamore magno, non singultu*. He did not expire with a sigh, or a groan, but *when he had cried with a loud voyce, he yielded up the ghost, Matth.* xxvii. 50.

2. *Quod non ex vi externa*; That he did not dye from any external violence. He who hath the title of the *Lord of life*, and can assume to himself *Impassibility*, What violence can assault or annoy him? *No man taketh away my life from me, but I lay it down of my self; I have power to lay it down, and I have power to take it again, Joh.* x. 18. He who can, *Pertransire per medium eorum, pass through the midst of them, and go his way, Luk.* iv. 30. sure
D his death is not enforced, but assumed.

3. *Quod non ex odio paterno*; That he did not dye, because his Father hated him. It may be it shall be said, *God hath forsaken him*; His Fathers displeasure exposes him. No, that scandal is prevented by this glorious Manifestation of himself. He is by an Oracle from heaven, honour'd, and acknowledg'd the *Son* of his *Fathers* love.

4. After his Death is foretold, his Glory is discovered; That intimates the Order, and Entrance, and Passage into his Kingdom: He did not pass, *à deliciis, ad delicias*. No, but first
E he must suffer, and then be glorified. *Ought not Christ to have suffer'd these things*, and then to *enter into his glory? Luk.* xxiv. 26. First Mount *Calvary* must be ascended, then *Tabor*, and *Olivet*. *Post fel, favum*. He must taste the gall of his Passion; then, after, he shall taste the honey-comb of the sweetness of Exaltation.

Serm. 1.

2. Is *Post Resurrectionis Intimationem*; verſ. 22. *He muſt be raiſed the third day*; *After that ſaying*, then he was Transfigured: And ſo it reflects upon that ſaying, in a double notion: A

1. *Ut ofenderet poſſibilitatem Reſurrectionis.* He who can make his body thus radiant and reſplendent, transform it into ſuch Glory, Why ſhould we judge it impoſſible, or difficult, to revive, and raiſe it? *Why ſhould we judge it impoſſible*, ſaith S. *Paul*, *for God to raiſe the dead?* Acts xxvi. 8. He hath power to lay it down, and power to take it up again. *Neceſſe eſt Spiritus reſtituat Templum ſuum.* Look upon Mount *Tabor*, and this Transfiguration; and then go to *Golgotha*, and doubt not of a Reſurrection. B

2. *Ut monſtraret Modum.* The glory of this Transfiguration, ſhews the glory of his Reſurrection. It was *Præludium Reſurrectionis Dominicæ.* It ſhall not onely be a bare recovery of life, but an advancing of it. S. *Paul* calls it, *His glorious Body.* The High Prieſt *Joſedech* his vile garments are taken from him, and precious garments are given unto him. Conſider the glory of this Tranſfiguration; and then doubt not of the Immortality, Impaſſibility, Agility, Clarity of the Reſurrection.

4. *Is Poſt Crucis Impoſitionem*, verſ. 23, 24. *If any man will come after me, let him deny himſelf, and take up his Croſs daily, and follow me.* Taking up the Croſs, loſing of their lives for him: *After theſe ſayings*, then he was Tranſfigured. So it imports a ſeaſonable Conſolation. They muſt endure the Croſs, part with life; ſad tydings! an hard ſaying, *Who can bear it?* Theſe are things dreadful to fleſh and bloud. Ay but ſtay a while, and ſee him and his ſervants in glory; that will ſweeten all. He purpoſely gives them a glimpſe, and view, and taſt of that glory that ſhall attend their ſufferings. Look upon thy ſufferings, and thy ſpirit may droop; but get up into this Mountain of glory, ſee thoſe Crowns, and Scepters, and White Robes, and then you will be encouraged. *Theſe light afflictions, which are but for a moment, work for us a far more exceeding, and eternal weight of glory*, 2 *Cor.* iv. 17. Thus *Chriſt* ſweetly entermingles his dealings with his ſervants: C D

1. Having put them into the ſad meditation of his Death, he ſhews them his Glory.
2. Having rejoyced them with that, then he allayes it with the remembrance of his Death; again reminds them of his Paſſion. E

5. Is *Poſt Gloriæ Tranſfigurationem*, verſ. 24. He tells them hereafter *they ſhall ſee their dying*, at his coming in Glory. *After that ſaying*, he is Tranſfigured. So it is, *Futuræ Gloriæ Repræſentatio*: He puts them not off to future expectations, and revelations. *Totum*

Serm. I.

A *id quod Christiani sumus, sires est*; sayes hard to some mens faith: Ay but he gives them in present a glimpse of glory. These first fruits, and preludes of Heaven, serve to support the infirmity of Faith. *Robusta fides.*, strong Faith can hold out without sight, cares not for present pay, for any thing in hand; but *Infirma fides*, weak Faith would droop, without some taste of future Glory. See then, Be not faithless, but faithful. As *Jonathan* fainting, with one taste of Hony recovered sight and vigour; so the least relish of that hidden Mannah revives faith, and puts strength and alacrity into a believing *Christian*; makes him as a
B Giant refresh'd with Wine. As the bunch of Grapes from *Eschol* made *Caleb* encourage the people, made them forget *Egypt*, endure the Wilderness; so this view of Heaven, it puts spirit into us. Otherwise, we are hardly drawn with naked promises, *Spem periculo emere.* Therefore, *Hoc infirmitatis remedium, ut præsentibus sustineatur infirmitas. Ambros.*

6. Is *Post Regni mentionem. v.* 27. *I tell you of a truth, there be some standing here, which shall not taste of death, till they see the Kingdom of God.* After that saying, he was transfigured. So it is *Erroris correctio.* They never heard of *Christ*'s Kingdom, but
C they imagined a terrestrial outward Kingdom. *Christ*, to make them understand the condition of his Kingdom, sequesters their thoughts from outward things, shews them the Spiritual, Supernatural, Celestial, nature of his Kingdom. *Hierusalem* comes down from Heaven; *It is above, the Mother of us all.* All outward things are *Bona Scabelli*, the good things of his Foot-stool, not *Bona Throni*, not the good things of his Throne; *Solatia miserorum*, the comforts of the Miserable, not *Gaudia beatorum*, the joyes of the Blessed.

So much of the first; *Ordo, & successio.* The other is,
D II. *Mensura, & continuatio*; *About an eight days after*; St. *Matthew* and St. *Mark* say, *Six days*; St. *Luke* here, *Eight.*

1. They say more exactly; St. *Luke* not so precisely, but *about eight days.*

2. Even both say precisely true. They speak Exclusively, leaving out the day of this Prediction, and of the Transfiguration; and mention the six days intervening; St. *Luke* speaks Compehensively, reckons both the day he spake it, and the day he performed it; and so makes up *eight.*

E Now the exact setting down these days, carries with it a double purpose;

1. Is a Moral signification;

2. Is a Mystical.

1. Is a Moral signification. It was *after eight days.* He stayes, and deferrs so long; 1. To

Serm. 1.

1. To ſtirr up expectation, and to quicken their deſires to ſee that Glory. Moderate delayes ſerve to ſet an edg, and to quicken our hope and expectation. Thus *Elijah* delayes, and puts off *Eliſha* from ſeeing his Rapture, to enflame his deſire the more to behold it. *The Lord is not ſlack as men count ſlackneſs*; but, to enlarge our deſires, he ſeems to delay. Thus he dealt with the *Canaanitiſh* woman. A

2. It was after *eight days*, he ſtayd no longer. Why? he might have deferred longer; It was in theſe terms that he promiſed, *before they die*. Time enough therefore hereafter. Indeed for us, if we promiſe any thing to God before we die, we muſt do it preſently, becauſe we know not the time of our death; As the *Rabins* ſay, If a man vowed to be a *Nazarite* one day before his death, he was to be ſo preſently, becauſe this day may be the laſt day; But God knows theſe times and ſeaſons, and the number of our days. What then? yet after eight days he performs it. In all his promiſes he is better, and fuller, and ſpeedier then his word. It is enough, if thou haſt comfort, though it be at the day of death. Oh! but *neſcit tarda molimina*. He ſends to his Diſciples to *meet him in Galile*. B

2. Is a myſtical ſignification. *Eight days*: Not only the Fathers, *Chryſoſtom*, *Ambroſe*, others who delight in allegories; but even later Writers, who are more ſparing in thoſe allegorical accommodations of Scripture; they ſweetly conceit a double myſterie: C

1. Is the Myſterie of *Chriſt's* Reſurrection; He was Transfigured on the eighth day; raiſed in Glory on the eighth day afterwards. This reaſon S. *Aug.* gives why the number of *Eight* is conſecrated in Scripture. The Circumciſion, it was *Octavo die, ut figuretur Dominica Reſurrectio*; that was on the eighth day, to figure *Chriſt's* Reſurrection. Many legal cleanſings, and offerings were on the *eighth day*. Thus St. *Aug.* deſcants upon ſome Titles of the *Pſalms in Octavis*, All prefigurations of *Chriſt's* Reſurrection. D

2. Is the Myſtery of our Transfiguration, and Reſurrection. Six ages of the world muſt paſs firſt. *Poſt ſex dies, glorie Dominice habitus oſtenditur. Sex millium annorum temporibus evolutis, Regni cæleſtis honor præfiguratur*; *Hilarius*. Six ages, the world's continuance; the ſeventh day, that's the day of Judgment; then the eighth is *dies æternitatis*, when we ſhall be taken up in glory. E

So much of the firſt Circumſtance, the choyce of time; *About an eight days after theſe ſayings*.

Secondly; an other Circumſtance, is the choice of Attendants; *he took Peter, and John, and James*. And herein obſerve theſe three Conſiderations.

1. Diſci-

Serm. I.

A 1. *Discipuli, comites;*
2. *Tres discipuli;*
3. *Hi tres.*

1. His attendants are his Disciples; why not the people, the Priests and Pharisees? As *Judas* saith (not *Iscariot*) *Lord, How it it that thou wilt manifest thy self unto us, and not unto the world?* In likelyhood, it would have convinced, and converted many.

1. It was a Revelation; and revelations of mysteries are not for Infidels, but for Believers. *To you it is given to know the mysteries of the Kingdome of heaven, but to others it is not given.* *Mat.* xiii. 11. For common Illumination, he enlightens every man; but special revelation, it is *the Childrens bread, the Hidden Manna. He expounded all to his Disciples apart.* As every subject may know the Kings Laws; but his choyse counsellers, are only acquainted with his Secrets: So the Law of God is exposed to all; but the mysteries of his Kingdom are concealed from many, and communicated only to his own.

B 2. It was a revelation of his Glory, and therefore not to all, but only to his Disciples. It was the Oeconomie of his Incarnation, to carry secretly his Divinity in the dark-Lanthorn of his Humanity; so to make way to his Death, and Passion. *Had they known the Lord of life and glory, they would not have Crucified him.* Hence he charges them, not to publish it till after his Passion. This the greatest *Rabins* never conceived how *David's* Son could be *David's* Lord; and therefore the *Jews* to this day, because in some places they finde predictions of Divinity, sometimes of humanity, not knowing how to accord them, imagine two *Christs*; *Filium Joseph*, he that shall suffer, and die; and *Filium David*, that shall rule, and reign.

C 3. It was a revelation of the Saints after-glorification, therefore to Saints only. *This is a name that none Knowes, but he that receives it.* He gives the Earnest only where he will bestow the main Substance; the first-fruits of glory, where he intends the whole harvest. As *Christ* after his Resurrection never shewed himself but to the Saints; Before, he did to Priests, Publicans, Pharisees; after, never but to Saints; So in this act of glory, only to his Disciples. Only St. *Paul* saw *Christ*, and heard him; they who were in his company, neither heard, nor saw, *Act.* ix. St. *Gregory* enquiring how Satan appeared before God, among the sons of God; Oh, saith he, he was *præsens absens*, and so *absens præsens*; He appeared because God observed him, not that he saw God. As of the appearances of the Old Testament, it is said, *None shall see him, and live*; so it is true Spiritually, *None shall see him and die.*

D 2. *Tres*

Serm. I.

II. *Tres Discipuli, non omnes.* Three of his Disciples, not all. A

1. Three is a sufficient number to testify this Miracle.

2. *Judas* a reprobate, he was not to be admitted, he was unworthy of it. Therefore, lest he should murmur, and repine, and grow worse by it, others are left out.

3. *Ut sit locus ordini*; Even among his Disciples he observed an order, and precedency. Some were more eminent and of neerer admission, Cabinet-Counsellers. We see *Peter* durst not speak to *Christ*, but beckens to *John* to do it.

4. *Ut sit locus fidei.* These were taken to see, and testify; the rest were left, to hear and believe. As *Moses* sent Spies to B view the Land of *Canaan*; and they, were to report what they saw to others.

5. *Ut sit locus modestiæ. Transfiguratus in monte coram paucis, Crucifixus in urbe coram omnibus.*

III. *Hi tres.* He singles out *Peter*, *John*, and *James*. Why are these made choyce of, and others passed by? We see, at other times he takes these neerer to him, as at the raising of *Jairus* his daughter *Marc.* v. 37. He excludes all others, admits these: What reasons are there for it?

1. There needs no reason; Sufficient is it, that it is his C pleasure. In matters of free favour, it is no *prosopolepsie* to pass by some; to admit others. He can cross his hands, as *Jacob* did; give five portions to *Benjamin*, deal more sparingly with others. *Shall I not do with mine, owne as I please? Etiam Pater, quia sic complacuit.*

2. *Quoad humanum affectum, Christ* had his Favourites, those whom he made his darling Disciples. Thus St. *John* was his bosom-Favourite. As it was said of *David*, and *Solomon*, Such an one was the Kings friend. These Disciples were thus graced.

3. These three were more eminent for Grace, and Zeal, and Love to *Christ*. St. *Paul* saith, they were counted *pillars*. The greatest proficients have a larger dignation; these D are let into the Secrets of *Christ*. As among *David's Worthies*, there were the *first three*. Others were valiant among thirty, but they did not attain to the *three first*; so among these holy colleagues, these were of an high pitch in Grace, and answerably were they honoured.

4. These three were admitted to see his Transfiguration, because these were appointed to assist his Passion, *Matth.* xxvi. 37. when he underwent his Agonie; therefore these are fore-strengthened, and fore-armed by seeing his Glory. This E glorious Vision on Mount *Tabor* fitted them to abide the terrour of Mount *Calvarie*. Those whom God will single out for the greatest tryals, he will fit aforehand with the best emblements. St. *Paul* was strengthned, and encouraged in a Vision at *Hierusalem*,

A lem, before his going to *Rome*; *Be of good cheer Paul; for as thou hast testified of me at Hierusalem, so must thou also bear witness at Rome, Act.* xxiii. 11.

5. These several men are singled out upon several reasons.

1. *Peter* was the forward, zealous Disciple, who led the way to the rest, in that noble confession of *Christ*; therefore he is singled out to be partaker of this Vision. Again, *Peter* is now overtaken with an error, is sorry to hear of *Christ*'s death, dissuades him from it; by this Vision B therefore he is comforted, reformed, instructed in the mysterie of *Christ*'s Death and Passion.

2. *James* he was appointed to be the first Apostle that should die for *Christ*; *Herod* suck'd his bloud first. As they who must be in the front of the Battel, have the choysest Armour, because they are to undertake desperate services; so, because S. *James* was to be the first in the Army royal, therefore he was admitted to view the glory of this Transfiguration. *Theophylact* saith, that this *Theophania*, made him μεγαλοφυα and θεολογικα C.

C 3. *John*, he was fore-appointed to be the publisher, and pen-man of *Christ*'s Divinity; and so, above all, he soared highest into Heaven. Therefore was this manifestation, of *Christ*'s Glory and Divinity made to him. He urges it, *John* i. 14. *he saw his glory, the glory as of the only begotten of the Father.* So *Peter* makes use of this, 2 *Pet.* i. 18. *We heard a voice which came from Heaven when we were in the holy Mount.* Thus these Congruities shew why *Hi tres*; why These three:

Now follows,

D *Thirdly*, another Circumstance, which is the choyce of the place. *He led them up to a Mountain.* What Mountain was this? Interpreters differ.

1. Some say, it was Mount *Sinai*, where the Law was given.

2. Others say, it was Mount *Libanus*, that is neer to *Cæsarea Philippi.*

3. Most say, it was Mount *Tabor.* But it was purposely concealed, to avoyd those superstitions that after-Ages might imagine, and frame. S. *Peter* calls it, *The holy Mountain.* And hence Papists ground their permanent sanctity of places, and pilgrimages. E But this holiness was not permanent but temporary, respectively to this action; as the Wilderness was *holy ground* while God was present in it.

Now for this recourse of *Christ* to Mountains, it was very frequent. He went up *to a Mountain to Preach*: *Mat.* v. 1. He de-

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parted into a *Mountain to Pray*, *Marc.* vi. 46. *He went out into a Mountain to Pray*, *Luc.* vi. 12. He aſcended to Heaven from a Mountain. He appoints *Abraham* to offer up his *Iſaac* on a Mountain. The Law was given on a Mountain. *Moſes* ſaw God's glory on the Mountain. *Elijah*, he prays on Mount *Carmel*. *Moſes* dies on a Mountain; So *Aaron*.

Why ſo? Is *God the God of the Mountains, not of the Vallies?* or, are the Prayers more acceptable that are there performed, then in other places? No ſurely. No place now commends our Prayers to God. In all places, prayers are alike acceptable. As naturally, ſo ſpiritually, all places are alike diſtant from Heaven. *Univerſam terram expiavit; omnis locus oratorium eſt*, Aug. *Nunc de Britannis æquè ac de Hieroſolymis patet aula cœleſtis*, *Hieron.* *Elijah*'s Cave, *Daniel*'s Den, *David*'s Depths, *Jeremie*'s Dungeon, *Jonah*'s Whale, all lye open unto him. *Illi pervium eſt omne ſolidum, apertum omne ſecretum; ei muta reſpondent, et ſilentium conſitetur. Aug.*

Indeed Before, the Temple was the place of Prayer. Prayers were more accepted there, then elſe-where. And ſo even our publick Church-ſervices, for the ſolemnity, and joynt-Communion, are moſt accepted. Otherwiſe, religious Prayers where ever they be, are made in the Temple, *ſi in pace Eccleſiæ, & unitate corporis Chriſti. Aug.* Why then doth *Chriſt* ſingle out a Mountain for Prayer?

1. *Ob ſolitudinem*; for retiredneſs and privacie, he withdraws himſelf from tumults and multitudes, ſequeſtered himſelf to a more intimate Devotion. This is a bleſſed opportunity for Devotion, retiredneſs and ſolitude. *Chriſt* bids them enter into their Cloſet to recollect their thoughts. They Pray *in plateis*, in the ſtreets, who ſuffer their thoughts to wander in worldly cogitations. *Chriſt*, when he raiſed the Woman, put out the *Minſtrells*, *Matth.* ix. *Abraham left his ſervants below. Jacob* ſent his carriages over the River, ſtay'd alone to wreſtle with God.

2. *Ob elevationem.* This bodily aſcent teaches us to raiſe up our thoughts in Prayer above the ſphere of the world. Prayer, it is *Aſcenſus mentis ad Deum*; the ſcale and Ladder to get up to Heaven. We muſt mount up as Eagles; clamber as *Jonathan* and his Armour-bearer to the top of this Rock. Devout Prayer mounts the Soul up, tranſports it into Heaven. It makes our converſation to be in Heaven.

3. *Mons typus cœli.* Heaven is prefigured, and compared to a Mountain. *Who ſhall aſcend into the hill of the Lord? Pſ.* xxiiii. 3. *I will lift up mine eyes unto the hills, from whence cometh my help, Pſ.* cxxi. 1. The Temple, the type of Heaven, was reared on a Mountain. Heaven,

1. It

Serm. I.

A 1. It is *ſtabile, ut Mons*; ſtable as a Mountain, not moved, nor ſhaken.

2. It is, *excelſum, ut Mons*; high as a Mountain.

3. It is *amœnum*, delightful; it is *Mons olei*.

4. It is *arduum, ut Mons*, much pains to aſcend and gain the top of it.

5. It is *ſecurum*. Mountains are places of ſtrength; ſo is Heaven.

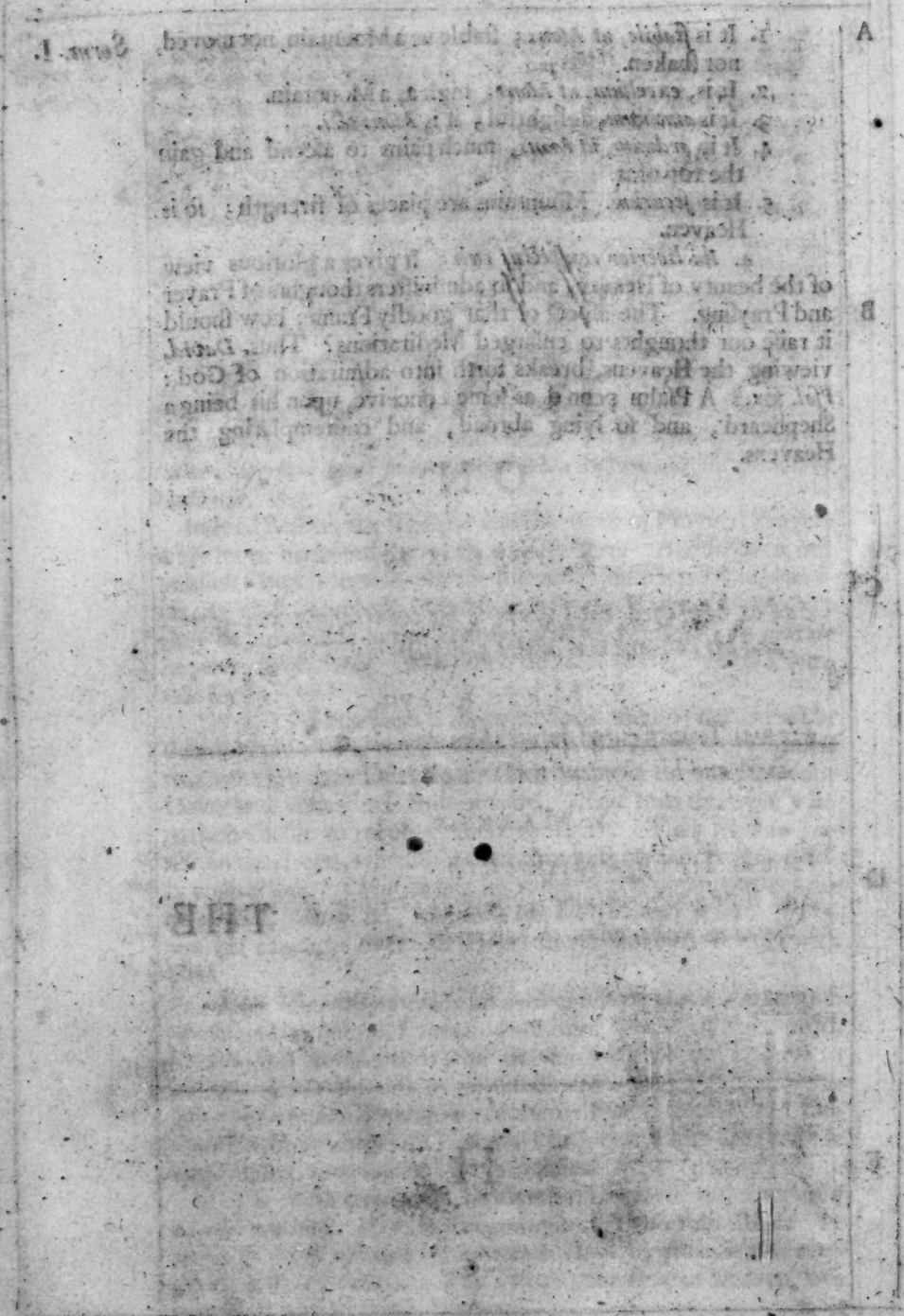
4. *Ibi liberior conſpectus cœli*; It gives a glorious view of the beauty of Heaven, and ſo adminiſters thoughts of Prayer and Prayſing. The aſpect of that goodly Frame, how ſhould it raiſe our thoughts to enlarged Meditations? Thus *David*, viewing the Heavens, breaks forth into admiration of God: *Pſal.* xix. A Pſalm penn'd, as ſome conceive, upon his being a Shepheard, and ſo lying abroad, and contemplating the Heavens.

B

C

D THE

E H 2



THE SECOND SERMON ON

S. Luke ix. 29.

And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistring.

S. Matth. xvii. 2.

He was Transfigured before them, and his face did shine as the Sun, and his rayment was white as the light.

S. Mark ix. 2, 3.

He was Transfigured before them.

And his rayment became shining, exceeding white as snow, so as no Fuller on earth can white them.

HAving seen our Saviour's solemn Preparation unto his glorious Transfiguration, *vers.* 28. Come we now to the actual Entrance, and Manifestation of this his Glory. And the *Text* sets it out in two particulars:

1. His holy Disposition, and Action, in which he was conversant when he was Transfigured; *As he prayed.*

2. His glorious Transfiguration it self; *The fashion of his countenance was altered, and did shine as the Sun,* &c.

First,

Serm. II.

First, his holy Disposition, and Action. In it, two things; A

1. Consider it in the absolute Performance, *Quod oravit*; that he Prayed:

2. In the respective Accommodation of it to this Transfiguration; When he prayed, then he was Transfigured.

I. Consider it absolutely; that *Christ* prayed. And the Observation from hence, is thus much; That our blessed Saviour in the dayes of his flesh, was religiously conversant in this Duty of prayer. Many Instances of this, in Scripture: And this he did for divers Reasons:

1. *Ut cultum, & servitium Deo exhiberet*; To do homage, B and honour to God his Father. *Christ*, as Man, was inferiour to Him; and so was to perform this recognition of his Father's Soveraignty. Adoration, is due from the most glorious Creatures to God. *All knees must bow to him*; and therefore *Christ*, the first of all the creatures of God, tenders this homage to him. *Prayer*, it is our Moral, and Real, and Spiritual Sacrifice, enjoyned us by the law of Nature, *In recognitionem Universalis & Supremi Dominii.*

2. *Christ* was conversant in Prayer, *Ut Orationem exemplo sanciret, & dedicaret*; And so to make it, by his performance, a C welcome and acceptable service to him. *Christ* was not sanctified by Prayer, but Prayer was sanctified by *Christ*. As Baptisme did not sanctifie him, but he sanctified and consecrated it. All God's Ordinances convey holiness into us in the performance of them; but they drew sanctity from *Christ*. He makes Word, Prayer, Sacraments, the holier for his performing of them. *The Altar sanctifies the Gift.*

3. *Christ* was conversant in Prayer; That so he might put himself into the exercise of all kind of graces. He prayed not out of absolute necessity, as we do; but to stir up, and beautifie D himself with the practice of all kind of graces. As he said of S. *John*'s Baptism, What though he needed not? *Yet thus it becomes us to fulfil all righteousness.* The grace of Prayer is so holy a grace, the Art of Prayer so heavenly, that *Christ* would abound in this, as in all other endowments. The Saints, they are more plentiful in some gifts, and more scanty in others; but *Christ* was abundant in all.

4. *Christ* was conversant in Prayer; To testifie his state of Humiliation. Therefore he prayes, not onely by way of Compellation, or Intimation, but by way of humble Petition, and Sup- E plication. Thereby acknowledging himself;

1. To be Man.
2. To be in a continual subjection, and dependance, from God.

3. That

A 3. That he had put himself into a ſtate of want, and deficiency; and ſo craves a gracious ſupply from the hand of God.

5. *Chriſt* was converſant in Prayer, as a ſpecial performance of his office of Mediatour. He is our High-Prieſt; all his requeſts are meritorious for us. He was ſet up for us *in the things of God.* This is a ſpecial excellency in *Chriſt's* Prayers. The beſt of our Prayers have but the virtue of impetration, and the grace of Acceptation; but *Chriſt's* Prayers were of a Meritorious value. We know, that, beſides the great Paſchal ſacrifice, the daily Incenſe
B was to be offered; ſo, beſides *Chriſt's* Paſſion, his Prayer was to be tendred for our Redemption.

6. *Chriſt* was converſant in Prayer for Spiritual Solace, and Conſolation. The enjoying of the ſweetneſs of Communication with God, it was to the ſpirit of *Chriſt* above all comforts. As to Preach, ſo to Pray, was meat that he fed upon, and Spiritual refection. We ſee when he was wearied with the multitudes, *Matth.* xiv. *He went up to a mountain to pray*, as the moſt raviſhing refreſhment he had. *If any be afflicted*, heavy, ſorrowful, thirſting after joy and gladneſs, let them get into theſe holy parleys
C with God; ſuck honey out of this honey-comb, it will glad them preſently.

Well then;

1. Did *Chriſt*, the natural Son of God, carefully, and religiouſly render up this honour to God? How ſhould we be aſſiduous in this homage, who are the loweſt, and meaneſt, and unworthieſt of his creatures? He, who in his Deity was equal to God, yet bowes, and proſtrates himſelf; How ſhould we humble our ſelves in this holy Adoration? Do Saints in heaven, and Angels, nay, did *Chriſt* himſelf offer up this Worſhip? It
D deeply concerns us to perform it to him.

2. Did *Chriſt* follicit his Father for ſupply of Mercies? Why, he had right and title to all: All was his due. How then ſhould we dare to uſurp any of God's bleſſings, and not beg them by Prayer at his holy hands? Muſt the Son be a Petitioner, and ſhall the ſervant intermeddle, ſerve himſelf in his deſires, without craving by Prayer? *Ask of me, and I will give thee the heathen for thine inheritance*, *Pſal.* ii. 8.

3. Did *Chriſt* abound in this grace of Prayer, though freed from all infirmities, out of the reach of temptations, though full
E of all graces? How then ſhould we, who are clogg'd with infirmities, incumbred with temptations, beſet with corruptions; How ſhould we abound in this grace, to draw ſupply and ſtrength from heaven?

4. Did *Chriſt* ſue by *Prayer*? He was moſt certain of the event

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event of every thing; knew that all things were set and purposed; his own Glory, his Churches Redemption: yet he would *Pray*. Then, earnest Prayers may be made for those things, whereof there may be fullest assurance. We are told, If men may be certain of Grace and Glory, why do they pray for it? Certainty on God's part, doth not weaken, but strengthen the force of Prayer. *Isaac* had promise of a son, yet he begged him. *Elijah* was sure of rain, yet he pray'd for it. *David* was sure his house should be established, yet he prayed for it. *Christ* was sure of all, yet he abounds in this service of Prayer. *Prayer*, it is serviceable to God's Appointments. A

II. Consider our Saviour's Prayer here respectively to his glorious Transfiguration; *While he prayed, he was Transfigured*; and so it imports an efficacy in his Prayers, producing and effecting his Transfiguration. B

Observe the admirable power and efficacy of devout Prayer; It is able to transport the soul, to ravish the spirit, to lift up the heart into an heavenly rapture, and to fill soul and body with unspeakable glory. A strange doctrine to our drowzy Petitioners; they never felt any such thing. Well, saith S. *Chrysostom*, *Sancti intelligunt quid dico*. They who abound in this Spiritual exercise, give testimony to this Truth, and find it by experience. Thus *David* professes, that Prayer and Praise, was to him *as marrow and fatness*. *My mouth shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips*, *Psal.* lxiii. 5. *I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightned, and their faces were not ashamed*, *Psal.* xxxiv. 4, 5. C

Now *Prayer* hath this power;

1. Because it raiseth the soul into heaven, far above all earthly vanities, or vexations. The soul lying groveling upon the earth, feels many incumbrances; Prayer mounts it above the clouds. And then, like the woman in the *Revelation*, if the Moon be under thy feet, thou shalt be cloathed with the Sun. These lower regions are dark and tempestuous; get up into heaven by Prayer, there is nothing but serenity, and tranquillity. A devout and heavenly Prayer is like the Altar on *Olympus*, no blast of wind blows upon it. Say not in thine heart, Who shall go up into heaven? *Prayer* will bring thee thither. D

2. *Prayer* will breed those ravishing, and glorious joys, because it brings us into a communion with the fountain of joy and glory. It opens heaven to us, gives us approach unto that unaccessable glory. See, *Moses* being in the Mount, in communion with God, his face was shining and glorious. As a man long conversant in some fragrant place, his very cloaths will carry those perfumes with him. E

3. *Prayer*

A 3. *Prayer* ſhews us the loving, and ſmiling, and gracious countenance of God; and the ſight of that, is of a raviſhing efficacy. *In his face is life it ſelf. The light of God's countenance gladded David more than oyl, and wine, Pſal.* iv. If He be angry, his frown is the meſſage of death. *Prayer* pacifies him, and makes his countenance moſt amiable. If he turn away his countenance, we wither, our faces droop: if he ſhine upon us, we are refreſhed. 2 *Cor.* iii. 18. *We all with open face beholding as in a glaſs, the glory of the Lord, are changed into the ſame Image from glory to glory, even as by the Spirit of the Lord.*

B 4. *Prayer* brings this rapture of joy, becauſe it brings with it a joyful aſſurance that our Prayers are accepted. Though our Prayers are not always ſucceſful for Impetration, yet ſeldom but they ſeal up to us God's Acceptation, and ſo bring the fruit of ſweet Conſolation. It lays hold on the golden Scepter; breeding in us an heavenly tranquillity, peace of conſcience, joy in the *Holy Ghoſt*. Theſe ſecret cheerings, are like the fire from heaven that conſumed the Sacrifice; and teſtifie, God is graciouſly pleaſed with thy Petitions. What joy like that of *Cornelius*, to have Angels bring tidings of Gods Acceptation? *Dan.* v. 10. *Fear not,* C Daniel, *thy words are heard.* Prayer encourages us, like *Manoah's* wife, *The Lord hath received a Burnt-offering, and a Meat-offering at our hand, he will not kill us,* Judg. xiii. 23. Want of this made *Cain's* countenance fall: This honour'd and encouraged *Abel.* Oh! thoſe inward cheerings that a religious Prayer ſheds into our ſouls; they are not inferiour to the tydings of Angels.

5. *Prayer* infuſes theſe glorious joys, becauſe it diſburthens our grievances, all of them, into the boſom of God. If it be an eaſe to a troubled mind, to communicate its ſorrow to ſome faithful friend, how much more comfortable is it, by Prayer, to D unfold our ſorrows into God's boſom, who pities our griefs, drys up our tears? Thus *David*, in his ſorrows, parleys with God, and his ſoul is refreſh'd. See this in *Hannah*, 1 *Sam.* i. 18. She was a woman of a ſorrowful ſpirit: *Elkanah* could not comfort her: She prays in the bitterneſs of her ſoul, pours out her ſoul before the Lord; and ſee what comfort ſhe finds in Prayer; *Her countenance was no more ſad.* See it in *David, Pſal.* vi. He was in much ſickneſs and ſorrow; *Lord rebuke me not in thine ire.* His ſoul was vexed, he was weary with groaning, beginning his Prayer with much anguiſh; but, *verſ.* 8. he breaks out into a ſudden joy, *The* E *Lord hath heard the voyce of my weeping:* verſ. 9. *The Lord hath heard my Supplications, the Lord will receive my Prayer. Phil.* iv. 6, 7. *In every thing by Prayer and Supplication with thankſgiving, let your requeſt be made known unto God: And the Peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.*

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6. This duty religiouſly performed, even becauſe it is an holy ſervice, yields preſently a ſweet ſatisfaction and contentment to the conſcience: That, makes it ever applaud it ſelf, and ſecretly to ſay to it ſelf, *I am glad I have done this holy duty.* 1 *Chron.* xxix. 9. *The people rejoyced when they offered willingly.* So, at *Solomon*'s Sacrifice, the people went home with joy. As every ſin leaves a ſting after it; ſo, the duties of Piety and Devotion calm the ſoul, and fill it with much joy and glory, even as if they heard an *Euge* from heaven. A

Now that this glorious effect may follow our Prayers, three conditions are required: B

1. They muſt be frequent. To be ſtrange with God, to keep aloof from him, and yet to think that our rare and diſuſed Prayers ſhall find ſuch ſucceſs, it is groundleſs. *Daniel*, who would not abſtain thirty dayes, but thrice every day prayed, he had an Angel to aſſure him. *Knock*, *Seek*; they are words of diligence. *Daniel*'s thrice, *David*'s ſeven times, theſe find joy. Thou who art ſtrange to God, canſt thou wonder if he be ſtrange to thee; if he impart not thoſe joyes that are for his Favourites?

2. They muſt be cheerful. We muſt delight in this communion. God, he delights to hear us pray, *Cant.* ii. 14. *Let me ſee thy countenance, let me hear thy voyce; for ſweet is thy voyce, and thy countenance is comely.* If he delights to hear our Prayers, how ſhould we delight in offering them to him? They who count it the burthen of their lives to pray, irkſome, tedious, can expect little ſweetneſs in this communion. No, *David* is glad to put himſelf into this communion, *Pſal.* xxvii. 8. *My heart hath talked of thee, Seek ye my face; Thy face, Lord, will I ſeek.* C

3. They muſt be fervent. Our remiſs, feeble, benummed ſuits, what force have they to work upon God, or upon our ſelves? See here, our Saviour prayes himſelf into heaven: In the garden, prayes himſelf into an Agony. *Paul* praying, was carried up into the third heaven. S. *Peter* praying, was caſt into a trance: S. *John* was raviſh'd in ſpirit. Zeal, it is the wing of Prayer, the ladder of Heaven, like *Elijah*'s fiery Chariot. Whereas our cold, ſlumbering ſuits, like Meteors in the Ayr, vaniſh into nothing. Nay, ſo far are they from Intention and Zeal, that they ſcarce have any Attention and Mind. Can ſuch cold formalities invite God home into their heart? They at *Emmaus* were importunate with *Chriſt*, conſtrain'd him to ſtay with them. *Lot* urged the Angels to turn in to his houſe. Uſe theſe violences, and thou breakeſt open heaven. *David*'s heart panted for God. Oh! *When wilt thou come unto me?* Oh! keep this paſſage open 'twixt God and thee; let no neglect, ſtop or damm it up. D E

We have ſeen his diſpoſition, *Oravit*, *He prayed.* Now follows, *Secondly*,

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A *Secondly*, his glorious Transfiguration. In it, two things;
1. The nature, and condition of it.
2. The reason, and purpose of it.

First, The nature and condition of it. It is called here, an *Alteration*: S. *Matthew* calls it, a *Transfiguration*, or, a *Transformation*. In it, three things:
1. The Alteration it self:
2. The Subject of it: It was,
1. *In Vultu*, in his Countenance.
2. *In Vestitu*, in his Garments.
B 3. The Manner: *Shining as the Sun*; that's for his Countenance: *Exceeding white*; that's for his Rayment:
1. *Ut Nix*, *As the Snow*:
2. *Ut Lux*, *As the Light*:
3. *Whiter then any Fuller on earth can white them.*

I. For the Alteration it self; *He was Transfigured.* That implies two things:

1. It was *Passiva mutatio*; A passive Alteration: *Non Transfiguravit se, sed Transfiguratus est*; He did not Transfigure himself, but he was Transfigured:
C 1. Because his Humanity was only patient, and receptive, in this glorious Alteration; had no activity to infuse this glory. That was but as a Lanthorn, which gives not light of it self; a Candle within it must shine, and enlighten it.
2. To intimate, that it was the Action of God the Father, putting Honour and Glory upon his Son; and not so much the Action of the Son, assuming Glory to himself: *Father, Glorifie thy Son, that thy Son may Glorifie thee.* The Merits were the Son's; the Rewards, his
D Father's.

2. It was *Qualitativa mutatio*; A Transfiguration; a glorious Alteration in the appearance, and qualities of his Body, not a substantial Alteration in the substance of it. *Assumpsit gloriam, non deposuit naturam. Hieron.*

And from it, gather these Corollaries;

1. *Hæc fides nostra*; It is a rule for our Faith. It was the same body of *Christ*, in nature and substance, *before*, and *in*, and *after* Glorification. *Ubiquitaries*, and so *Papists*, make *Christ*'s Glorification not to consist in investing of his body with glorious
E qualities, but in the abolishing, or turning his flesh into his Deity. No, *Christ*'s body here, and in heaven, is not changed in the natural proportion, but enriched and beautified with heavenly endowments. His nature is not abolish'd, but onely replenish'd with Glory. Glory freed him from natural infirmities, it doth

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not ſtrip him of natural properties. Still, *eadem quantitas. Ubiquitaries* ſay, by virtue of Union, and glorification, it muſt be every where; *Papiſts* ſay, by virtue of glorification, it may be any where, in a thouſand places at once. Thus in the Sacrament they have built him a Tabernacle of accidents and ſhadowes. No; Glory, as Grace, perfects Nature; it doth not deſtroy it. It is a qualitative, not a ſubſtantial alteration. A

2. *Hæc gloria noſtra.* It was a qualitative alteration, his body remaining the ſame; this is our glory. Our fleſh is glorified in *Chriſt*, and he communicates to it a glorious condition. This is the advancement of our bodies. He aſſumed our body, not only for paſſion, but for glorification. Fond Hereticks ſay, he left this body behind him; No, he hath united it undividedly to him, dedicated it in himſelf to glory. *Securæ eſtote caro & ſanguis, occupâſtis cælum in Chriſto. Hieron.* B

3. *Hæc ſpes noſtra:* This is our hope, that theſe our frail, earthly bodies ſhall be in his good time transfigured, and made like his glorious Body. *Anabaptiſts* dream of new bodies to be made. No; what he hath ſhewed me in his own, he can, and will perform in ours. *Our vile bodies ſhall be made like his glorious body.* His glorified body was *primitiæ*, the Firſt-fruits, and they are pledges of the whole Crop. C

So much for the firſt, the kind or nature of this alteration, Now

II. For the Subject of it,

1. It is *Corpus*, not *Anima*; his Body, not his Soul; this was not enriched with any new encreaſe of glory, but his body only. The Soul by virtue of the hypoſtatical Union, was repleniſhed with all grace and glory from his Conception. Then he was annointed with the *Oyl of gladneſs*. He was *comprehenſor quoad animam ab inſtanti*, but he was *viator in corpore*, that was in a ſtate of infirmity, and ſo capable of increaſe of glory. Addition of glory to his Soul; D

1. It was needleſs.

2. It was uſeleſs. This Transfiguration was purpoſed for the good, and profit of the Apoſtles, and ſo to be ſuch as was obſerveable by them.

2. It was *vultus*; his Face or countenance. No queſtion, all his Body was cloathed with Majeſty, but his Countenance was moſt Reſplendent. That is *ſedes majeſtatis*. What the natural beauty of our Saviour's countenance was, ſome curiouſly enquire, and accordingly reſolve it to be beyond all others, even beyond *Adams* in Paradice: But as *Moſes* vayled his Face, ſo the Scripture hath put a Vaile of ſilence and concealment upon this of *Chriſt*. It is beſt to reſolve; the habit of his Body, as it was E

utterly

A utterly free from the leaſt blemiſh, and deformity, ſo was it alſo fitted and tempered to his ſtate of humiliation, and infirmity.

3. It was *veſtitus*; his Garments: that's the other ſubject of this alteration. And then follows;

III. The manner:

1. His Countenance, that was *ſhining as the Sun.* Not but that *Chriſt*'s glorified Body doth now ſurpaſs all created Glory; all excellencies cannot equalize his Majeſty. But;

1. This is the moſt glorious Creature, to which we may reſemble it.

B 2. This Transfiguration was not a full repreſentation of his Heavenly Glory, but only a glimpſe of it. *Non erat plenitudo gloriæ, ſed ſimilitudo.* Had this *Sun of righteouſneſs ſhined in his full glory*, the eyes of the Apoſtles could not have beheld it. *He dwells in that light, that no eye can approach unto.*

Now from this reſemblance of *Chriſt*'s glory, *as the Sun*; deduce it into theſe particulars:

1. *Sol*, it is *origo lucis*; all light flows from the Sun, and is derived from it. The Starres ſhine by a borrowed light. So C *Chriſt*, he is the original and *Fons gloriæ*, the Fountain of glory. All his Saints, and Angels are opace dark in themſelves; their light it is from him. He is *Fons gratiæ, & gloriæ*, as the King is *Fons honoris.* From his fullneſs they receive all; he cloaths them with light; if he hide his face, they are eclipſed.

2. *Solis ſplendor*, it is *puriſſimus*; the light of the Sun, it is moſt refulgent. The Moon is wateriſh, the Starres glimmering; but the Sun is moſt pure. So *Chriſt*, he is not onely pure, but purity it ſelf. No mixture, or ſhadow of darkneſs, or corruption is in him. There are *maculæ in Luna, ſic in Eccleſia*; D ſpots in the Moon, and ſo there are in the Church. *The Starres are impure in his ſight. Cujus participatione, ſumus juſti, ejus comparatione ſumus injuſti.*

3. *Solis ſplendor*, 'tis *vegetans*; the light of the Sun it enlivens, and quickens, and gives vivacity to all creatures. Philoſophers ſay, without the influence of the Sun, no creature can live; This being eclipſed, all things languiſh. In its departure, there is nothing but fading and dying; in its return it gives vivacity. So *Chriſt*, he is the Fountain of ſpiritual and glorious life. A gracious aſpect from him, enlivens us, as it did S. *Peter*, E *Malach.* iv. 2. *The Sun of righteouſneſs comes with healing in his wings; and ye ſhall go forth and grow as the Calves of the ſtall.*

4. *Solis ſplendor*, it is *lætificans*; the light of the Sun it is cheering and comforting. *It is a good thing to ſee the Sun*; darkneſs is ſad, and irkſome. So *Chriſt* refreſhes and glads the Soul,

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Soul, *Pſ.* iv. 7. the light of his countenance puts *gladneſs in my heart, more then in the time that their Corn, and their Wine encreaſed.* The Church in perſecution therefore, prayes, *Pſ.* lxxx. 7. *Cauſe thy face to ſhine, and we ſhall be ſaved.* A

We have ſeen his Countenance, *ſhining as the Sun*;

See,

2. His Garments; theſe are ſhining, and glorious. And it is expreſs'd three waies;

1. *White as the Light, Matth.* xvii. 2.

2. *Exceeding white as Snow, Mark.* ix. 3.

3. By a tranſcendency, *ſo as no Fuller upon earth can white them*; exceeding Art, which is inferiour to Nature; nay ſurpaſſing Nature. B

Here are two Queries that may be put;

1. Why are his garments glorious? A gloryfied body ſhall have no other garments, then the robes of immortality, and glory? True: but *Chriſt* was;

1. Not *in ſtatu gloriæ*, but only *in actu*, in a tranſeunt paſſage of glory.

2. Not in the fullneſs of glory, but in ſome reſemblance. In Heaven he cloaths himſelf *with light as with a garment*, now he cloaths himſelf with garments as with light. C

3. Not *inter glorificatos*, and ſo habituates his body to the decencie of humane converſation. How irreligious are ſome of thoſe diſputes which the Jeſuits have, concerning the body of *Chriſt?*

2. Whence aroſe this glory of his Garments? From the glory, and reſplendency that was in his Body. His Divinity, that conveyed glory into his Soul; and that, tranſfuſed it into his Body: and that, tranſmits it into his Garments; As his power of miracles was originally in his God-Head, then in his Soul, then in his Body, then in his Garment. The hemm of his Garment had virtue in it, being *inſtrumentum conjunctum.* D

Now from the glory of his Garments, *as Snow, as Light.*

1. Gather, what modell we muſt gather of *Chriſt*'s glory, and our glory with him. Look upon all the Beauties that are in the world, the moſt glorious, and reſplendent creatures, and unite all their excellencies, and raiſe up thy thoughts by them, and from them to the contemplation of that glory which is in Heaven. View the curious rarities of Art, and Nature. Is the Snow, a vaniſhing Meteor, ſo white? The material Heavens ſo pure? The Lilly ſo beautiful? Oh! Our *Solomon* in his glory, is cloath'd more richly then any of theſe. Eye hath not ſeen, Ear hath not heard, the Heart cannot conceive the Greatneſs of his glory. E

2. Con-

A 2. Conſider, *Qualis ſanctitas Chriſti, & Sanctorum.* How great is that glorious purity, which is in *Chriſt*, and which can ſtand before him? It muſt be exact, and pure without all ſtain and blemiſh. Glory is nothing but, *Excellens Sanctitas.* Our white robes, are the righteouſneſs of the Saints. *David* prayes to be *whiter then Snow.* How ſhould we buy of him fine Linnen and pure, and waſh our Robes in the bloud of the Lamb? The Papiſt's they have their Fulling-Mills, Purgatory, Pennance. No: thoſe are all polluted. It muſt be *Chriſt*, who muſt come with Fullers Sope, *Malach.*

B 3. Conſider, are his Garments thus glorious? How holy and glorious ſhall his Members be? It is he that puts his own comelineſs upon them. See how he commends the ſeveral lineaments of his Church in the Canticles; her Eyes, her Lips, her Noſe, *&c.* If theſe outward applications of garments derive ſuch beauty and glory from him, how then ſhall not thoſe neer, intimate, ſpiritual Unions? As S. *Paul* ſpeaks; *Upon our leſs honourable members, we put more honour.*

So much of the Nature, and Condition of his Transfiguration; See now,

C *Secondly*, the ground and reaſon why he was transfigured before them.

1. Chriſt puts himſelf into this appearance of glory, to teſtify and demonſtrate the truth of his Divinity. His Humanity did appear unto them; now his glory gives evidence of his divine Nature.

Q. But how can this glory of his Face prove his Divinity, ſeeing *Moſes* his Face did ſhine?

A. *Chriſt*'s glory came not from a gracious diſpenſation, but from a ſubſtantial bodily inhabitation of the God-Head;

D but *Moſes* his ſhining was far inferiour:

1. He had it *extrinſecus*, by conferring with God; as a Mudd-wall when the Sun ſhines upon it: but *Chriſt*'s glory came from within, from his Deity to his Soul.

2. *Moſes* his ſhining was not in ſuch glory: that, was concealed and hid by the covering of a Vail; *Chriſt*'s, darts through his Garments. His ſhinings were, *radii divinitatis*, *Damaſc.* *Moſes* had *ſplendorem ſub velamento*; *Chriſt* had *velamen in ſplendore.*

3. *Moſes* his ſhining was terrible, *Chriſt*'s was comfort-

E ble: The Apoſtles were loth to loſe the ſight of it.

2. *Chriſt* was Transfigured to prefigure the glory of his ſecond comming at the day of Judgment. Then he will have his Saints about him, as *Moſes*, and *Elias*, and his Apoſtles, to be preſent with him; and he Himſelf will be in his glory: His firſt Coming

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ing was in infirmity, but the *Kingdom of God ſhall come with power*. Look upon Mount *Tabor*, and then believe the glory of his ſecond Appearance.

3. *Chriſt* was Transfigured, *conſignare Reſurrectionem*. It ſhews the poſſibility, nay the facility of his own and our reſurrection. He who can transform himſelf thus into glory, how eaſily can he raiſe up himſelf, and us alſo, and tranſlate us into glory? Look upon Mount *Tabor*, and then doubt not but Mount *Golgotha* ſhall give up her dead.

4. *Chriſt* was Transfigured, *armare contra ſcandalum crucis*. He had told his Diſciples of his Croſs, and ſufferings. It greived and troubled them. Now to remove this ſcandal of his Croſs, he arrayes himſelf in glory. This Face that ſhall be ſpitt upon, I can make it as the Sun; this Body that is to be tortured, ſhall ſhine as the Light; theſe Garments that are to be parted, ſhall be made reſplendent. Look to Mount *Tabor*, and be not offended at Mount *Calvarie*.

5. He ſhews himſelf in glory to his Apoſtles, gives them a glimpſe of Heaven, to quicken up their appetites to the longing for it. Theſe *præludia* of Heaven, will ſupport any drooping ſpirit. As *Jonathan*, the taſt of Hony, revived him preſently. As *Caleb* cut down a bunch of Grapes from *Eſchol*, and by the preſenting of that, encouraged the people to deſire *Canaan*. Fix thy Meditations upon theſe glories; behold by faith *Chriſt* in his glory; not attended only with *Moſes*, and *Elias*, but with innumerable Angels; behold thy Throne, thy Crown, thy white Robes, it will make thee couragious, and deſirous to be diſſolved.

A B C D E

THE

THE THIRD SERMON ON

S. Luke ix. 30, 31.

And behold, there talked with him two men, which were Moſes *and* Elias.

Who appeared in Glory, and ſpake of his Deceaſe, which he ſhould accompliſh at Jeruſalem.

NOw follows *Chriſt*'s honourable Attendance, that accompanied him in his glorious *Tranſfiguration.* And in it obſerve three particulars:

1. The Perſons who are preſent,
2. The Manner of their preſence; *They appeared in glory.*
3. Their Action and Employment; An holy and heavenly Conference; *They ſpake of his deceaſe.*

Firſt, The Perſons that attended, and were preſent at his Tranſfiguration: And they preſent themſelves in three conſiderable notions;

1. Their number; *Two.*
2. Their kind; *Two men.*
3. Their ſpecialty; *Moſes and Elias.*

I. Their number, *Two.*

Why ſo ſmall a number of glorious Attendants? He could have commanded twelve Legions. All the aſſembly of the Saints

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were ambitious of this honour; heaven would have emptied it ſelf upon this Mountain, to celebrate this glorious Transfiguration of *Chriſt*. A

Yet but *two* admitted;

1. This Transfiguration of *Chriſt* was but a glimpſe of his Glory, no full manifeſtation. He ſhews here but one beam of his Majeſty, not the full luſtre and ſplendour of it. When he comes in full Glory, troops and millions of Saints and Angels ſhall wait upon him. Now he more privately diſcovers himſelf, in the view of a few: and if he be now ſo glorious, how reſplendent will he be in all his Saints, and holy Angels? B

2. Theſe Saints preſent, are not preſent for attendance only, but as witneſſes, to give teſtimony to the Son of God. And two witneſſes of ſuch choice and note, of ſo great authority to ſeal and aſſure us of *Chriſt*'s glorious Divinity, are ſufficient. *At the mouth of two witneſſes*, or, *at the mouth of three witneſſes, ſhall a matter be eſtabliſhed*, *Deut.* xix. 15. There need no more. Here therefore onely three from earth are aſſumed to this viſion, and two onely from heaven. Hereafter, *Every eye ſhall ſee him*; Now the ſight of him is more reſerved and myſtical, and of a more reſerved diſpenſation. C

3. Two Saints are aſſumed into attendance of this Glory, others are omitted; to ſhew and figure out a diſparity and diverſity of Glory in thoſe bleſſed Spirits. All the Saints have their portion of bliſs, but in their proportion, not in a juſt equality. As from earth he hath his favourites, three choyſe Apoſtles, the reſt ſtood at a more remote diſtance; ſo, in heaven, though all are happy, yet have they their meaſures, and degrees of Glory. Theſe *two* in the Text are taken into a greater nearneſs, admitted to a more full view of *Chriſt*; others were waiting his coming into heaven, longing for, and expecting his glorious Aſcenſion. Theſe had the favour of ſeeing him before in the dayes of their fleſh. *Moſes* and *Elias* ſaw his back-parts: Theſe again are dignified with this glorious Apparition; aſſumed with him into his triumphant Chariot, as *Jehu* did aſſume *Jonadab*. D

That's the firſt, their number, *two*.

II. Their kind, *two men*. Why was he not attended with glorious Angels? Why were not theſe commanded to wait upon him, and worſhip him? No, he aſſumes not Angels, but theſe holy men.

1. They were, *magis idonei Teſtes*, more competent and convenient witneſſes of his Deity and Mediatourſhip, then the choiceſt Angels. *Moſes* and *Elias* ſhould be of more prevailing Autherity, then the Angels. Theſe had Authority of teaching in the Church. And they bear record here, in relation to what they E

were

A were before, with reſpect to the Scriptures, of which they were the Pen-men, and Teachers. This is a great aſſurance of Truth, that thoſe Saints who firſt publiſhed the tidings of Salvation, are now eye-witneſſes; feel, and find the truth of what they Preached. *Remember them who have ſpoken to you the word of God, whoſe faith follow, conſidering the end of their converſation*, Heb. xiii. 7. That Doctrine which they taught, brought them to Glory.

2. *Duo homines, Two men*; they attend this Glory of *Chriſt*, becauſe they are more concerned in *Chriſt*'s Incarnation, and Mediatourſhip. Theſe are not onely Spectators, but Partners.
B Our Salvation, and bliſs, is the main aym of *Chriſt*; the glory of the Angels is leſs principal, and acceſſory. *He took not upon him their nature*; fulfilled not their Covenant. *To us he was born*; to us he lived; for us he died. They are not the *Spouſe*, but the friends of the *Spouſe*. The Church is *Chriſt*'s *Spouſe*; they, like S. *John* the *Baptiſt*, rejoyce at the ſight of it. As when God led the *Iſraelites* into *Canaan*, a *mixed* people followed them, and entred in with them: ſo, we are the choiſe people, who are led into heaven; Angels are but Inmates in heaven, in reſpect of us. And heaven is ſaid to be *prepared* for us, not for Angels. *Mat.* xxv.
C *Hell is prepared for the Devil and his Angels*: but not ſo Heaven; this is not prepared for the Angels, but for you. The joyes of heaven, are called, *A ſitting down with Abraham, Iſaac, and Jacob*, not with Angels, *in the kingdom of heaven*. They are but *Pocillatores*, but Servitours and Attendants upon our Glory.

3. It is more comfort to the Apoſtles, to ſee Men in Glory with *Chriſt*, rather then Angels. Angels in heaven were *ab origine* there, never excluded; but to ſee Men aſſumed, this ſhews that the virtue of our Mediatour hath opened Paradiſe again, quenched the fiery Sword, reconciled us, and given entrance
D for our baniſhed Nature into the ſtate of Glory. It was comfort for the captive-Jews, to ſee *Daniel*, and his fellows, advanced by the king of *Babel*, and made chief in the kingdom; for to ſee *Heſter* made Queen, and *Vaſhti* neglected: ſo, to ſee fleſh of our fleſh, Men in the ſame captivity and condemnation, reconciled, glorified; it bids us hope well for a gracious admiſſion.

That's the ſecond, their kind, *Two Men*.

III. Their ſpecialty; their Perſons, *Moſes*, and *Elias*. Why not ſome other Saints, but theſe muſt be ſingled out? What reaſons are there for their appearance rather then for others? Divers
E reaſons may be given; reduce them to theſe four heads:

1. Some reaſons of this choyce, are in reſpect of *Chriſt*.
2. Some, in reſpect of themſelves.
3. Some, in reſpect of the Apoſtles.
4. Some, in reſpect of the people to whom it was to be publiſhed.

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1. *Moſes* and *Elias* appear at this Transfiguration, *reſpectu Chriſti*, in reſpect of *Chriſt*: A

1. *Famulantur, ut Domino.* Theſe chief, eminent Saints, muſt do homage to *Chriſt*, as to their great Lord. It added to *Mordecai*'s honour, that *Haman* the chief Prince muſt attend his triumph. See here, the two grand Pillars of the Church, the moſt renowned Prophets, Saints high in heaven, wait upon our Saviour. *He calls for Elias, ſee if Elias will come*, ſaid they ſcoffingly. Behold, *Elias*, and *Moſes* are preſent; all their dignity muſt ſtoop to him. *Moſes* was faithful as a ſervant of the houſe, but *Chriſt* was Lord of the houſe. Kings, and Prophets, and eminent Saints fall down before him; as *Joſeph*'s brethren, all honour him; all Sheavs bow down to this Sheaf; all the Stars worſhip this Sun of righteouſneſs. B

2. *Atteſtantur, ut Meſſiæ.* They come and give evidence, and teſtimony, that he is the anointed *Meſſias*, that was promiſed to the Church. He receives teſtimony, and witneſs from *Moſes*, and the Prophets. Thus *Philip*, *Joh.* i. 45. *We have found him of whom Moſes in the Law, and the Prophets, did write, Jeſus of Nazareth.* Thus S. *Peter* brings *Moſes* to witneſs; *For Moſes truly ſaid unto the Fathers, A Prophet ſhall the Lord your God raiſe up unto you, Act.* iii. 22. *To him give all the Prophets witneſs, Act.* x. 43. And *Chriſt* accounts that *Moſes* wrote of him, *Search the Scriptures —— they are they, which teſtifie of me, Joh.* v. 39. This they foretold; now, being exhibited, they ſet to their ſeals of this glorious performance. C

3. *Sociantur, ut Legis & Prophetarum complementa. Moſes* and *Elias* attend, and behold him as the fulfilling, and accompliſhment of Law and Prophets; to intimate, that Law and Prophets, all aym at him, and all concurr, and joyn in him; all, like lines, run to this center. All the Patriarchs were Types of him; all the Prieſts, and Prophets, were repreſentations of him; all their Rites and Ceremonies prefigured him; all their Saviours and Deliverers were his fore-runners. They were but ſhadows; He, in coming, gave truth and fulneſs to them. It was ſorrow to *Jonas* that his Propheſie was fruſtrate; it was joy to the Prophets to ſee all their predictions made good in Him. To prefigure thee, ſaith *Moſes*, I inſtituted the Paſſeover, and effuſion of Blood; all my Rites and Ceremonies look'd at thee. To foretel thee, ſaith *Elias*, was my meſſage and Miniſtry. All the Prophets from *Samuel*, and after, pointed at him. Till his coming, all things were empty and imperfect; now they all claſp and cloſe about him, as their drift, and argument. *He is AMEN.* D E

4. *Venerantur, ut Servatorem:* They appear, to adore him as their Saviour and Redeemer. Though they are already in heaven,

A heaven, and glory; yet they know to whose bloud they owe it, who gave them entrance and access. *Moses* himself could not convey himself into *Canaan*, the type of heaven; much less into heaven it self. All the Elders, and Saints, fling down their Crowns at his feet; all worship, and are tributary to his glory. *Elias* his Chariot was of *Christ*'s sending, as *Jacob*'s came from *Joseph*.

2. *Moses* and *Elias* appear, in respect of Themselves; for these reasons;

1. Conceive them, *ut eminentes Sancti*. *Moses* and *Elias*
B were persons of admirable holiness, yet they attend and adore our Saviour. Not only wicked and prophane men stand in need of him, and acknowledg him, but the holiest men, and most aboundant in righteousness, own him for their Redeemer. As S. *Ambrose* speaks; For Publicans, and Harlots, to be justified by Faith, is no such wonder: but for *Abraham*, so rich in good works, yet to stand in need of Faith, and *Christ*; it highly advanceth the glory of *Christ*. The purest Robe must be washed in this bloud, the choycest Saint must draw grace from *Christ*. *Abraham*, the Father of the Faithful, was a Son of this adoption of grace.

C 2. Conceive them, *ut Sancti mortui, & translati*. They were Saints out of this life. *Moses* is dead, *Elias* translated, yet they do homage to *Christ*. To teach us, that he is *Lord of quick and dead*. While he is upon earth, yet is he Lord of the spirits in Heaven: Now he is in heaven, he is Lord of all on earth. All live to him. He is the *God of Abraham, and Isaac, and Jacob*. No state of time, or place, or condition, excludes his Soveraignty. *All Knees in heaven, and earth, and under the earth must bow*, and prostrate to him. The Pope, who enlargeth his power to the world of spirits, yet claims not that authority. He hath
D not *jurisdictionem*, but *per modum Suffragii*. *Christ* hath an homage, of Saints that are dead and translated: He is Lord of all; quick and dead must do him service.

3. Conceive them *ut Sancti Veteris Testamenti*; They were not living under the Gospel, but under the Old Testament; yet they acknowledg they belong as dependants upon this *Messias*. He had an influence backwards to those former Saints, as well as forward to the times of Christians. They who went before, and they who came after, all sing *Hosanna* to this *Son of David*. The Church of the Patriarchs acknowledged him for their Head.
E All of them were *partakers of this common salvation*. *Christ Jesus, yesterday, to day, the same for ever*. It was a dangerous, and blasphemous error of the *Manichees*, and *Marcionites*, to distinguish the God of the Old Testament from the God of the New. They counted them a Carnal people, feeding only upon earthly

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ly promiſes; No, their eſtate was ſpiritual, and the promiſe heavenly, and all partakers of one glorious *Meſſias*. A

4. Conceive them, *ut Aſſeſſores Judicii*. This Transfiguration, is a repreſentation of his laſt Comming in glory. Then, theſe Saints *Moſes* and *Elias* ſhall aſſiſt his Judgment. The Law, and the Goſpel, ſhall then appear againſt their contemners, and give in evidence againſt prophane ſinners. Oh! we think to ſee *Chriſt* only all in mercy. No, know; *Moſes* will appear, and his Law ſhall be charged upon thee, and the doctrine of the Prophets. *Do not think that I will accuſe you to the Father; there is one that accuſeth you, even Moſes, in whom ye truſt*, Joh. v. 45. B That Law of holineſs is not aboliſhed, but is in full ſtrength yet, till *Chriſt* ſhall forgive it thee. *Moſes* grew not weak, or ſickly, but continued in full vigor, till God buried him; ſo the Law hath an eternal obligation, and force upon thee, and will accuſe thee, till *Chriſt* diſchargeth it. *As many as have ſinned in the Law, ſhall be judged by the Law*, Rom. ii. 12.

3. Theſe two, *Moſes* and *Elias* appear reſpectively to the Apoſtles, who were now preſent at this Transfiguration, for three reaſons;

1. To correct an errour in them. They dreamed of *Chriſt*'s Kingdom to be earthly and temporal. The appearance of theſe Citizens ſhews the nature of this Kingdom. Heavenly Citizens, muſt have an Heavenly King. Should *Chriſt* raign here, what would become of *Moſes* and *Elias*, the Saints departed? They are baniſh'd from this Kingdom. No, ſure they muſt ſit down with *Abraham* in that Kingdom. *Ye are come unto the heavenly Jeruſalem,—— and to the ſpirits of juſt men*, Heb. xii. 22. 23. C The conſideration of theſe Citizens, muſt raiſe us to the acknowledgment of an heavenly Inheritance. *They ſought a City to come.*

2. To confirm a truth. They had made a noble Confeſſion of *Chriſt*'s Divinity. See how *Chriſt* confirms them now, by the acknowledgment here of two glorious Witneſſes. As *Chriſt* to *Nathaniel*; *Believeſt thou, becauſe I ſaid unto thee, I ſaw thee under the Fig-tree? thou ſhalt ſee greater things then theſe. —Hereafter ye ſhall ſee Heaven open, and the Angels of God aſcending, and deſcending upon the Son of man*, Joh. i. 50. 51. D They ſhall have *Moſes* and *Elias*, two great Witneſſes, to confirm it to them. Thus God honours and rewards, and confirms the Faith of his ſervants.

3. To enforce a duty, *Moſes* and *Elias* aſſiſt him in glory. E Theſe were the moſt laborious, and faithful ſervants of *Chriſt*; and how are they now honoured? It urgeth upon them that holy imitation. *Moſes*, he was Faithful in the houſe of God; *Elias*, he was Zealous, and Jealous for his glory. Both, ventured

A red their lives in God's Cauſe. *Moſes*, encountred *Pharoah*; *Elias*, *Ahab*. Both Zealous in God's Worſhip; now they appear in reſt and glory. Theſe great Zelotes were moſt eminent Favourites. It chalks out to the Apoſtles the way of getting high into Heaven. Thoſe who labour and toyl in his work, burn in Zeal for his Glory, pledg their lives in his Cauſe, give up the fulleſt account, and improvement of their pains, theſe are his choyſe ones; theſe *follow the Lamb where ever he goes*. As *David*'s Worthies, they were alwayes about him, placed in greateſt command, ſtand upon Record; ſo here, theſe who encountred Gyants, *Pha-*
B *raoh*, *Ahab*, *Jezabel*, theſe are they who are highly honoured.

4. Theſe two appear reſpectively to the people, and their judgment of *Chriſt*. There were three opinions common among the Jews, of *Chriſt*;

1. A blaſphemous opinion.
2. A more moderate opinion, but yet unworthy of him.
3. A partial and ſuperſtitious opinion.

All theſe are corrected by this Apparition.

1. They had a blaſphemous opinion of him; that he was an Impoſtor, a tranſgreſſor of the Law, a blaſphemer; *This man*
C *blaſphemeth*, *Matth.* ix. 3. See here, *Moſes* and *Elias* juſtifie him, bear witneſs to him, aſſociate and proteſt their Communion with him. Had he been a tranſgreſſor, a profaner of the Sabbath, *Moſes* would not have owned him, much leſs honoured him. Had he been a blaſphemer, as they charged him, *Elias*, who burnt in Zeal for God's glory, would he have a-dored him? Now then that theſe Saints, of ſuch authority among the people, do they acknowledg him? Surely he is no tranſgreſſor, no blaſphemer.

2. The people more moderately, yet moſt unworthily judged him to be but ſome Prophet. *Whom do men ſay, that*
D *I, the Son of man, am? Some ſay; that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the Prophets*, *Matth.* xvi. 13, 14. That was the beſt they thought of him; *A great Prophet is riſen up among us*, *Luc.* 7. 16. This was well; but yet too low for *Chriſt*. The Devil can be content we ſhould yield him thus much, if we ſtay there. The *Turk's* attribute ſo much to him. No, here we ſee the main Prophet *Elias*, he adores him, as Lord of the Prophets, to whom all Prophets miniſtred, uſhered in, foretold. All the Prophets were enlightned by him, all were ſent by him. *Elias*, and *Samuel*, and all, ſtoop to him.

E 3. The Jews had a ſuperſtitious opinion of *Moſes*, that none could exceed him. They would not allow *Chriſt* to be *Moſes* his equal. *Thou art his Diſciple, but we are Moſes Diſciples. We know that God ſpake unto Moſes; as for this fellow, we know not whence he is*, *Joh.* ix. 28, 29. See here, *Moſes*, whom they dote

Serm. III.

dote upon, he gives precedency to *Christ*; he vails, and bowes, and proſtrates to him. Thus the Jews ſuperſtitiouſly advance ſome Saints to prejudice *Chriſt*. *Abraham*; *Art thou greater then our father Abraham, which is dead? and the Prophets are dead, whom makeſt thou thy ſelf? Joh.* viii. 53. Whereas *Abraham* deſired to ſee one day of *Chriſt*; ſo did *Moſes*. *Many Prophets, and Kings have deſired to ſee thoſe things which ye ſee, Luk.* x. 24. that is, *Chriſt* in the fleſh. As S. *Paul* of himſelf, *What is Paul, what is Apollos?* So, what is *Moſes*, in compare with *Chriſt?*

So much of the Perſons;

1. *Duo*; *Two.*
2. *Duo homines*; *Two men.*
3. *Hi duo*; Theſe two, *Moſes* and *Elias*. Next is,

Secondly, The Manner of their Preſence, *They appeared in Glory.* In it two things;

1. It is a real Appearance.
2. It is a glorious Appearance.

I. It is a real Appearance; not an apparition of fancie, or ſome Viſion to the mind, but a true, real, perſonal Appearance of theſe two Saints.

1. It is propounded, and ſealed up with a word of certainty and aſſurance, *Behold*; importing not onely admiration, but evidence, and aſſurance.
2. The eyes of the Apoſtles give evidence of this Appearance. It is ſaid, *When they were awake, they ſaw his Glory, and the two men that ſtood with him:* And S. *Peter*, and S. *John* affirm, they were eye-witneſſes of all this Glory.
3. The Actions aſcribed to theſe men are real and bodily; *talking, ſpeaking*, all bodily performances.
4. It is not ſuitable to the Glory, and Truth of *Chriſt*, to delude men with ſhadows, and empty Appearances. He was moſt real, as of himſelf; *handle me, feel me.* All theſe are evidences for a real Appearance.

Now this reality of Appearance, aſſures us of two Truths:

1. Is *Veritas Immortalitatis*; the truth of the Immortality of ſouls and ſpirits: The ſpirits of theſe two holy men, are living and immortal. It is a wicked opinion of the *Sadduces*, now raigning among the Jews, that the ſouls are extinguiſhed with the bodies. Here is not onely *Elias*, whom they rejected; but *Moſes*, whom they believed, is here really exhibited. This is the aſſurance of our Faith; *Ye are come to the ſpirits of juſt men made perfect.* This is a foundation of Religion. If no Immortality hereafter, no Piety here. How carnally drunk do many live, as if there were no ſoul, or no Immortality?
2. Is *Veritas*, the truth, nay more, *facilitas Reſurrectionis*, the

A the easinesse of the Resurrection. *Elias*, indeed, in body was translated; but *Moses* was dead, and buried in the plain of *Moab*; yet here his body is united to his soul, and appears in Glory. How easily can the Lord of our bodies and souls, raise, and place our bodies in Glory? See, he beckens *Elias* out of heaven, *Moses* out of his grave. *Moses* his body was not as *Lazarus*'s, *four days*, but two thousand years in the grave, yet at the *nutus* of *Christ*, is it raised, and united. Our bodies and souls shall be in his hands, not onely for safety, and custody; but for guidance, and disposal. Speak but the word, Lord, and thy servants shall revive.

B That's the first; a real Appearance.

II. It is a glorious Appearance; *Appear'd in Glory*. *Moses* and *Elias*, being attendants upon *Christ*, appear in Glory, as Noblemen appear in greatest Magnificence, to attend the King.

1. Here is the glory of the Saints, to attend *Christ* in Glory. The Jews thought if *Christ* were advanced, *Moses* must down. Whosoever preached *Christ*, spake against *Moses*. No, *Moses* was never so glorious, as in this Attendance. It is otherwise with this Sun of righteousnes, and the Saints; then with the body of the Sun and the Stars. These do, *occidere heliace*, not appear when

C they come nearer to the Sun: But our Sun of Glory makes these Stars, the nearer they be, to be the more glorious. As in *Joseph*'s dream, the Sun, Moon, and Stars were all shining together.

2. *Moses* and *Elias* appear gloriously in *Christ*'s presence. *Moses* is then made manifest and clear, when *Christ* comes. Take *Moses*, asunder, and without *Christ*,

1. He is obscure; there is no luster, no clearnes, he is under a vail; but *Christ*, he with his Coming, if he appear with *Moses*, he makes all gloriously clear and evident to us.

2. He is imperfect, nothing but emptines, and shadows; *Christ* gives a fulnes to *Moses*; He is not so much the abo-

D lition, as the consummation of the Law: *Grace and Truth came by Jesus Christ*. *Paul* calls them beggerly rudiments, void of *Christ*.

3. *Moses* apart from *Christ*, he is fearful, and terrible: *The Law causeth wrath*. Ay, but look upon *Moses* standing with *Christ*, then he is comfortable. Make *Moses* a servant to *Christ*; the Law, to Faith; and never look upon *Moses*, but see *Christ* with him, and above him; and that will rejoyce thee.

E That's the second, the manner of their appearance, in Glory. *Thirdly*, see their Action, and Employment, *They talked with him*. In it three things;

1. The Action, *Collocuti*.
2. The Person, *Cum Christo*.

Serm. III.

3. The Matter, *de Exitu.*

A

I. The Action, *Collocuti*; They talked. It was no dumb ſhew, and repreſentation to gaze upon; but an holy and heavenly communication. *Moſes* and *Elias*, if they appear, they appear as Prophets, ſpeaking, and conferring; either ſpeaking of God, or to God. It is the life of a Prophet in heaven; day and night, without ceaſing, there is nothing but ſpeaking. We have here too, *Moſes* and the Prophets, let us conferr with them and *Chriſt*, it is a glimpſe of Glory. In the Scriptures, we find *Moſes* and the Prophets conferring with *Chriſt*, which S. *Peter* preferrs before this Viſion, and calls 2 *Pet.* i. 19. *A more ſure word of Prophecy.*

B

Now this *Colloquium*, this Speaking, implyes two things:

1. *Conſenſum.*
2. *Familiaritatem.*

1. *Conſenſum.* It teaches us, That there is a ſweet agreement betwixt *Moſes* and *Elias*, with our Saviour *Chriſt*; that there is no repugnancy or contradiction 'twixt the Old, and New Teſtament, but a ſweet harmony and agreement. Here, the Law and the Prophets, like the two Cherubs, are both compaſſing, and looking upon the Mercy-Seat. This *Chriſt* taught his Diſciples; *All things muſt be fulfilled which were written in the Law of* Moſes, *and in the Prophets, and in the Pſalmes, concerning me*, *Luk.* xxiv. 44. There were certain Hereticks in S. *Aug.* time, who profeſſed themſelves enemies to the Law, and the Prophets. But, *Non potes ſegregare Legem ab Evangelio, ut nec umbram à corpore. The Lord thy God will raiſe unto thee a Prophet from the midſt of thee, of thy brethren, like unto me*, ſaith *Moſes*, *Deut.* xviii. 15. Like unto me, not contrary to me. The ſame Religion, the ſame ſubſtantial Truth, the ſame Grace and Salvation is in both Teſtaments. There is a variety of Ceremonies, but the ſame Truth and Subſtance; there is the ſame Authour of both. Thus S. *James* anſwers this doubt, *Known to the Lord are all his works from the beginning*; it is no change in God. As the preſcripts of the Phyſician, are ſome of one kind to day, to morrow of another, both ayming at the health of the Patient; *Aug.* The Goſpel was comprehended in the Law, the Law is explained, and cleared in the Goſpel. The Law ſhews *Moſes* vailed, the Goſpel unvails him.

C

D

2. *Denotat familiaritatem.* Their talk and conference betokeneth a ſweet and holy familiarity, and communion with God on earth. As of *Moſes* it was ſaid, *The Lord ſpake unto Moſes face to face, as a man ſpeaketh unto his friend*, *Exod.* xxxiii. 11.

E

Obſerve, *Moſes* and *Elias* were men of much communion with God upon earth; many heavenly entercourſes paſſed between them;

A them; and now they are admitted into a near, and ſweet, and familiar communication. Men of communion with God here, ſhall be received with more free acceſs, and familiar converſation with *Chriſt* in heaven. They who never maintain ſpeech with God here, how can they look to have acceſs in heaven? They who love to come into his preſence, delight in hearing him ſpeak to them, and they to him by Prayer and Meditation, they ſhall have neareſt, and freeſt, and ſweeteſt communion hereafter. That's the firſt; the Action, *Collocuti ſunt*, *They talked.*

II. The Perſon, *Cum Chriſto*, *With Chriſt*; Not with the Apo-
B ſtles, nor the Apoſtles with them. Here was a miraculous Apparition; but no parley, nor entercourſe.

Obſerve; Here is no ſhew, or appearance of any entercourſe 'twixt Chriſtians on earth, and the Saints in heaven; no invocation, or ſalutation on the Apoſtles part; no revelation, or inſtruction on theſe Prophets part. The Lord hath purpoſely eſtranged us from all entercourſe, 'twixt us and the Spirits departed. There is no need of *Moſes* and *Elias* to ſpeak from heaven; we have *Moſes* and *Elias*, and all that they can ſay, behoofeful for us, in their Books and Writings. *Ye are come to the Spirits of juſt*
C *men made perfect, and to Jeſus the Mediatour of the New Teſtament*, *Heb.* xii. 23, 24. He is the onely Mediatour.

III. The Matter of this Conference, *His deceaſe*, *which he ſhould accompliſh at Jeruſalem.* Had ſome the reporting of this Conference, it ſhould have been of ſome other matters. May be, of the Succeſſion of Times and Kingdoms; of the riſing and falling of Monarchies. Theſe the Prophets were acquainted with; but theſe they talk not of. Others would have reported ſome Seraphical diſcourſe of the nine Orders of Angels, and thoſe Hierarchies; or ſome great diſcourſe of *Limbus Patrum*, or of the
D ſouls in *Purgatory*. No ſuch matter; it is here, *De morte Chriſti*, *Of Chriſt's deceaſe.* But,

1. Why do they confer about this?
2. How do they talk of it?
3. Why do they conferr about the death of *Chriſt?*

1. This is the grand, neceſſary, fundamental Work of *Chriſt* for his Church. If ſuch a Synod as this meet, it is not for trifles; but they talk of the Common Salvation of the Church. That is the Capital Truth, the ground-work of all our Faith, and Salvation. This takes up their diſcourſe: Nay, it is the Meditation of God;
E His ancient thought from Eternity was buſied about this, That *Chriſt* ſhould dye for our Redemption.

2. This they *talked* of, as a thing that was a great grief, and offence to the Apoſtles. A little before, *Peter* abhorred to hear of *Chriſt's* death. It bred in them;

Serm. III.

1. *Scandalum triſtitiæ*; They were very ſad. A
2. *Scandalum dubitationis*; It troubled their Faith, how the *Meſſiah* ſhould ſuffer; *We truſted that it had been he which ſhould have redeemed Iſrael, Luk.* xxiv. 21. but he is dead.

Purpoſely, *Chriſt* and theſe Saints, conferr about this, To acquaint the Apoſtles with this Myſterie, that ſo it muſt be; and that our ſalvation depended upon it.

3. This they *talked* of, as the thing that both Law and Prophets prefigured, and foretold. All their Sacrifices were Repreſentations of his Death; all their Propheſies, Predictions of it: *Thus it is written, and thus it behoved Chriſt to ſuffer, Luk.* xxiv. 46. In this ſenſe, *He was the Lamb ſlain from the beginning of the world.* B

4. This they *talked* of, as the matter of *Chriſt*'s greateſt Glory and Renown. They being to Adore *Chriſt*, and to put Honour upon him, they inveſt him with his Garments dipp'd in Blood. *Iſa.* lxiii. 1. *Who is this that cometh from Edom, with dyed Garments from Bozrah? This that is glorious in his Apparel, travelling in the greatneſs of his ſtrength, mighty to ſave?* What Honour like this, to dye for his Church, to be the Sacrifice of the World, the Ranſom of Mankind, the Conquerour of Hell, the Purchaſer of his Choſen? *Quapropter, Wherefore God alſo —— hath given him a Name, which is far above every name, Philip.* ii. 9. *Abſit*, therefore, ſaith S. *Paul*, *ut gloriarer niſi in Cruce Chriſti*; *God forbid that I ſhould glory ſave in the Croſs of Chriſt, Galat.* vi. 14. C

5. This they *talked* of, as the main matter of heavenly diſcourſe. What do *Moſes*, and the Prophets, Angels, and Archangels talk and diſcourſe of? They wonder at, and Adore the death of *Chriſt*, and Redemption of the Church. D

6. This they *talked* of, in care and ſolicitude for the Church on earth. They themſelves are in Glory: Ay but their brethren yet, as the two Tribes, fight for their brethren. *Securi de ſe, Soliciti pro nobis.* But,

2. How do they talk of it? Reduce all to theſe three heads:

1. *Prædicentes*; Foretelling him of it. Not but that *Chriſt* foreſaw it himſelf; but this Diſpenſation he uſed, to know it by Scriptures, and theſe Revelations.

2. *Gratias agentes*; Adoring him for it, magnifying his goodneſs; as the twenty four Elders, *Thou art worthy to receive Honour, and Bleſſing, for thou haſt Redeemed us.* E

3. *Orantes ut acceleret*; Begging the accompliſhment. *Peter* ſolicits him, not to dye; *Moſes* and *Elias*, they ſolicit him to finiſh that

A that glorious work, upon which their Salvation, and the Salvation of the whole Church depended. *Serm.* III.

Uſe.

1. *Chriſtus in gloria meditatur de morte*; His Glory makes him not forget his Death. How ſhould we ſeaſon all our thoughts of joy, with thoughts of our departure?
2. Do theſe glorious Saints talk of Death? Oh! let it take up our thoughts; let it be much in our meditations.

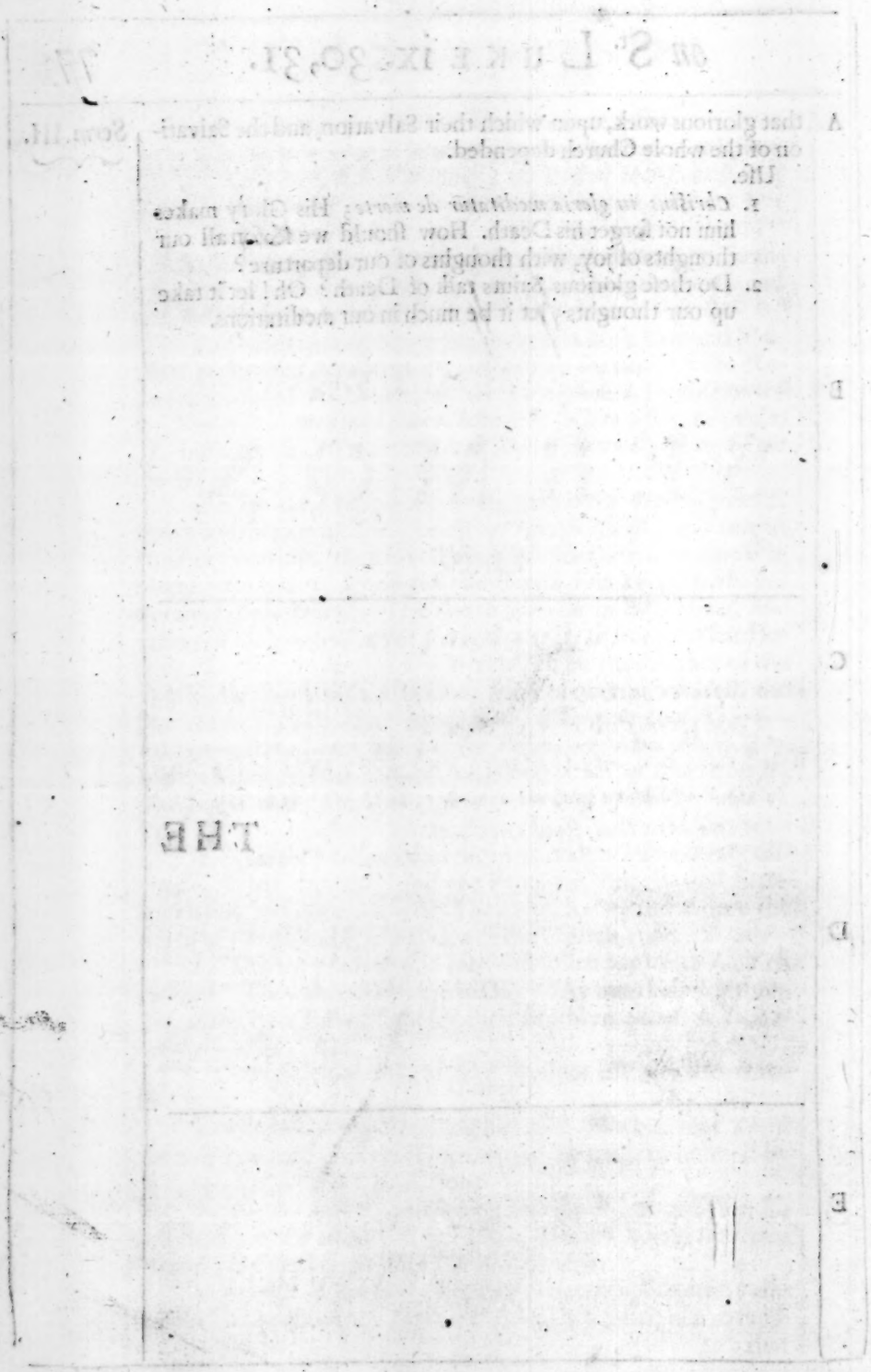
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THE FOURTH SERMON ON

S. Luke ix. 31, 32.

Who appeared in Glory, and ſpake of his Deceaſe, which he ſhould accompliſh at Jeruſalem.

But Peter, and they that were with him, were heavy with ſleep: and when they were awake, they ſaw his Glory, and the two Men that ſtood with him.

WE have ſeen, in general, the ſumm of this Conference about *Chriſt's* Deceaſe: Now look upon it more particularly, and with accommodation to our ſelves. So, we diſcover four Particulars:

1. Here is *Colloquium de Morte*; They talk and conferr of his Death and Paſſion.
2. Here is *Natura, & Conditio Mortis*; Tis *exodus*, a deceaſing, or departure.
3. Here is *Suſceptio hujus conditionis*; It is a fulfilling.
4. Here is *Circumſtantia ſuſceptionis*; It muſt be at *Jeruſalem*.

Firſt, Here is *Colloquium de Morte*. *Chriſt* puts himſelf into this premeditation of Death, for two purpoſes:

1. As a moderation of his preſent Glory and Majeſty, into which he is advanced. Being thus magnified by his Father, and raiſed to an high pitch of Glory, he ſeaſons it with this deep, and ſerious

Serm. IV.

ſerious meditation of his Death and Paſſion. The thoughts of our end and diſſolution, are never unſeaſonable, but yet they are moſt ſutable and ſeaſonable in our greateſt advancements, and proſperity. When you abound with all outward comforts, then allay, and moderate thy joy with this mortifying Meditation, I muſt lye down in the grave.

Thus *Chriſt* interchangeably; In his Humiliation, he refreſheth himſelf with the expectation of Glory: When he ſtands at the Bar, *Ye ſhall ſee* (ſaith he) *the Son of man ſitting on the right hand of Power, and coming in the clouds of heaven*, *Matth.* xxvi. 64. And ſo before his Paſſion; *O Father, glorifie me with thine own ſelf, with the glory which I had with thee before the world was*, *Joh.* xvii. 5. Contrarily; being in the ſtate of Glory, he puts himſelf into the cogitations of Death. When the Græcians came to viſit, and do honour to him, he diſcourſeth of his Paſſion; *Except a corn of Wheat fall into the ground, and dye, it abideth alone*, *Joh.* xii. 24. Naturally, Abundance, and worldly proſperity, raiſes our thoughts too high, makes us forgetful, nay, to abhor the mention of death. Greatneſs, like *Ahaſhuerus*, will have no mourning, nor ſackcloth, *Eſther* iv. 2. to appear before him. As the Wiſeman hath it, *O Mors, quam amara! Eccleſiaſtic.* xli. 1. *O Death, how bitter is the remembrance of thee to them that are at eaſe in their poſſeſſions!* The thought of Death, it ſhould be like that *Stimulus carnis*, that Thorn in the fleſh, to S. *Paul*, leſt I ſhould be puffit up with abundance of Revelations. Thus the Apoſtle exhorts; *Brethren, the time is ſhort*, —— *Let them that rejoyce, be as though they rejoyced not*, —— *and they that uſe the world*, as not over-uſing it, *for the faſhion of the world paſſeth away*, 1 *Cor.* vii. 29, 30, 31. Thus *Abraham*, admitted into conference with God, cryes out, *I am but duſt and aſhes*, *Gen.* xviii. 27. And *Jacob*, being in honour in *Egypt*, ſaith, *Few and evil have the days of my life been*, *Gen.* xlvii. 9. Thus *Joſeph* of *Arimathea* made his Grave in his Garden.

Chriſt puts himſelf into this premeditation of Death,

2. As a condition of his future Glory. This Transfiguration, it was a glimpſe of his after-Glory, into which he was to enter: a pawn and pledge of the full Poſſeſſion. But yet, as knowing that through ſufferings and death, he muſt enter into it, he premeditates, and conſiders of his Death and Paſſion. Thus *he muſt ſuffer, and enter into his Glory*, *Luke* xxiv. 26.

No certainty or evidence of Glory and Salvation, muſt make us forget, nay, it ought daily to re-mind us of, the means and conditions of our glory. *Rom.* viii. 17. *Joynt-heirs with Chriſt; if ſo be that we ſuffer with him, that we alſo may be glorified together.* Our hope of heaven, like the diſcourſe of the Spies, Oh it is

A is a good land! ſhould incourage us to endure any thing: Let us arm our ſelves, ſay they, and fight for it, and win it with the ſword. If I be Predeſtinate, I ſhall be ſaved, live as I liſt; it is the voyce of an Atheiſt. No: *Having theſe Promiſes, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God*, 2 *Cor.* vii. 1. *Let us work out our own ſalvation with fear and trembling*, *Phil.* ii. 12.

Uſe.

This ſhould teach us to be frequent and abundant in theſe thoughts of Death; to ſeaſon all our meditations, and acti-
B ons, with that deep conſideration. It hath a manifold virtue and uſe in our whole lives.

1. It hath a virtue of abating the glut and ſurfeit of all wordly pleaſures; it will damp thoſe vain luſts that boil in our hearts. Let the Adulterer know that his body muſt one day lye in the grave, it will make him tremble at the defiling of it: Let this thought appear, like the Hand-writing on the wall, it will make the Cup fall out of the hand of the Drunkard. Let the Covetous man hear of, *Stulte, hac nocte*, *Thou fool, this night ſhall thy ſoul*
C *be taken from thee*, and he will moderate his craving thoughts.

2. It hath a virtue of perſwading to Repentance, and Reconciliation with God; and preſerving of ſuch a Conſcience, that may not affright, but refreſh, and comfort us in our laſt need.

3. It hath a power of abating the fear and horror of Death when it approacheth. Death's face is diſmal, acquaint thy ſelf daily with it, view it, look upon it, forecaſt it in thy mind; it will not ſeem terrible, when it approacheth
D to thee. 'Tis good to bear this meditation in thy youth.

That's the firſt; *Colloquium de Morte.*

Secondly, Here is *Natura Mortis*, *& Conditio*; 'tis *Exitus*, *exodus*, A departure. It looks two ways:

1. Reſpectively to this Life.
2. Reſpectively to Death.

1. Reſpectively to this Life; ſo it is *Negatio Durationis*: It tells us, This life, it is not a ſtate of perpetuity, and continual duration. *Exodus* here, is never uſed, but in the people's leaving of Egypt, in their departure from thence. Their being there,
E was but a ſojourning in a ſtrange Land, as God calls it. Egypt was no perpetuity. This the faith of all the Saints profeſſed, *Heb.* xi. 13. *They confeſſed they were ſtrangers and pilgrims upon earth*; they had no abiding place; dwelt in tents, as ſtrangers, and travellers; laid no foundations, ſought an after-City. Thus

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our life is called, the time of a ſouldier; the ſtay of a wayfaring man; the age of an hireling; all, terms of flitting, and expiration; an Apprentiſhip, a Stewardſhip; all limited, and determining. A

2. Reſpectively to Death; ſo it is, *Negatio Annihilationis.* Death is a departure, therefore no deſtruction, and abſolute ceſſation. Were we of the faith of the *Sadduces*, Death were no removal, departure, paſſage; but a quenching of the life, a deſtruction of the ſoul, an annihilation of the ſpirit. No, our Souls die not, but depart onely. *Solomon* calls it, *A returning of the ſoul to God*, *Eccleſ.* xii. 7. Immortality is a part of that Image of God, which remains indelible. S. *Paul* calls Death, *A diſſolution*, or ſeparation; not a deſtruction, and annihilation. The light of Nature taught it the Heathen, and the light of Scripture aſſures it us. *If in this life onely we have hope in Chriſt, we are of all men moſt miſerable*, 1 *Cor.* xv. 19. The very Philoſophers diſcourſe of the regions of ſouls, and world of ſpirits; and places of aboad, even after this life. B

Uſe.

1. Is *Mors, exitus?* Is Death a departure? It muſt make that word ſound in our ears, *Migremus hinc*; fix not your reſt, and aboad in this world. The Saints profeſs, they belong to another City. Indeed, *David* calls the wicked, *The men of this world*, *Pſal.* xvii. 14. They ſettle here, make this their heaven: But this muſt aſſure us, this life is but an Annuity, it is not a Perpetuity. *The faſhion of this world paſſeth*, ſaith S. *Paul*. *The world paſſeth away, and the luſts thereof*, ſaith S. *John*. *Sedemus hic juxta flumina Babylonis, omnia tranſeunt.* Look upon all things here, as ſuch that muſt be left. He who is to remove from a Farm, takes not that care as if it were his own; 'tis not mine Inheritance. Engage not your ſelves too deeply, build not too ſtrongly. The *Rechabites* expecting Captivity, built no houſes, but dwelt in tents. C D

2. Is *Mors, exitus?* Is Death a departure? Then ſee thou finiſh all thy work, *Quia decedendum. What thou haſt to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wiſdome in the grave, whither thou goeſt*, *Eccleſ.* ix. 10. Might we ſtay as long as we liſt, or return again when we pleaſe, then we might preſume: but, *Statutum eſt ſemel mori, It is appointed to men once to dye*, *Heb.* ix. 27. If we were to return, and die again, we might recover our omiſſions; but we muſt accompliſh all now, for if Death once comes, there is no return from the grave. It is otherwiſe with our *Exodus*, then with the Iſraelites: they carried their dough upon their ſhoulders; they had not prepared for them- E

themſelves any victuals, *Exod.* xii. 39. but they did it in their paſſage: But if our departure find our work unfiniſhed, there is no recovery; then all thoughts periſh, all hands fall; no work, or counſel, or purpoſe any more.

3. Is *Mors, exitus?* Is Death a departure? Provide, and forecaſt for a place of refuge. Death is like a cruel Landlord, turns us out of dores. What folly is it, not to provide a place to receive us? This *Chriſt* commends in the Parable of the Steward; *Make to your ſelves friends — that when ye fail, they may receive you into everlaſting habitations, Luk.* xvi. 9. This was our Saviour's comfort, *I leave the world, and go to the Father, Joh.* xvi. 28. This was the perplexity of men without *Chriſt*. The wiſeſt of them knew not what became of their ſpirits;

Animula, vagula, blandula,

Quæ abibis in loca? whether upward, or downward, as *Solomon* ſpeaks. They that are *Chriſt*'s, are aſſured of a place after their departure. *We know, if our earthly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hand, eternal in the heavens, verſ.* 2. *For in this we groan earneſtly, deſiring to be cloathed upon with our houſe which is from heaven.* This made *Lot* willing to forſake *Sodom*, that he had a *Zoar* to retire to; and the Iſraelites to leave *Egypt*, that they had a *Canaan* to go to. It was a judgement upon the falſe Prophet, that he ſhould go from chamber to chamber to hide himſelf, 1 *Kings* xxii. 25.

That's the ſecond, *Natura, & Conditio Mortis.*

Thirdly, Here is *Suſceptio Conditionis.* It is called an accompliſhment, or fulfilling; πλήρωσιν. It is Active, not Paſſive; not to be fulfilled upon him, but by him; he himſelf to accompliſh. *Chriſt*'s Death, as appointed by God, was unavoidable, and neceſſary; as inflicted by his enemies, it was violent and enforced; yet he himſelf, voluntarily undergoing and performing of it, it is his action, and fulfilling. *Chriſt*'s ſufferings were not bare ſufferings, but voluntary performances. He was Lord of his own life; *No man takes it from me; I lay it down.* That which gave merit and acceptation to *Chriſt*'s ſuffering, was his willing, and free, and active undertaking of it. And as in *Chriſt*, ſo in Chriſtians, their ſufferings, their deaths, they are active in them, not patients onely. A wicked man, Death gnaws upon him, he is ſnatch'd to Death; a Chriſtian willingly admits of it: When God calls, he offers himſelf, as *Chriſt* did. *Quis tam facile dormivit? I lye me down* and reſt. *Egredere, ô Anima. —— Non repetent animam, ego reddam.*

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Now this under-going of death, it is called an *accompliſhing*, a *fulfilling*;

1. In reſpect of God's counſel, and ordination. *Chriſt's* death was appointed from eternity; he had purpoſed and forelayd it. *Act.* iv. 28. *To do whatſoever thy hand, and thy counſel determined before to be done: He is the Lamb ſlain from the beginning of the world*, in God's wiſdom appointing it, in his truth promiſing it, in faith believing it; only his actual ſuffering, that accompliſh'd it. *Ought not Chriſt to ſuffer theſe things, and ſo to enter into his glory?* This makes *Chriſt* ſo ſtudious to admit of death; elſe how ſhould the Scripture be fulfilled.

This conſideration makes the Saints ſuffer all things, Death it ſelf, naturally, willingly. *This commandement received I of my Father; The end of my times are in thy hand. To God belong the iſſues of death: Pſ.* lxviii. If chance, or violence only appears, Fleſh and Bloud may ſtruggle; but God's appointment, that makes us ſubmit; *I held my peace, becauſe it is thy doing. Moſes*, when God expreſſed his reſolution, he muſt die, importunes no more, goes up to the Mountain, layes down his life. S. *Peter* layd down his life, as the Lord had ſhewed him; *The will of the Lord be done.*

2. Death is called an *accompliſhment*, or *fulfilling* of our departure, becauſe that is but the cloſure and ending. All our life, 'tis a beginning, and progreſs to our end. As all *Chriſt's* life, it was a *pro-paſſio* to his *Paſſio*; his ſufferings were all *Viæ ad mortem*; ſo our life, it is a progreſs to death. We no ſooner come into the world but we begin to go out. *We die daily* in this ſenſe. That part of our life that is gone, it is *Morti deputanda*; it runns upon the ſcore of Death. Indeed eternal life, it is *tota, & ſimultanea poſſeſſio vitæ*, 'tis *vita in ſtatu*, fixed; but this, is *in fluxu*, as waters alwayes flowing. Youth, 'tis the death of Child-hood; Man-hood, the death of Youth; Age, the death of Man-hood; then Death cloſes all. Philoſophers ſay, *motus* and *terminus* are but one thing really; ſo our paſſing and conſummation of life, it is but one continued-death.

That's the third, *Suſceptio conditionis.*

Fourthly, Here is *Circumſtantia ſuſceptionis*; the place of accompliſhment, *Hieruſalem.*

Conceive the purpoſe of it in three Expreſſions;

1. It is, *Locus ſingulariter deſignatus*; a place ſingularly deſigned. All the Circumſtances of *Chriſt's* death were fore-ſett and appointed; The time of it was foretold, and calculated by *Daniel*; the manner of it was prefigured, and foretold by the Prophets; the place, all the occaſions, and inſtruments and circumſtances were deſigned. As the Paſchal-Lamb, was not

A not onely commanded to be ſlain, but on what day, in what place it was to be dreſſed, in what manner to be eaten.

And as it is ſo in *Chriſt*'s death, ſo likewiſe in ours. Our times are ſet and fixed; the period of our life, the circumſtance of place, all occurrents fore-layd. Thus God appoints *Moſes*, and *Aaron* both time and place to die in. Thus *Elias* muſt now, and in ſuch a manner be aſſumed. Thus S. *Peter* was fore-warned, by what manner of death *he muſt glorifie God.* So *Agabus* ſhews S. *Paul* how he muſt be bound. It muſt ſettle our hearts; Our lives are in God's book ſet, that time is fixed; as was the B *Exodus* of the *Iſraelites*, the ſelf-ſame day. It muſt make us reſigne up our ſelves, our deaths, the whole carriage of them, to God's wiſe diſpoſal.

2. It is, *Locus typicè præfiguratus: Hieruſalem*, that was fore-told, and prefigured as the place of *Chriſt*'s death. This was prefigured in *Iſaac*'s Offering on Mount *Moriah*. On this Hill *David* Offer'd, to ceaſe the Plague. This place he appointed, to build the Temple on. There was no Altar we know allowed, but this of *Hieruſalem*. Here the Paſſeover was to be ſlain and eaten. Thus the Apoſtle, *Heb.* xiii. 11. *The bodies of thoſe* C *beaſts, whoſe blood was brought into the Sanctuary by the High Prieſt for ſin, are burnt without the Camp, v.* 12. *Wherefore, Jeſus alſo that he might ſanctifie the people with his own blood, ſuffered without the Gate.* It muſt ſeal up unto us the fulfilling of all our Redemption. Every Circumſtance was prefigured, and is now accompliſhed. Now was the great Jubilee when *Chriſt* dyed; now the whole Burnt-Offering was tendred up to God.

3. It is, *Locus moraliter præfigurans Eccleſiam. Chriſt* muſt die at *Hieruſalem*; that is, his death it is proper to, and effectual for his Church and people. Out of the bounds of the Church, D there is no redemption, or ſalvation. He who is out of this Ark, periſhes; he who eats the Paſſeover out of this houſe, is accurſed; he who lives out of this *Hieruſalem*, is an Heathen. They erre, who teach, In any Religion there is poſſibility of ſalvation. No, *Salvation is of the Jews*, ſayd *Chriſt*; ſo now, Of the Chriſtians. *Baſan* is an high Mountain; but this is God's Mountain, where it pleaſeth him to dwell. They erre too, who teach, that *Chriſt*'s ſufferings may profit even *extra Eccleſiam*; and that there is a common grace beyond the pales of the Church. No, no ſacrifice but in *Hieruſalem*, no grace but in the Church. That is the E place to which God hath reſpect: *There he hath commanded a bleſſing, and life for evermore.* If *Shimei* peep in *Hieruſalem*, (his lines paſs but to *Gath*) he dies for it.

Enough of the conference, about *Chriſt*'s deceaſe.

Come we now to the Entertainment that the Apoſtles gave to this

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this glorious Transfiguration. *v.* 32. It represents the Apostles in three particularities;

1. In a weakness, and indisposition; *They were heavy with sleep.*
2. In a more attentive view, and contemplation, when they were awake, *They saw his glory, and the two men, that stood with him.*
3. In a sudden, and passionate affection, motion, and petition, *v.* 33.

First, here we see the Apostles in a great weakness and indisposition; all fallen into a sleep. That we may the better conceive the nature, and original of this their condition at this time, we may resolve it into these three considerable estimations of it.

1. As a Natural infirmity;
2. As a Carnal indisposition;
3. As a Spiritual amazement, and consternation.

I. Conceive it, *ut naturalis infirmitas*, as a natural Infirmity. No doubt but they were bound to have attended with all vigilancy upon this manifestation of our Saviour, exacting of them a stedfast watching and careful observation, as *Elijah* to *Elisha*, *If thou seest me when I am taken from thee*; yet here these choyse Apostles are clogg'd with those humane imperfections, and overtaken with sleep, when they should have been awakned to most attention. Nay the Evangelist singles out *Peter*, as the chief Sleeper. So in the Garden, these when they should have assisted and refresh'd *Christ* in his Passion, they were then fallen a sleep again. And *Christ* singles out *Peter*; *Simon, couldest thou not watch one hour?* It is true, as Commentators conceive, it was in the time of Sleep. *Peter*, and the rest were no Church-sleepers; but being called to watch on Mount *Tabor*, and *Christ* Praying all Night, the weakness of Nature prevailed upon them. This is the condition of the best Saints; *Corpus quod corrumpitur, degravat animam.* We live here a life of necessities; we should wish to have Evangelical bodies, alwayes to attend his Glory, and service. But while we bear about us these clogs of corruption, we are sunk downward, even in our best performances. This makes the Saints groan, not only under sinful corruptions, but natural necessities; fain would they be freed from them, that they might be alwayes exercised in heavenly performances. *A necessitatibus meis erue me, Domine.*

But are these three noted not without imputation, *that they are asleep*, although excuseable by those forenamed Circumstances? it puts the occasion into my mouth to awaken our Church-sleepers, and drousie Auditors. A fault though pardonable, if rarely, and seldome, and little done; yet let us question their practise,

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A practice, who, like *Solomon*'s ſluggard, *Fold up themſelves in ſleep*; and like *Eſay*'s dogs, *Delight in ſleeping*.

1. Whence may it ariſe?
2. What may it procure?
   1. The evilneſs of the root.
   2. The bitterneſs of the fruit will condemn it as ſinful.
      1. *Quæ radix?* What is the root whence it ſprings?

1. Sometimes out of Infirmity; and a child of God, and one whoſe heart ſeeks the Lord, may be overtaken. That is my caſe, ſaith every one, it is mine Infirmity, I wiſh it were otherwiſe. But if it be an Infirmity, we may know it by theſe ſigns;

B 1. It will be counted an Infirmity if we grieve for it, and be ſorry, and humbled, and troubled at it. Let the ſin be never ſo ſmall, yet if thou continueſt in it ſecurely, with delight, or content; if thy heart ſmite thee not for it; thou art excluded from the plea of Infirmity.

2. If it be to be accounted as a pardonable Infirmity, then we will ſtrive againſt it; we ſhall find a contrary holy inclination, a rouſing us out of it. Thus *Chriſt* excuſed his Apoſtles ſleeping, *Matth.* xxvi. 41. *The ſpirit is willing, but the fleſh is weak.* He ſaw, their deſires were good. Didſt thou ever labour againſt it, pray againſt it, make *a Covenant with thine eyes*, as *Job* ſpeaks?

C 3. If we daily get ſome ſtrength, and prevailing againſt it. If we live and lye in our Infirmity, and after warning, never improve it; it ceaſes to be accounted an Infirmity; 'tis to be reckon'd a voluntary ſin.

2. Sometimes it ariſes from our immoderate labours, defrauding our ſelves of a due refreſhing, and ſo enforcing us to

D make bold with God's houſe and day to take up our reſt. This makes it more ſinful. God appointed a preparation to his Sabbath, that body and ſoul may be better fitted and enabled. *Have you not houſes to eat and to drink in*, ſaith S. *Paul?* Hath not God given you the night for to ſleep, ſay I, and your houſes and beds to reſt in, but you muſt deſpiſe the Church of God?

3. Sometimes ignorance, and deadneſs of underſtanding is the cauſe of it. When the ſpirit of a man is unacquainted with what he hears, when they are things that his underſtanding skills

E not of, naturally the ſoul ſinks into heedleſneſs, and drowſineſs of ſpirit. *Didſt thou know the gift of God:* Didſt thou conſider that the word that is ſpoken is Life and Power; Wert thou acquainted with the myſterie of Godlineſs, it could not but extort attention. But when we ſit as meer *Gallio*'s, regarding nothing, no wonder though we ſleep.

4. Some-

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4. Sometimes prophaneneſs, and neglect, and contempt of Gods Ordinances, that is the original. They account the Sabbath a loſt day; *What will this Babler ſpeak?* They who ſee no beauty in Gods Sanctuary; that ſay, We know what the Preacher can ſay; ſuch unclean dogs delight in ſleeping. Oh! *David* had ſuch delight in Gods word, and calling upon him, that he awakened at midnight; thy dull prophaneſs makes thee ſleep at noon-day. *Indecens Chriſtiano, ſi radius Solis inveniat dormientem: Aug.* How much more unbecoming is it, that the Sun of righteouſneſs ſhould take us napping? *Awake therefore, thou Sleeper, and call upon thy God.*

5. Sometimes Satan works it in men. As he is a dumb ſpirit, or a deaf ſpirit; ſo ſometimes he is a ſleepy, drowſie ſpirit. He hates to ſee us ſpiritually exerciſed. And if he cannot other wayes, yet this way he can prevent the working of Gods word: He can, like *Mercury*, lay ſouls aſleep, *leſt they ſhould hear with their ears, and believe with their hearts, and ſhould be ſaved.* As, on *Saul*, and his ſervants, a Sleep from God fell upon them; ſo a ſleep from Satan falls upon many, till they be robbed, like *Sampſon*, of all that they had.

Hæ ſunt radices.

2. *Qui fructus?* What doth this deſerve?

1. It juſtly provokes God to ſleep. We hear that God hath his ſleep; *He awaked as one out of ſleep, Pſal.* lxxviii. 65. Now God ſleeps, when he is to us as one that ſleepeth; that is, hears us not, regards us not: As *Baal*, It may be he is aſleep, call aloud. Thou that ſleepeſt when God ſpeaks to thee, how doſt thou deſerve that God ſhould ſleep, and turn away, and not regard thee?

2. It juſtly provokes, upon our ſelves, even a ſpiritual ſleep. *Eſay* tells us of a *Spirit of ſlumber*, *Iſai.* xxix. 10. *The Lord hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your eyes. Rom.* xi. 8. *God hath given them the ſpirit of ſlumber; eyes that they ſhould not ſee, and ears that they ſhould not hear unto this day.* This is a fearful judgement, for a man to be ſpiritually aſleep; to have our ſenſes cloſed up againſt all ſpiritual Inſpiration, our Underſtandings overcaſt, our Memories bound, our Motions fetter'd, our Tongues muzzled, not able to call upon God, not able to avoid any danger, to foreſee any occurrent.

3. It juſtly deſerves even *Eutychus* his judgement, *Acts* xx. 9. who fell into a dead ſleep. Our prophane cuſtomary uſe of it, provokes the hand of God againſt us. Conſider what S. *Peter* ſaith, *Their puniſhment ſleeps not*, and will one day upbraid them, *Can you not awaken one hour?* Then, *Ex lethargicis fient Phrenetici.*

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Phrenetici, *Aug.* They ſhall awaken out of a lethargie, and fall into a phrenſie.

So much, *De Humana Infirmitate.*

II. This ſleep of the Apoſtles, conceive it *ut Carnalis Indiſpoſitio*, it is a repreſentation of our carnal Indiſpoſition. It repreſents our incapacity for any heavenly Revelation. *Chriſt* reveals himſelf in Glory; the nature of man, in our corruption, is ſo dull, and uncapable, that it is utterly unfit to reach thoſe myſteries. Naturally our underſtanding is moſt dull and unteachable in theſe ſpiritual Truths. In civil, and common truths, we are quick-witted, and apprehenſive; but in the things of God, the greateſt manifeſtation doth not affect us. *The natural man, ὁ ψυχικὸς, receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned*, 1 *Cor.* ii. 14. As the eye of man, to ſee the earth, and ordinary things, is ſharp enough; but let it look upon the Sun, then it is dazled. *Ariſtotle* compares us to Owls-eys, that are quick-ſighted in the dark, but blind in the Sun-ſhine. No, as they ſay, beſides *Objectum Glorioſum*, there muſt be *Lumen Gloriæ*, elſe it is not ſeen: So there muſt be *Lumen Gratiæ*, God muſt open our underſtandings, or elſe we cannot diſcern ſpiritual things. See this in the Phariſes, *Nicodemus*, the woman of *Samaria*; *Chriſt* tells her of *Living water*, for her life ſhe cannot conceive any other then water of ordinary uſe. Such is our blindneſs, that by nature we are utterly uncapable of theſe ſpirituals.

III. Conceive it *ut Supernaturalis Conſternatio.* The terrour of this glorious Viſion, it hath amazed them; ſo overcome their ſpirits, that they are ſunk into aſtoniſhment. We find the beſt of Gods Saints thus wrought upon by Gods appearance. *Abraham*, *Gen.* xv. 12. God appeared to him, *and a deep ſleep fell upon him; and lo, an horrour of great darkneſs fell upon him:* So *Ezekiel*, i. 28. *At the Viſion of God he fell down upon his face:* So *Daniel*, x. 8. *When he ſaw the Viſion, there remained no ſtrength in him; for his comelineſs was turned in him into corruption, and he retained no ſtrength.* verſ. 9. *And when he heard the voyce of his words, then was he in a deep ſleep on his face, and his face toward the ground:* So S. *John*, ſeeing the glory of *Chriſt*, he was ſtruck with aſtoniſhment: And *when I ſaw him* (ſaith he, *Rev.* i. 17.) *I fell at his feet as dead.*

This Dread ariſes,

1. Out of the diſproportion 'twixt Humane frailty, and Gods glory. *Excellens objectum, deſtruit ſenſum.* The Sun in its ſtrength dazles the eyes of man, much more muſt the glory of God. *The Angels hide their faces.*

Serm. IV.

We ſhall ſurely dye, becauſe we have ſeen God, Judg. xiii. 22. A

2. Secret guiltineſs of frailty and corruption, makes every appearance of Gods Majeſty fearful. Not onely wicked men (as the Souldiers at the appearance of the Angel, *Matth.* xxviii.) have been confounded, but the holieſt men do tremble, and fear at Gods appearance. Their hearts tell them, they are *Stipula in igne*, as Stubble ready to be conſumed in this flame of glory. *Even our God is a conſuming fire.*

And if Saints be thus affrighted and confounded, B what terrour ſhall ſeize upon the wicked, and damned Reprobates at his great Appearance? If this comfortable Transfiguration were ſo dreadful to the Apoſtles, how ſhall they approach near him, when he ſhall come againſt them in flames of fire? Oh! then ſhall they call to the Mountains to hide them, and the Hills to cover them. If glimpſes of Glory be dreadful, what will the ugly appearance of Hell and vengeance be? *Who can dwell with devouring fire? Who can dwell with everlaſting burnings?*

Thus we have conſidered the Apoſtles in their weakneſs; C

Secondly, Let us conſider them in their more attentive view and contemplation of his Glory. It is a good rule, *Lex vigilantibus, & non dormientibus prodeſt:* So, every manifeſtation of *Chriſt*, it cannot affect them, who ſhut their eyes againſt it. *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light*, *Epheſ.* v. 14 The Sun may ſhine, but they who cloſe their eyes, cannot ſee it. Outward Revelations profit not, except an inward Inſpiration awaken us to behold them.

When they were awake; D

1. *They ſaw his Glory.* Firſt they ſleep, then they are awakened, then they behold him. It figures out unto us the order of our enjoying the face of God: Firſt, we muſt *all ſleep the ſleep of Death*; our Mortality cannot admit of that Viſion: then when we ſhall awaken out of that ſleep, we ſhall ariſe renewed, ſtrengthened, and ſee his Majeſty. Now Faith repreſents him: The eye of Faith muſt be clozed by Death, then at our Reſurrection, we, who ſleep in the duſt, ſhall be raiſed, and ſtand before him. *Pſal.* xvii. 15. *As for me, I will behold thy face in righteouſneſs; I ſhall be ſatisfied, when I awake with thy likeneſs.* E

2. *They ſaw the two men that ſtood with him.* Saw them, that is, knew them. But how could they know thoſe whom they never ſaw?

1. Some

Serm. IV.

1. Some Papiſts tell us, They had ſeen their Pictures. So *Stella, &c.*
2. May be, *Ex Colloquio*, that is the beſt learning of *Moſes* and *Elias*.
3. Rather, *Ex lumine Gloriæ*; and to foreſhew us the happineſs of heaven: Then we ſhall ſee, and know certainly all the Saints paſt and gone: As *Samuel, lumine Prophetiæ*, knew *Saul, antea non viſum*; ſo ſhall we converſe with all the Saints. *Adam* knew his wife, as ſoon as ſhe was brought to him.

THE FIFTH SERMON ON

S. Luke ix. 33.

And it came to pass, as they departed from him, Peter *said unto Jesus, Master, it is good for us to be here, and let us make three Tabernacles, one for Thee, and one for* Moses, *and one for* Elias; *not knowing what he said.*

WE have seen the Entertainment that the Apostles gave to this glorious Transfiguration; *First*, In their weakness and indisposition. *Secondly*, In their more attentive view and contemplation. Now follows,

Thirdly, Their manner of Entertainment, in a sudden, and passionate, and affectionate Suit and Petition.

The Text then represents that Effect which this glorious Appearance wrought in the Apostles. This ravishing joy stirs up in them a sudden, passionate Suit, and Request, for a constant enjoying of this glorious Vision. And it stands upon three particulars:

1. Is the occasion of this Request; that is, the departing, and withdrawing of *Moses* and *Elias*; *As they departed from him.*

2. Is the summ and substance of their Request; specified,

1. In the person who makes it, *Peter: Peter said.*

2. In the person to whom it is tendred, to Christ; *Jesus, Master.*

3. The

Serm. V.

3. The Requeſt it ſelf. In it,
   1. A motion for continuance; *It is good for us to be here.*
   2. A proffer of ſervice to further this continuance, *And let us make three Tabernacles, one for Thee, and one for Moſes, and one for Elias.*
   3. The cenſure of this Requeſt; what judgement the Holy Ghoſt paſſes upon it; it was unwarrantable, unadviſed; *Not knowing what he ſaid.*

Firſt, The occaſion of this Requeſt; The departure of *Moſes* and *Elias*. Theſe two Saints now withdraw themſelves from this glorious Appearance, and betake themſelves to thoſe Eternal Habitations, from whence they were called to attend our Saviour.

The Reaſon, and Purpoſe of this preſent departure, and leaving Mount *Tabor*, may be given in divers congruities:

1. Reſpectively to themſelves.
2. Reſpectively to *Chriſt*.
3. Reſpectively to the Apoſtles.

I. Reſpectively to themſelves: *They departed:*

1. *Quia officio functi*; They have performed that ſervice for which they were ſent; they had teſtified of Jeſus his Deity, and Mediatourſhip; done homage to him as their God, and Saviour. Having performed this ſervice, they depart from him, and leave the world.

It repreſents to us the date of the Saints continuance with us; they have their employment, and having finiſhed that work, they are removed and withdrawn from us. Till *Moſes* hath done his work, no weakneſs nor decay appeared in him; when that time is finiſh'd, no ſtrength can prolong him. *Elias* muſt not be weary of his life, till he hath finiſhed his courſe; when that is accompliſhed, he is fetched away preſently. The Saints, in this reſpect, are like to *Jacob*'s viſion of Angels; they were all *Aſcendentes, & deſcendentes, non commorantes*. As S. *Chryſoſtom*, comparing thoſe two places in the *Acts*; firſt S. *Paul*'s eſcaping in a basket out of *Damaſcus*, *Acts* ix. 24. and his reſolute going to *Jeruſalem*, *Acts* xxi. 13. obſerves, till S. *Paul* had done his work, he ſhifts for his life; when he had finiſhed it, he offers himſelf to death. It is the condition of all the Saints, *Having ſerved their generations, according to the counſel of God*, they are withdrawn, and no more converſe with us. As a faithful ſervant makes no lingring, or delays, but being ſent, and having diſpatched his buſineſs, as *Elizæus*-ſervant, ſalutes no man, but returns back again. We wiſh the continuance of the Saints with us: No, they have their work ſet them, their time ſet them, and having accompliſhed that, they muſt not fix here; but return to him whoſe Agents and Servants they

A they are. *Moſes* and *Elias* diſcharging their Office of Atteſtation to *Chriſt*, are called into heaven again; *They departed.*

2. *Quia à viſione removendi*; They have a view of *Chriſt* Incarnate, but they muſt not yet fully and conſtantly enjoy him, but tranſiently, and ſo depart from him. Their joy in heaven will not be full, till *Chriſt* be there at his glorious Aſcenſion. Now they are graced with this temporary enterview, and withdrawn from it. Even the glory of the Saints in heaven is thus diſpenſatively, and by degrees, vouchſafed unto them. They in heaven lived in expectation of this bleſſed Appearance: and,
B till then, liſtening, and looking to ſee their Saviour; they cry, *How long, Lord, how long?* As before his Deſcention, the Saints on earth cried, *Oh that thou wouldſt bow the heavens, and come down!* So they in heaven were wiſhing, Oh that the heavens might open to receive him back again. Their full conſummation will not be made perfect, till we, with *Chriſt*, be caught up in the clouds. They are, *Sub Altare, non ſuper Thronos.* They are cloathed in Whites, *Sed nondum Duplicibus induuntur*; they muſt wait for that accompliſhment. We are *in Tabernaculis*, they *in Atriis*, but not *in Thronis.*

C 3. *Quia ad ſtatum redituri*; Becauſe they were to return to their former ſtate. This their Appearance on earth was Extraordinary, and Miraculous, by ſpecial Diſpenſation; but their Abode and Manſion, that's in heaven. The preſence of the Saints departed, is not to be expected, nor imagined, but onely in theſe caſes of Miraculous Employment. There is not onely a gulph of Separation 'twixt hell and heaven, but a diſtance of Separation alſo 'twixt heaven and us. We have heard, in Popery, of the many Walkings and Appearances of the Saints departed: But
D they are all of them dreams of deceived Men, or lyes of deceiving Devils, except this Appearance. There is no converſation of dead men on earth. *Lazarus* muſt not leave *Abraham*'s boſome not to eaſe *Dives*, not to convert his brethren. What is ſaid of *Chriſt*, is true of the Saints, *Whom the heavens muſt contain.* They go from hence, and are ſeen no more.

They departed,

II. Reſpectively to *Chriſt.*

1. They depart from *Chriſt*, *Gloriam depoſituro:* This Attendance and Service done to *Chriſt* by theſe Saints, it is but temporary, and to ceaſe; and ſo theſe glorious Spirits, having
E honoured him with their preſence, are ſequeſtred from him. As *Chriſt* aſſumed this Transfiguration, ſo now he reſumes his ſtate of Abaſement. When he is inveſted with his full Glory, then they follow the Lamb whereſoever he goes. Now he leaves his glorious guard of Angels, and Saints, and ſorts himſelf with mortal,

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tal, weak, contemptible men. This Transfiguration, it was *Actus Gloriæ*, but not *Status*. As to *Moſes* and *Elias* he ſhews his Glory as he paſſeth by them; they ſaw but his back-parts; but till his full *Conſummatum eſt*, he puts himſelf into the exerciſe of his Humiliation. A

2. They depart from him, *In Eccleſia permanſuro*. *Moſes* and *Elias*, they have their limited time, but they muſt vaniſh; *Chriſt*, he abides in his Church, and remains for ever. The Miniſtery of the Law by *Moſes*, and the Prophets, it was but till *The time of Reformation*, *Heb.* ix. 10. but when *Chriſt* is manifeſted, and he aſſumes the regiment of his Church, then he is the only Governour and Maſter. *The ſervant abides not in the houſe for ever, but the Son abideth for ever*, *Joh.* viii. 35. They ſerved to uſher in *Chriſt* into the world; and, he being preſent, they vail, and give place. The Law was dated, and limited; but the Goſpel, 'tis *An everlaſting Goſpel*, *Rev.* xiv. 6. *Divers ways he ſpake unto the Fathers, in times paſt, by the Prophets; but now by his Son*, *Heb.* i. 1, 2. And there are none to come after him. Theſe gave light, as *A candle ſhining in a dark place*, 2 *Pet.* i. 19. *Lucerna & accendi debet, & extingui poteſt: Chriſt* is as the bright Day-ſtar, nay, as the glorious Sun. *Floruit hoc ſemen in figuris; prodeunte fructu, flos decidit.* S. *John's* acknowledgement, ſuits *Moſes*, and all the Prophets, *He muſt increaſe, but I muſt decreaſe*, *Joh.* iii. 30. *Old things are paſſed away, all things become new.* B C

III. This departure of them is reſpectively to the Apoſtles,

1. To teach them, that this Revelation, and Viſion of Glory, is not to be perpetual. The Apoſtles are loth to leave heaven, and to relinquiſh this happineſs: Yes, but though they have a raviſhing enterview, yet they muſt be parted. *Joſeph's* brethren were invited to dine with *Joſeph*, but yet they muſt back again into *Canaan*, to their charge and families, and not abide there till all come with them. So, the Saints have ſome raviſhing apprehenſions; and are lift up, many times, in the ſweetneſs of Gods favour, even to the heavens; they are among the Angels, but it is not laſting. *Secundum hanc gratiam, receſſurus accedit, & recedit acceſſurus.* Theſe joys are tranſient, we cannot ſit by them. S. *Aug.* on thoſe words, *Let the hearts of thoſe rejoyce that ſeek the Lord*, tells us, We muſt onely have, *Gaudium quærentium, non comprehendentium.* Thus *Chriſt* appear'd, and ſoon after vaniſhed. D

They depart, E

2. *Quia ad Scripturas remittendi*; Theſe Saints leave them to the ordinary ſet courſe of the holy Scriptures. For extraordinary Aſſurance, they hear *Moſes* and *Elias*; but for the ordinary ſtanding courſe of Religion, *To the Law, and to the Teſtimony.*

Serm. V.

A *ſtimony. We have a more ſure word of the Prophets*, ſaith S. *Peter*, comparatively to this Viſion. God may viſit us with miraculous Revelations; but that which we muſt ſtick to, is the life of Faith, and food of the Scriptures. For a while, the *Iſraelites* were fed with *Manna*; but in *Canaan* they muſt feed upon the fruits of the land. *Lazarus* muſt not go to *Dives* his brethren, *They have Moſes and the Prophets, let them hear them*, *Luke* xvi. 29. We have S. *Paul*, S. *Peter*, *Chriſt*, all, in the Scripture.

They depart,

3. That the Apoſtles, *Uno Chriſto contenti ſint.* The
B preſence of theſe Saints is refreſhing; but yet though they vaniſh, *Chriſt*'s preſence is ſufficient. As *Chriſt* ſaid, *All ye ſhall leave me alone, and yet I am not alone, becauſe the Father is with me*, *Joh.* xvi. 32. So, if all other ſweet ſocieties break, yet it is enough if *Chriſt* abide with us. Rather be with *Chriſt* in a dungeon, then in heaven without him. We never prize *Chriſt* ſufficiently, till he be to us inſtead of all comforts. Let us be ſequeſtred from all the Saints, *Abraham knows us not*, *Iſrael acknowledgeth us not*, *Eſa.* lxiii. 16 *but thou art our Father, our Redeemer. Chriſt* muſt be ſo;

C 1. For Faith and Doctrine, onely *Chriſt*. Papiſts have their Saints, and ſue to them; we have no ſuch ſervices, they are out of our ſight; onely *Chriſt* is with us.

2. For matter of Comfort; How often do we loſe the ſociety of Saints, and thoſe refreſhing fellowſhips? Yet if *Chriſt* abide with us, if we enjoy his company, it is enough. *Whom have I in heaven but thee? And there is none upon earth that I deſire beſides thee*, *Pſal.* lxxiii. 25. The Sun alone is more cheering, and refreſh-
D ing, then all the Stars in the firmament; ſo is *Chriſt*, then all the Saints.

So much for the Occaſion. Come we

Secondly, to the ſumm and ſubſtance of their Requeſt; ſpecified

1. In the Perſon, who makes it; *Peter*. No doubt, the two other were much affected with this Glory; but *Peter* is moſt fervent, and forward, and breaks out into this Paſſion. We finde not any act of forwardneſs in *Peter*, but it is made by the Papiſts an Argument of Precedeny. *Bellarmine* reckons up twenty Arguments of his Prerogative. If *Chriſt* do but enter into *Peter*'s
E Boat, it is to inveſt him in a Supremacie. Whereas, not Supremacy, but Fervency, and ſometimes Infirmity, often makes him outſtrip his fellow-Apoſtles.

1. A little before this Transfiguration, *Matth.* xvi. he was *Primus in Infidelitate*; *Chriſt* muſt not dye, *verſ.* 22.

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2. In this Transfiguration, he was *Primus in Infirmitate*, *Peter*, he was asleep, *Signanter*; *Primus in Temeritate*, he breaks out first in this hasty motion. But as S. *Peter*'s personal Infirmities are not imputable; so neither are his personal Graces communicable, nor his personal Prerogatives, hereditary. A

This Motion is specified,

2. In the Person to whom it is made; *Jesus*, *Master*: and conceive it in two expressions;

1. It is directed to *Christ*, not to *Moses*, or *Elias*; they make no Prayer, Motion, Suit to them; there is no entercourse or speech 'twixt the Apostles, and these Saints: purposely, all parley, or conference; much more, Prayer and Invocation, is omitted, and restrained. *You are come to the spirits of just men made perfect, and to Jesus the Mediatour*, Heb. xii. 23, 24. Prayers to Saints departed, are unlawful. They are not to be made, B

1. Not to Saints absent; *Quia Oratio est actus Rationis*; and it is a vain thing to Invocate those who are absent. Nay,
2. Not to present Saints; *Quia Oratio est actus Religionis*. All our Supplications must be thus directed, *Jesus*, *Master*: None is our *Master-Jesus*, but he. C

2. It is directed to *Christ*, even concerning *Moses* and *Elias*: *Peter* being desirous of their stay, he begs it of *Christ*; accounting these Saints at his pleasure, for stay, or departure. He is Commander, and Governour of all in heaven, and in earth. His Command cited them, his Pleasure dismisses them, his Word can stay them; in all things he must [illegible]. The Angels are his Attendants; Legions of Devils are at his Command; the highest Saints are at his beck: As *Pharaoh* to *Joseph*, *Without thee shall no man lift up his hand, or foot, in all the land of Egypt*, Gen. xli. 44. So, God hath authorised *Christ*; no Saint, or Angel, but must attend his Pleasure. *Worship him all ye Saints*. D

Thirdly, Come we to the Request it self: And in it,

I. Of the Motion for Continuance; *Bonum est nobis esse hic*; *It is good for us to be here*. This is a mix'd Motion: And let us consider in it, *Quæ vera, & bona*; and then when we come to the Censure, we will consider, *Quæ temerè, & inepte*.

In this Motion for Continuance, there are several Truths, and very considerable:

1. *Primò territi, nunc gaudio affecti*; First, we saw them cast into a kind of Astonishment, *In somno ecstatico*; now see it ends in Joy and Comfort. It is the order of Gods making himself known; first, to strike us with fear, to bring us to comfort; first, Astonishments; then, Consolations. Thus he dealt with *Mary*: first, she was afraid; then, she was raised to *sing her Magnificat*. E

So,

A So, with *Zechary*: So, with the Shepherds. The Devil, on the contrary, he breeds falſe joys, but leaves true terrours in the ſoul. That's one Conſiderable.

2. *Societas Sanctorum ſemper deſideranda.* *Peter* was loth to leave the Company, and Society of theſe holy men. Oh! It is good to be here always. *The Communion of Saints, it is a great part of heaven: You are come to the Aſſembly of the Firſt-born; to the ſpirits of juſt men made perfect.* *David* profeſſes, *Pſal.* xvi. 3. *All his delight is in the Saints on earth.* Ill company is a pattern of hell; haſten from them: But the fellowſhip of the Saints is a B raviſhing comfort; haſten to them. Haſt thou the company of a Saint? Prize it; but, *Depart from the Tents of thoſe wicked men, Numb.* xvi. 26. That's a ſecond Conſiderable. The laſt is,

3. The joyes of Glory, and Preſence of *Chriſt*, are raviſhing and tranſporting. Nothing doth ſo ſatisfie the ſoul, and inebriate the ſpirit, as theſe rays and beams of Glory. *Oh! taſte and ſee how good*, how ſweet, *God is.* Now, how tranſporting the Comfort is, that is in the glorious Preſence of *Chriſt*, will appear by theſe five Compariſons:

1. Comparatively to all outward joyes and comforts; It C makes him forget all; he thinks not of kindred, friends, any worldly comfort; he can be content never to go down from this Mount more; bids adieu to father, friends, houſes; all are nothing to being here.

2. Comparatively to all other manifeſtations of God out of *Chriſt*; *Moſes*, he trembles; *Manoah* quakes; *Abraham* is aſtoniſh'd; *Daniel*, he is dead. Oh! God out of *Chriſt*, is fearful; God in *Chriſt*, is gracious. The Glory of God, affrights; the Glory of *Chriſt*, cheers, and refreſhes.

3. Comparatively to other enterccurſes with *Chriſt*. *Pe-* D *ter* heard his heavenly Sermon on the Mount, yet ſaid not then, *Bonum eſt eſſe hîc.*

4. Comparatively to other miraculous manifeſtations, which would have taken us; as,

1. *In miraculo Cibationis*, When he fed five thouſand:
2. *In captura Piſcium*, In the great draught of Fiſh:
3. *In mutatione Vini*, When the water was turned into wine:
4. *In captura Argenti*, When the Fiſh was taken with money in the mouth:

E In all theſe manifeſtations of *Chriſt*'s miraculous Power, we would have cried, *Bonum eſt eſſe hîc.* But *Peter* was not affected with any of theſe: only, at this Tranſfiguration; *Maſter*, ſaith he, *It is good to be here.*

5. Comparatively to the fulneſs of Glory; That is not

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onely raviſhing, but this glimpſe of Glory too; even the leaſt degree of it.

Corollar.

1. If two Saints be ſo delightful; *Quid Societas omnium Angelorum, & Sanctorum?* What is the company of all the Saints and Angels?
2. If a glimpſe of Glory be ſo delicious, What is the fulneſs of it? *O, how great is thy goodneſs, which thou haſt laid up for them that fear thee!* *Pſal.* xxxi. 19.
3. If *Gloria Humanitatis* be ſo tranſporting, How much more, *Gloria Deitatis?*
4. If *Sola viſio ſic afficit, quid participatio?* If onely the ſight of Glory do ſo affect, What will the participation of it do?

We have ſeen the Motion for Continuance, It is good *being here.* Now follows,

II. The proffer of ſervice to further this Continuance; *Let us make three Tabernacles, one for Thee, one for Moſes, one for Elias.* It is a mix'd Motion; and though raſh, and unadviſed, and unreaſonable; yet, for the generality, it carries with it ſome, not onely excuſable, but commendable affections, in S. *Peters* making of it. It was, *Inconſulta, & prematura Devotio.* *Ambroſ.* Unadviſed, and raſh; but yet well-meant, and devout.

View the Prints of Devotion and Goodneſs that were in it; and in the Cenſure we ſhall ſee the weakneſſes of it; the blots of imperfection that were in it.

1. The firſt Print of Devotion and Piety, is, That he proffers to erect a Tabernacle for *Chriſt*, and theſe Saints. Obſerve, The Preſence of *Chriſt*, and his Saints, is to be honoured with our beſt ſervices: No pains, or coſt, can be too precious to entertain ſuch a Preſence as our Saviour's. S. *Peter* puts not off *Chriſt* with empty Obſervances; Adoring his Glory, Admiring his Beauty, with wiſhes onely for his Continuance; but bethinks himſelf of dedicating, and devoting his Labours and Coſt to Honour and Retain him. Naturally, Religion conſults with the Shunamite, What ſhall we do for him? If he be a God, then there muſt be a Religion, and Worſhip; if that, then a Temple, or Tabernacle; and if that, then it muſt be anſwerable to his Glory, in the comelieſt manner: Theſe are the natural conſequences of Reaſon and Piety. See *David*, how careful he was to erect a Tabernacle for Gods Worſhip? So forward was he, that the Prophet muſt reſtrain him, and cool his Devotion; *I will not ſerve the Lord with that which coſt me nothing*; refuſing eaſe, and help, to ſupport the charge; but he will honour God with his Subſtance. He envied himſelf his own houſe, till God had his. *I dwell in Cedar,*

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A *dar*, and the Ark of God under Curtains. Nay, it takes up all his thoughts; he afflicts himself for it. *Psal.* cxxxii. 1. *Lord remember David, and all his afflictions:* He would *not climb up to his Bed — till he found out a place for the Lord.* Alas! we can be content to tender him some cheap Observances; but to be charged, for our Religion, to erect Tabernacles, to bestow pains, and cost, that sets us off; that is the best God, and Religion, that costs us least. Oh! It is an argument of our base esteem of God, of Religion, of our Souls, of the kingdome of Heaven, when we murmur at any charge our Religion requires of us. The Lord
B upbraids the Jews, *Hag.* i. 4. *Is it time for you, O ye, to dwell in your cieled houses, and this House lye waste?* The Heathens scorned to hear of Cheapness in the service of their gods. *Phidias* perswading to make the Statue of *Minerva*, *In marmore, potius quam ebore*; said,

1. It would last better:
2. It was *vilius*, cheaper: The *Athenians* hissed at that reason.

2. The second Print of Piety in this motion of *Peter*, is, He
C consults with *Christ* in the choice of this service, that he would perform towards him: *Matth.* xvii. 4. *Master, if thou wilt, let us make here three Tabernacles*; he submits to his Appointment and Direction in all this forwardness.

No Service or Worship is to be tendred to *Christ*, but what he allows and gives warrant to. *You shall not do whatsoever is good in your own eyes, but what I command you.* In matters of Religion, Invention is Superstition. As *Vincentius*, alluding to S. *Pauls* words, *Tradidi quod accepi; quod accepimus, non quod excogitavimus.* As they at *Samaria*, we must learn the manner of the
D God of the Countrey. *Moses*, though wise, and holy, yet refers the Worship of God to his own choice. *Exod.* x. 26. *We know not with what we must serve the Lord, till we come thither.* And all his frame of the Tabernacle, *must be done according to the pattern shewn in the Mount. Id utique Deo dignum, quod ipse Deus sibi fatetur acceptum.* That God is to be worshipped, nature tells us; but how, that is his Choice and Pleasure, and matter of Revelation. Strange fire was abominable; so are invented Services. Devotion, in respect of forwardness, and cheerfulness, and frankness, asks, and offers, *Wherewithall shall I come before the Lord, and bow my self before the high God? Shall I come before him with*
E *Offerings, with Calves of a year old? Will the Lord be pleased with thousans of Rams, or with ten thousands of rivers of Oyl? Micah* vi. 6, 7. But Faith and Obedience, takes this answer, *vers.* 8. *He hath shewed thee, O man, what is good, and what the Lord requires:* Free-will-offerings for their kind prescribed, these will be accepted.

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3. A third Print of Devotion, in this proffer of S. *Peter*, is, his care for *Chriſt*, and theſe two Saints. He thinks not of himſelf, and proviſion for his own ſafety and abode; he had no thoughts of a Tabernacle to ſhelter himſelf. Love, and Devotion to God and his Church, tranſports the Saints out of themſelves, makes them even forget their own comforts in reſpect of God. All S. *Peter*'s care and ſolicitude, is for *Chriſt*. *Love ſeeketh not her own*; but the glory of *Chriſt* hath the firſt thoughts, and deepeſt conſultations. When ſelf-love ſwayes us, then we are all for our ſelves, take care for building our own Tabernacles, provide for our own. Whereas *Tertullian* obſerves, Not any that followed *Chriſt*, that ever queſtioned how they ſhould live: None ſaid, *Non habeo, quo vivam. Pietas non reſpicit vitam, multo minus victum.*

1. It is enough for S. *Peter* to be, *In famulatu Chriſti*. Attendance upon him, is proviſion enough. As Noblemen count themſelves more honoured to ſerve in the Court, then to Lord it in their own.

2. Faith knows, *Chriſt* will take care of them. Take thou care to provide for *Chriſt*, *Chriſt* will provide for thee. Let *Obed-Edom* prepare a Tabernacle for the Ark, the Ark ſhall bring a bleſſing upon his Tabernacle. As *Elias* to the Widow, Provide for me firſt, venture all thy Meat and Oyl, and be ſure of a bleſſing of encreaſe. If *Chriſt* have a Tabernacle, he will not ſhut us out of dores. As God to *David*, *Becauſe thou haſt thought to build me a Houſe, I will build thee a ſure houſe.*

So much of *Peters* proffer of furtherance for continuance of *Chriſt* and thoſe two Saints with him. Now follows,

III. The Cenſure that the Scripture paſſes upon this Motion: It was inconſiderate and unadviſed; *He knew not what he ſaid.*

Take of it a double Conſideration;

1. Conſider the Nature and Condition of this ſudden, inconſiderate Motion, whence it ariſeth.
2. Conſider the particular Conviction of this raſhneſs in *Peter*, in the many particularities of his error, in making it.

Firſt, Conſider the Nature and Condition of this Motion, Whence aroſe this ſudden, and unadviſed, and impertinent Motion of *Peter's*? It was from three Principles;

1. It aroſe, *Ex paſſione vehementi*: *Peter* being raviſhed and tranſported with this glorious Appearance of *Chriſt* in Majeſty, is overtaken with a ſudden paſſion of joy, and fear too, ſaith S. *Mark*. Obſerve; Exceſſive Paſſions tranſport us ſometimes to unadviſed, unwarrantable thoughts and deſires, even in matters of Piety and Devotion to *Chriſt*. See it in S. *Peter*, *Luk.* v. 8, 9. there

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there he was overtaken with a paſſion of Fear at the great draught of Fiſh; it ſtirs up a ſtrange, ſudden Motion, *Lord, depart from me, for I am a ſinfull man:* His Fear abandons *Chriſts* Preſence and Society. Here, in this place, a paſſion of Joy puts him upon a vain, inconſiderate ſuit; it caſts him into a dream, and he talks like one in a dream, or trance; *Pſal.* cxxvi. 1. *Then were we like men that dream. Joh.* xiii. 8. *Chriſt* offering to waſh S. *Peters* feet, he is taken with a ſudden paſſion of prepoſterous Reverence, and Humility; *Lord, thou ſhalt never waſh my feet.* So, again, *Matth.* xvi. 22. *Chriſt* foretelling his death, *Peter* is overtaken with a prepoſterous paſſion of Love, breaks out into this inconſiderate Motion, *Lord, be it far from thee; this ſhall not be unto thee.* So *James* and *John*, *Luk.* ix. 54. *Chriſt* being excluded by the *Samaritans*, theſe two are taken with a ſudden paſſion of Anger and Revenge, and make a Motion accordingly; *Shall we call for fire from heaven, and conſume them?* Thus Gods children, in raſh and violent paſſions, they conceive ſtrange and unwarrantable Deſires and Motions.

We muſt inſpect, and ſo examine our paſſionate wiſhes, check them, as *Chriſt* did *Zebedee's* wives ſuit, *You know not what you ask.* Theſe paſſionate Motions are not ſo good,

1. *Quia minus fundata*; They have no root, or bottom, uſually. As the ſtony ground had preſent joy, but without root, and ſo withered. Warmth of affection may make haſty proffers, that will vaniſh again. Deliberations and Reſolutions muſt ground our Devotions: As *David, My heart is fixed: One thing have I deſired, which I will require.*
2. *Quia minus accepta*; Theſe haſty proffers are not ſet by, or valued by God. He judgeth of us by our conſtant bent in our cold temper. Thus he anſwered the young man, who was ſuddenly taken with a miracle; *Lord, I will follow thee, whereſoever thou goeſt.* No, *Chriſt* tells him what he muſt look for; let him ſit down and caſt the charges: As we judge of Rivers, not as they ſwell with fall of waters, but as their own proper current runs.
3. *Quia periculoſa*; They are, oft-times, prepoſterous, and prejudiciall to us. If God ſhould take us at our word, it would go ill with us. If he ſhould not have waſhed *Peter, he ſhould have had no part in Chriſt. Miſericorditer negat*; and, *Audit ad utilitatem, non ad voluntatem.* Of our ſelves, in theſe paſſions, we know *not what to ask. I ſaid in mine haſte.*

This inconſiderate and impertinent Motion,

2. It

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2. It aroſe out of the ignorance of Underſtanding, and humane Apprehenſion of heavenly Glory. *Peter* hath here a view and glimpſe of it, but yet knows not how to judge and eſteem of it. That ſpiritual and heavenly Condition, it is a meer ſtrange thing to us: We apprehend it in our earthy and carnal manner, and ſo talk of it, out of groſs apprehenſions. *Peter* thinks, three Tabernacles will well ſuit with three glorious Bodies. The thoughts that we have of thoſe unconceivable joyes, are, like our ſelves, low, and unproportionable. Ask the piercingeſt judgement, of thoſe After-joyes, How muſt they ſtammer, and fumble, and bewray *Ignorance?* If it ſhould be asked, A B

1. What is that Eternity of Being, which we look for in heaven? We cannot comprehend it.
2. What are thoſe heavenly Speeches that ſouls and ſpirits uſe in Glory? We cannot conceive them.
3. What is that Impaſſibility, and Agility of our bodies in heaven? We cannot imagine it.
4. What is that Beatifical Viſion, and ſight of the Eſſence of God? We cannot attain to it.

As *Chriſt* to *Nicodemus*, If we cannot underſtand more earthly things, as, The work of Grace, Union with *Chriſt*, The manner of Regeneration; How can we underſtand him, when he ſpeaks of heavenly? *O! Eye hath not ſeen*; and that ſees far: *Ear hath not heard*; and that receives much: nay, *Heart* hath not ability to imagine, or conceive thoſe hidden things. In this caſe, we are no more able to conceive what that life of Glory is, then a child in the womb can conceive what is the condition of this preſent life. Our diſcourſes of heaven, are like theirs, who talk of Countreys they never ſaw. Nay, S. *Paul*, who was there, yet found them unutterable. All other knowledge hath ſome help and hint from nature, but this is a *Myſterie hid from Generations, and Ages*, and lock'd up in that ſtore-houſe of Eternity. C D

This inconſiderate unadviſed Motion of *Peter*, *He knew not what he ſaid*,

3. It aroſe from the ſurcharge, and overwhelming of this great Glory. The exceeding Glory of *Chriſt* hath overwhelmed the ſoul, and mind, and capacity of *Peter*, and overcomes his underſtanding. *Excellens objectum, corrumpit.* Our underſtanding is ſhallow, limited, finite, proportionable to theſe lower things; but God, and the fulneſs of his Glory, are too high for us. As it is with our Brains; be we on the ground, then they are ſteddy; but upon ſome high mountain, or ſteeple, they fail us. *Bonorum quorundam, ſicut & malorum, intolerabilis magnitudo eſt. Tertull.* Not onely the torments of hell would conſume us; but, if God ſhould not put ſtrength into our ſouls, the very joyes of heaven E would

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A would ſwallow us up. *Stay me with flagons, comfort me with apples, for I am ſick of love, Cant.* ii. 5. As we ſay of crazy bodies, Too pure an ayr, and too accurate a diet will overthrow them: So, our crazy ſouls are not able to undergo the eminency of that Glory. *Such knowledge is too wonderful for me, it is high, I cannot attain unto it, Pſal.* cxxxix. 6. Hence, they ſay, we muſt have *Lumen Gloriæ confortans, & elevans intellectum*; Our underſtandings enlarged, and raiſed, and ſtrengthened, to undergo that weight of Glory. The Sun puts out a Candle: So, the light of Glory will ſoon damp our poor glimmering Spark. This makes
B the very Angels ſtand aloof, and cover their faces. *He dwelleth in that light that cannot be approached unto*; that light is like the Sun-beams to ſore eys. The Queen of *Sheba*, 1 *Kings* x. 5. was overcome with the ſight of *Solomons* magnificence; ſhe was ſpent with admiration, *There was no more ſpirit in her.*

We have ſeen the nature and condition of this Motion, whence it ariſes.

Secondly, Conſider the particular conviction of this raſhneſs in S. *Peter*, in the many particularities of his erroneous Motion. Formerly we have ſeen what commendable things were contain-
C ed in this his ſuit; but we ſee it here cenſured as unadviſed, and imprudent. Let us review theſe Motions of S. *Peter*, and ſee his failings.

I. In his Motion of Continuance: *Maſter, it is good being here.*

1. The firſt Error; *'Tis good being here:* He would fain abide here always: He errs, in deſiring a perpetuity of that condition, which was but tranſient and momentany. This Viſion was but a taſte of Glory, but a drop from the Honey-comb, not a full repaſt of Glory; intended onely to ſtrengthen their Faith,
D incourage their Diligence, correct their Error, quicken their Hope; all theſe purpoſes are omitted, and he muſt not part with this Viſion of *Chriſt*, but muſt have it perpetual. As *Mary*, ſhe embraceth the feet of *Chriſt*, would never have left him: *Chriſt* bids us leave off, theſe were but extraordinary Appearances, not to be dwelt upon. Beſides, the vileneſs of noyſom luſts, which ſtill would be craving, even the ſpirit of man loves to glut it ſelf in ſpiritual refreſhments. How loath were the Apoſtles to part with *Chriſt*'s bodily preſence? So, in many extraordinary Ap-
E pearances, which are not intended as perpetual, yet there is *Libido*, and *Luxuria ſpiritualis*, we would fain enjoy thoſe raviſhing joyes which are but for a time. No, as the Angel that refreſh'd *Elias*, ſaid to him, Feed, and be walking, *thou muſt live in the ſtrength of it forty dayes*; it may be all thy life time: No, ſtick to Faith, that's our Ordnary. As *Dives*, who lived deliciouſly every

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day; ſo, ſome Chriſtians, if they be not caught up into heaven, do not ſee Viſions of Angels, they are diſcontent. A

2. A ſecond Error is, in that he places the fulneſs of joy in the view of the Humanity of *Chriſt*, but glorioufly Transfigured; and can be content never to ſee more, or go further, but to behold this Glory. True, it is a great accompliſhment to our bliſs, to ſee that price of our Redemption, the Body of our Saviour, in Glory; but yet it is not the main and original. No created Glory can be the fountain and fulneſs of Glory to us. Even the Manhood of *Chriſt* is bleſſed by derivation, and participation from an higher Fountain. The Society of the Saints is B comfortable; the view of that Lamb of God, moſt raviſhing; but yet it is the bleſſed God-head, the face of God himſelf, the adoring and enjoying an heavenly communion with the Sacred Trinity, that is our true, prime, original happineſs. *Shew us the Father, and it ſufficeth*, *Joh.* xiv. 8. The increated Glory of *Chriſt*'s Deity, that is the matter and ſumm of our bleſſedneſs. *Joh.* xvii. Our happineſs is to behold the Glory which *Chriſt* had with God, not on Mount *Tabor*, but before the world was. *This is the meſſage which we have heard of him, and declare unto you, that God is Light*, 1 *Joh.* i. 5. that we may *have fellowſhip with the Father, and with the Son*, C *verſ.* 4. Our hearts are reſtleſs, till ſetled upon this. All our affections are flowing and running, till they are ſwallowed up in this Ocean. The eyes of our body, indeed ſhall have *Chriſts* Body, as the moſt glorious Spectacle of all Comfort; but the eye of our ſoul, that goes higher. As the eye of Faith reſts not upon the Humanity of *Chriſt*, but upon his Divinity, and ſo on the whole Trinity; ſo doth the eye of Beatifical Viſion, that ſucceeds Faith.

3. A third Error, *'Tis good being here*; He would ſettle his reſt upon Mount *Tabor*; This was an error, to bring down heaven upon earth. To enjoy *Tabor*; he can be content to part with D heaven, and reſign up that place to enjoy this. Like the two Tribes of *Reuben* and *Gad*, becauſe the land on this ſide *Jordan* was rich and commodious, they beg to be ſettled there, care not for the Land of Promiſe. Like ſome vain Traveller, who can be content to ſettle in ſome Inn on the road, becauſe he finds good uſage there, and never haſten on to his own Countrey, to his own home. Not onely wicked men would fain ſettle here, but ſometimes Gods children could be content with the life of grace here, and think not ſufficiently of heaven above. No, we muſt know, *Tabor* is but a *viaticum* to heaven: It is *Manna* indeed, E but not for our ſtay; onely for our Journal in the Wilderneſs. Heaven is the Countrey, that is the Region, and Land of Promiſe. Grace never leaves us, till it brings us thither: As Waters will aſcend as high, as from whence they riſe; ſo Grace, that comes

A comes from heaven, and it will thither again. *Hieruſalem* is from above: *Tabor* is but a Colony that belongs to it.

4. A fourth Error, *'Tis good being here*; *Peter* would have *Chriſt* ſet up his reſt here, and never go down more from Mount *Tabor*: What ſhall become then of *Chriſts* Death, and Paſſion, and the Redemption of Mankind, by his being Crucified? All our happineſs, this on Mount *Tabor*, that in heaven, depends all upon this. He hath heard our Saviour forewarn it, yet is he ſo tranſported with this paſſionate joy, that *Chriſt* muſt not ſuffer now; he muſt forget his meſſage, and the command of his Fa-
B ther, and the Redemption of his Church, to bear *Peter* company upon Mount *Tabor*. Nay, as ſome conceive, purpoſely he moves it to *Chriſt*, and proffers his aſſiſtance, that ſo he may eſcape the death of the Croſs. So carnally, ſometimes, are our affections ſet, that we think we love *Chriſt*, and our ſelves, when we croſs him moſt. No, *Chriſt* muſt deſcend from Mount *Tabor*, and aſ-
cend Mount *Calvary*; *Thus it is written, that Chriſt muſt ſuffer, and ſo enter into his Glory.* How elſe ſhould the Scripture be ful-
filled, the Church redeemed, Heaven purchaſed, the Devil van-
quiſhed? How dangerous are our carnal deſires, of what fearful
C conſequence, if God ſhould give way to them?

5. A fifth Error, *'Tis good being here*; He would never leave this place of Glory, but enter upon the poſſeſſion of it pre-
ſently. Ey, but much labour is to be undergone, many ſervices to be performed, to attain this reſt. No. *Peter* would ſlip into heaven in an inſtant.

Oh! But,

1. *Laborandum.* *Peter* ſhould ſay, Let us go down, and perform thoſe conditions of gaining heaven. We muſt not ſo linger for heaven, as not to be content to take
D pains for it. The Spies that diſcovered *Canaan* came back, and ſaid, Come, let us fight for it, it is a good Land.

2. *Prius patiendum.* There is a *Cup* to be taſted of, and *Baptiſme* to be *baptized* with firſt. *Through many afflictions we muſt enter into heaven.* Fain would we go to heaven without the Croſs; and paſs, *A deliciis, ad delicias*; No, we muſt be made conformable to our Head, who was conſecrated by afflictions. *Crux ſcala Cœli*; the Croſs is the ladder by which we muſt aſ-
E cend to the Crown.

3. *Moriendum.* We muſt paſs through *Golgotha*, to come up to this Mount. *Peter* indeed, as we all, are loth to be *uncloathed*; but we would be *cloathed upon, that mortality may be ſwallowed up of life*, 2 *Cor.* v. 4. The

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valley of death leads to this Mountain; That *straight* must be passed. *Peter*, after, is content to lay down his Tabernacle, here he forgets it. It is the Supper of the *Lamb*; the labour of the day, and the evening of death must first come. A

6. A sixth Error; *Good being here*: Fain would he hold *Christ* ever upon Mount *Tabor*. Why, what shall become of all other Saints? *Peter* will engross *Christ* here to himself. *Moses* and *Elias* from heaven, and three Apostles on earth shall enjoy *Christ*, no matter for others, he takes no thought of them: He will deprive heaven of *Christ*, those in heaven must go without him. And for the Saints on earth, he never thinks of them neither, so he may have his full of Glory. Whereas a more advised spirit would have provoked *Peter* to have been zealous to call in and invite others to the fellowship of these joyes. Indeed, other worldly blessings are diminished by many partakers, but this is more encreased. The Lepers, 2 *King.* vii. said, *We do not do well*, we do not carry tidings into the City. The spirit of Piety, naturally, provokes us to call in others to share in *Christ* with us. The woman of *Samaria*, *Joh.* iv. 29. *calls out all her neighbours* to enjoy *Christ*. Thus *Cornelius* brought in his kindred, *Acts* x. 24. Had *Andrew* served *Peter* thus, what share had he had in *Christ*? *He went and found out his brother Simon*, *Joh.* i. 41. *Peters* Motion would have *put this Light of the world under a bushel*. Whereas, B C

1. Love to *Christ*, that will enforce us to encrease his kingdome.
2. Love to our brethren, that will quicken us up to gain them. *Matthew* calls his acquaintance to be in *Christ's* company, *Luke* v. 29.
3. This will make our selves fuller partakers of Glory: The more we gain, the more we shall shine. It is a sowing, and that will end in bringing sheaves. D

Peter should have been content to have parted with this Glory for a time, for the conversion and good of others. When God bids *Moses* go down from the Mount for the peoples cause, *Moses* saith not, *'Tis good being here*. S. *Paul* knew what the joyes of heaven were; yet, for the Churches sake, he was not onely content to be out of heauen some time, but *Anathema* for ever. *Domine, si adhuc populo tuo sum necessarius, non recuso laborem, fiat voluntas tua; desidero requiem, sed non recuso laborem.* So said S. *Martin* in S. *Bernard*. E

We have seen *Peters* Errors in his Motion for continuance: Now let us see what failings there were.

II. In his proffer of building *Tabernacles*. In it, *He knew not*

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A *not what he ſaid.* That proffer hath blemiſhes and imperfections.

1. Being here, as he ſuppoſes, in *Chriſts* kingdom of Glory, he forecaſts an erection of three Tabernacles; *One for Chriſt, one for Moſes, one for Elias. Chriſt* here hath his family, and *Moſes* his, and *Elias* his. Whereas *Chriſts* Tabernacle, and Church being erected, *Moſes* and *Elias* muſt not perſiſt: All muſt be in *Chriſts* Tabernacle, or utterly excluded. *Elias* muſt have a diſtinct Tabernacle from *Moſes*, till *Chriſt* comes and pitches his Tabernacle among men; but then they muſt reſign and give place to him.
B *Unum ovile*, all muſt be under one Head; all one Flock, and one Shepherd. No man muſt *Ducere familiam*, be the Maſter of the houſe, but onely *Chriſt*; all muſt come in and hide themſelves in *Chriſts* Pavilion. Thus the *Corinthians*, they would build many Tabernacles: One ſets up a Tabernacle for *Cephas*, another for *Paul*, another Tabernacle for *Apollo*. *Paul* flings down theſe Tabernacles, ſets up *Chriſts* onely. In the new *Jeruſalem* there is no *Temple, but the Lamb is the Temple, Rev.* xxi. 22. Who is *Moſes*, and who is *Elias*, but ſervants of this Tabernacle, of which *Chriſt*
C is Lord? We muſt not have, not only *Altare contra Altare*; but not *Altare cum Altari*. *Chriſt* alone is the Lord, all the reſt are but ſervants.

2. A ſecond Error; *Moſes* and *Elias* muſt needs have Tabernacles, and abide with *Chriſt*, to make up this Glory. Why? *Chriſt* alone, and his Tabernacle, cannot that ſuffice us? It is an Error, ſo to affect the preſence of the Saints, as to account *Chriſt* an imperfect Saviour, if they be wanting; or our happineſs inſufficient, if Saints be not joyned with him. 'Tis comfortable to have the ſociety of the Saints; but, in point of ſalvation hereafter, or comfort here, we muſt know, he is alone *All-ſufficient for us. Whom*
D *have I in heaven but thee? Nihil, Domine, præter teipſum.* In this caſe, though *Abraham* know us not, and *Jacob* be ignorant of us, and *Moſes* and *Elias*, they abide not; *Yet thou art the ſame, Lord, thou never faileſt.* The Court is where the King is, though none of his followers attend upon him. If *Chriſt* be not thine, and vouchſafes his preſence, all the Saints and Angels in heaven cannot comfort thee: If thou haſt him, were they all ſtrangers to thee, thou haſt fulneſs of bliſs in him onely. The Sun alone, is more refreſhing, then all the Stars in the Firmament.

3. A third Error; *Peter* will ſet up three *Tabernacles*; One
E for *Chriſt*, then for *Moſes*, then for *Elias*. *Chriſt*, indeed, is firſt named; but here is too much equalizing the ſervants with the Maſter. *Nimis perverſum quod Moſen & Eliam Collegas Chriſto facit, cum omnes in ordinem cogendi, ut ille ſolus emineat.* It is too fellow-like a proviſion, to ſort *Chriſt*, and Saints, in ſuch Tabernacles

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nacles of equality: *All Sheaves muſt fall down and worſhip this Sheaf.* All Saints muſt do homage, and ſtoop; and not ſtate it in ſeveral Courts and quarters, as petty *Chriſts.* No, *Chriſt*'s foot-ſtool, is a glorious Throne for the higheſt Saints. A

Maldonate the Jeſuit, upbraids *Calvin* with making this conſtruction of *Peters* good meaning. But *Calvin* is not the firſt. His own Cardinal *Turrecremate* conceits it before him. How hath that Church pitch'd Tabernacles check-mate with *Chriſt*'s? The *Virgin Maries* Tabernacle is more frequented. There muſt be a writ of Command from this to *Chriſt*'s. What *Peter* did in an aſtoniſhment and incogitancy, theſe do wilfully and wickedly; paralelling Saints with *Chriſt*, the Law with the Goſpel, ſervants of the houſe with the Lord of it. Three Churches there are built on *Tabor*, and a Monaſtery. B

4. A fourth Error; *Chriſt*, and *Moſes*, and *Elias*, in Glory, muſt have three Tabernacles. A ſtrange weakneſs of this holy man! What uſe have glorified bodies of theſe Tabernacles made with hands? Indeed, the *Feaſt of Tabernacles* was a Type of our heavenly joy; but a poor ſhadow onely. A Tabernacle, it was a Travellers habitation; their journey being paſt, that was a refreſhing; their toyls over, that was a ſhelter. It was a Military habitation; their warfare paſt, that was their covert. But there is no Tabernacle in heaven: As *Moſes* himſelf confeſſes, *Pſal.* xc. *Lord, thou art our dwelling place.* C

The carnal thoughts of men think theſe earthly comforts to have place in heaven. As the *Sadduces* thought, If there be a Reſurrection, then there is Marrying, and giving in Marriage. So the *Jews* thought, That if the *Meſſias* be, then there muſt be carnal victory, worldly pomp. So the Turks promiſe themſelves ſenſual delights. In this ſenſe it is true, *The kingdome of heaven is not meat, nor drink, nor any ſuch comfort; but righteouſneſs, and peace, and joy in the Holy Ghoſt.* We look for a Tabernacle, and Building made without hands. Thoſe Eternal Manſions, whoſe Foundations are *Eternity*, and whoſe Walls are *Salvation*, need not our poor Cottages. D

THE E

THE SIXTH SERMON ON

S. MATTH. xvii. v.

While he yet ſpake, behold a bright cloud overſhadowed them, and behold a voyce out of the cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed; hear ye him.

WE have ſeen the Progreſs of this glorious Appearance of *Chriſt*, hitherto,

Firſt, In his holy Preparation, *He prayed.*

Secondly, In his glorious Transfiguration of his body.

Thirdly, In his honourable Attendance of *Moſes* and *Elias.*

Fourthly, In the raviſhing and ecſtatical Contemplation of his Apoſtles: Now,

Fifthly, We come to the higheſt pitch and riſe of Glory, put upon him by God; and unto which all the reſt were ſubordinate and purpoſed; the great Glory and Honour put upon him from heaven, by God the Father, in this magnificent and renowned Teſtimony, *This is my beloved Son.*

As, when *Nathan* and *Zadock* had attended *Solomon* to *Gihon*, and there inveſted him in the Title of the kingdome with Applauſe and Shouting, then *David* his father gives him the ſolemn Conſummation, in placing him upon his own Royal Throne, and eſtabliſhing his Succeſſion by his own Approbation: So here,

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Moſes and *Elias* having adored him on Mount *Tabor*, now God the Father ſeals up his Glory. *Go forth, O ye daughters of Zion, and behold King Solomon, with the Crown wherewith his mother Crowned him, Cant.* iii. 11. This *David* ſpake of, *Pſal.* ii. 6. *I have ſet my King upon my holy Hill of Zion. Verſ.* 7. *Thou art my Son, this day have I begotten thee.*

Three times we ſee this glorious voyce came from heaven, to magnifie *Chriſt*:

1. In his entrance, and initiation of his Mediatourſhip, when he was baptized by *John*, then lo a voice from heaven, ſaying, *This is my beloved Son, in whom I am well pleaſed, Matth.* iii. 17.
2. Here, in the courſe and progreſs of his Mediatourſhip.
3. At the end, and cloſure of it, before his Paſſion; *Then came there a voice from heaven*, ſaying, *I have both glorified it, and will glorifie it again.*

Now in this glorious Teſtimony given to our Saviour here in the Text, there are two things;

1. Is a fitting, and ſignificant accommodation, and preparation for it, *A bright cloud overſhadowed them.*
2. Is the publication, and declaration of this glorious Teſtimony, *This is my beloved Son.*

Firſt, is the preparation, *A bright cloud overſhadowed them.*

I. *A cloud overſhadowed them.* The overſpreading of this cloud upon our Saviour, and the Apoſtles, was purpoſed of God, for divers reaſons:

1. To correct the Error of *Peter*; He would prepare Tabernacles to ſhelter *Chriſt*, and thoſe glorified bodies; as ſuppoſing that thoſe glorified bodies had need of ſhelter & coverture. God confutes this Error: Here is an overſhadowing and ſhelter from heaven; not a Booth, or a Tent pitch'd by man, but framed by God; an heavenly Cloathing, miraculouſly framed. As *David* ſpeaks, *He layes the beams of his chambers in the waters, and makes the clouds his charret, Pſal.* civ. 3. He cloaths himſelf with this aëry, or rather, heavenly Manſion. Thus *Solomon*, *The heaven of heavens cannot contain him, 2 Chron.* ii. 6. *He hath ſaid, he will dwell in the thick cloud, 1 King.* viii. Tabernacles, and ſuch poor earthly helps, ſuit with our frailty, his Glory can erect a more wonderful Pavilion.

2. To allay, and moderate the luſtre and reſplendency of that great Glory. This Tranſfiguration, and Glory of *Chriſt*, hath overcome S. *Peter*, he is not able to ſtand before the brightneſs of it; he was ſwallowed up with it. See here, God attempers himſelf to their weakneſs, abates of that Majeſty, and ſpreads a Pavilion, and Shade of Clouds to ſhelter them from the ſurcharge of

A of Glory, that was too great for them. As *Moſes* put a vail on his face, that he might not amaze, and terrifie his people. As we cannot look upon the Sun in its full brightneſs, but under a cloud by refraction, or reflection; ſo the Majeſty of *Chriſt* is unſupportable, till he vails himſelf, and abates his Glory, and condeſcends to our frail capacity.

3. A cloud overcaſts, and overſhadows them, to hinder their further prying, and looking into that Glory. He gives them a glimpſe of Glory, but overcaſts it preſently. We muſt not ſearch too far, look too much into that Majeſty. Our curioſity B would ſtill be gazing, and prying, till God darkens himſelf, and cloſes our ſight from further beholding. When the men of *Galilee* ſtood gazing up into heaven after *Chriſt*, when he was taken up into heaven, *A cloud received him out of their ſight*, *Acts* i. 9. Thus God curbs our bold approaches to his preſence. *Moſes* would ſee the *Face* of God, God ſhews him his *Back-parts*; but hides his countenance. When he appear'd on *Sinai*, he ſet bounds to the people. *Tutum eſt neſcire, quòd non licet ſcire.* Thus the Temple was framed; the people were reſtrain'd to the outermoſt Court, the Prieſts to the inward; but there was a vail be- C fore the *Sanctum Sanctorum*. *Pſal.* xviii. 11. *He made darkneſs his ſecret place; his Pavilion round about him, were dark waters, and thick clouds of the skies.* Thus he doth;

1. To ſtrike reverence, and awe into us: The unſearchableneſs of Gods myſteries, and our inability to view and comprehend them, are purpoſed to work admiration, and adoration in us.

2. *Ut ſit locus Fidei.* God ſuffers not our eyes to behold his full Majeſty, and thoſe heavenly myſteries, to exerciſe our Faith, in believing what we ſee not. In extraordinary caſes he ſhines more clearly; but in ordi- D nary, he holds us to the dim light of Faith. The Iſraelites, in the night, had a pillar of Fire; but in the day, a pillar of Cloud. Hence we are ſaid, to *walk by Faith, and not by Sight. Chriſtiani non rationales, ſed fideles.* It is the goodneſs of Faith, *Bleſſed are they that have not ſeen, and yet have believed*, *Joh.* xx. 29.

3. *Ut ſit locus Expectationi.* We muſt not ſee that Glory now, but expect it hereafter. As in the Primitive Church, the *Catechumeni* were not ſuffered to ſee E *Baptiſme*, or the *Euchariſt*, the more to quicken their deſires after them; ſo God caſts a cloud before his Glory, to make us long for that time, when theſe clouds ſhall vaniſh, and we behold him *Face to Face*. As *David* admitting *Abſolom* to *Jeruſalem*, but forbid-

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ding his coming to his presence, provoked him to long to see the King's face. A

4. To withdraw, and separate *Moses* and *Elias* from them. *Peter* lingred, and sued for a stay; no, a cloud is cast 'twixt him and them. It is our condition; we may, and naturally we do linger after the society of the Saints, still to retain them with us; no, God withdraws them, and casts a cloud of separation and concealment, that they are not to be seen again; all further conversation with them is denied to us. Papists, they keep the passage open, betwixt us and the Departed; they pray to them, and for them; and tell us of their frequent Apparitions. No, our Religion sees a cloud cast betwixt us, God hides them in his Pavilion. As *Christ* was caught out of sight with a cloud; so are we hindred from any further conversation with Saints departed. Happy they who are taken from us, as *Moses* and *Elias*, on Mount *Tabor*, in *Christ*'s presence, and caught up in a bright cloud of comfort. B

5. A cloud appears and overshadows them, as a Symbole and Token of God the Father's presence. Usually Gods presence was represented by a Cloud. Thus he filled the Temple with a Cloud, 1 *Kings* viii. So *Exod.* xix. A Cloud appeared upon Mount *Sinai*. *Numb.* xii. 5. He came down, and a pillar of Cloud appeared on the Tabernacle. C

Now this representation of the Father in a Cloud implyes two things:

1. *Patris Invisibilitatem.* He dwells in a thick Cloud; that is, his Nature and Substance; it is hidden, and invisible. This is a glorious Attribute of God. S. *Paul* calls him, *The Invisible God*, *Col.* i. 15.

1. He is Invisible to the eye of the Body: That spiritual Nature cannot be look'd upon by the eye of any creature. *No man hath seen God at any time*, *Joh.* i. 18. *Exod.* xxxiii. 20. *Thou canst not see my Face. He dwells in the Light, which no man can approach unto; whom no man hath seen, nor can see*, 1 *Tim.* vi. 16. D

2. He is Invisible by the eye of Reason, the eye of the Soul. The reach of Reason and Understanding cannot comprehend him; No Definition can express him; No Notion resemble him; No Understanding fathom him. All the wayes that Reason hath to know him are but three, and they all fall short.

1. *Via Causalitatis:* Yet that is unsufficient; he not communicating his whole Being, or Substance, to any creatures. They are *Vestigia*, but not, *Plena, & adequata.* E

2. *Via Negationis:* Removing all imperfections from him; yet that shews what he is not, not what he is.

3. *Via*

A 3. *Via eminentiæ*: By aſcribing all created Excellencies, and reducing them to him; yet theſe are but ſimilitudes of him, not really true of him: Then, theſe are finite, and we are not able to conceive infinity.

3. He is Inviſible to the eye of Grace. That's the apprehenſion of Faith, and goes beyond Senſe or Reaſon; apprehends great things, but yet it cannot attain to the ſeeing of God. Faith rather leans on him, then looks on him. It knows him in his Attributes, Word, Promiſes, Inſpirations, Feelings of Grace, but himſelf it ſees not; he is ſtill in the Cloud.

B 4. Inviſible, becauſe God the Father never was Viſible by any Apparition. The Son, he is God manifeſted in the Fleſh; the Holy Ghoſt, he appeared in the ſhape of a *Dove*, and *Cloven Tongues*; but the firſt Perſon never made himſelf known by any viſible Apparition. Hence it is, that the Fathers conclude, That in the Old Teſtament, whenſoever it is ſaid that God appeared, as to *Adam*, *Abraham*, *Jacob*, *&c.* ſtill it was the Son who appeared; and thoſe aſſumed bodies were *Præludia Incarnationis*.

C 2. It repreſents, *Poſſibilitatem Manifeſtationis*. Still he dwells in the Cloud. A Cloud, it is obſcure; but yet it is vaniſhing, it may be diſpelled. The Sun is able to clear the heaven of Clouds: So, that Inviſibility of God, it is but for this life; a time ſhall come, when we ſhall have all vails removed, all obſcurities lightned, all Clouds diſpelled. The Sun of righteouſneſs ſhining, ſhall ſcatter this miſt; *Then we ſhall ſee him as he is*. *In Lumine tuo, videbimus Lumen*. The Eſſence of bleſſedneſs, is this beatifical Viſion of God.

That's the firſt, a Cloud it was that overſhadowed them.

II. It was *Nubes lucida*, *A bright Cloud*. That imports two

D things:

1. *Evangelii charitatem*; the light and clearneſs that is in the Goſpel. When the Law was given to *Moſes*, there were thick dark Clouds, the Mount was all overcaſt with ſmoke. Here, on Mount *Tabor*, there was a Cloud, but bright, and lightſome. Oh! The Law, and the means of Salvation in it, were dark and obſcure, and very reſerved, in regard of the ſhining Light the Goſpel brings. The Law, that is a Cloud, dark and obſcure; but the Goſpel, that is a clear Cloud. Still, indeed, the Goſpel is a Cloud, it gives no full evident view; but yet it is a clear Cloud,

E it hath many rayes, and beams of light in it. The Law had a dark Cloud, we could not ſee through it; their ſhadows were remote and obſcure. Their Circumciſion was a dark Cloud, immediately ſignifying Gods Covenant with *Abraham*. Our Baptiſme is a Cloud, a bodily material Type, an outward Element;

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but 'tis a clear Cloud, repreſenting, diſtinctly, the waſhing away the filth of the fleſh, by the bloud of *Chriſt*. Their Paſſover was a dark Cloud, repreſenting their delivery out of *Egypt*, immediately; but darkly, the *Meſſias*: Our Lords Supper is a Cloud, a vail of Bread and Wine is over it, but yet it is a clear Cloud; immediately ſhewing *Chriſt*, and all his benefits. Their Covenant was a Cloud, covered with temporary Promiſes, with the Promiſe of *Canaan*: Ours is a Cloud indeed, we cannot ſee thoſe things that it promiſes; but yet a clear Cloud, immediately preſenting to us immediate Promiſes of heaven. The light of the Law, was like the light of a Candle; Ours, as the Day-Star.

2. *Pacis ſerenitatem*: A bright Cloud overſhadowed them; ſignifying Chearfulneſs and Serenity. The Cloud of *Sinai*, was not ſo much *Nubes*, as *Nimbus*, full of ſtorms and tempeſts, thundrings and lightnings. That Cloud kindled coals of fire, it was exceeding terrible: But the Cloud on Mount *Tabor*, 'tis a bright Cloud, the emblem of Calmneſs and Serenity. Thus the Goſpel, it is all peace and comfort. Mount *Sinai* denounced Curſings; *Chriſt*, on the Mount, begins with Bleſſing, *Matth.* v. *You are not come to the Mountain that burned with fire*; but to the Mountain of Olives, yielding peace and ſecurity. *Moſes* his Mountain was like to Mount *Ebal*, nothing but Curſings; but *Chriſt* is on Mount *Gerazim*, nothing but Bleſſings. 'Tis called *An overſhadowing Cloud*, that is, comforting, refreſhing, ſheltring. *Mons Legis, tumens*; *Mons Chriſti, exultans*; full of exultations, and rejoycings.

Now follows,

Secondly, The ſolemn publication of this Teſtimony. Two things in it:

1. The Manner of Expreſſion, 'tis *Vox è Nube*; *A Voyce out of the Cloud.*
2. The Matter, and Summ of it, *Hic eſt Filius meus dilectus*; *This is my beloved Son, in whom I am well pleaſed.*

Firſt, The Manner of Expreſſion; *A Voyce came out of the Cloud.* I told you before, the Cloud betoken'd the preſence of the Father: ſee now the manifeſtation of him; it is, *Per Vocem è Nube.*

1. It is, *Vox è Nube*; A Voyce out of the Cloud. 'Tis the Obſervation that *Moſes* makes of Gods ſpeaking out of the Cloud, *Te heard a Voyce. A viſis, remittit ad audita.* Firſt they had repreſentations to their eyes, *They ſaw his Glory*; now he recalls them to the ear, *To hear a Voyce.* Thus he furniſhed both the diſciplinable ſenſes, Eyes and Ears; *As we have Heard, ſo have we Seen.* Thus in the Church, we have *Verbum Audibile*, and *Verbum Viſibile*, helps for both Eyes and Ears. *What we have Heard, and Seen, and Felt*, ſaith S. *John.*

2. *Vox*

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A 2. *Vox à Nube*; *à Visis ad Audita*; He recalls them from extraordinary Visions, to the Hearing of the Ear. That is the saving sense: The sense of greatest Discipline, saith Reason; the sense of Faith, saith Religion. Popery is a Religion for the Eye; Ours for the Ear. A Christian is described, *In auditu Auris*; At the Hearing of the Ear they shall obey. Hearing, it is that breeds Faith. It is a comfort to have these Visions, Tastings, Feelings; but if all these fail us, or be denied us; yet if we can Hear, and Believe, it sufficeth. We must stick to this. In this sense, All *the Body must be an Ear. Miracula, nuta sine voce*; but Seals to a Blank.

B 3. *Vox è Nube*; This Testimony of *Christ* comes out of the Cloud from God the Father: It implyes three Excellencies in this Revelation;

1. 'Tis *Vox è Nube*, It is, *Supernaturalis Revelationis*; It is sent and discovered to us by extraordinary Revelation. The knowledge of *Christ*, and the mysteries of his Kingdome, 'tis not inbred, or to be obtained here below, by natural means; but must come by Revelation, and from above; *A Patre luminum*, from *the Father of lights. Lux, à primo lucido.* The way of this wisdom, is by natural reason, past finding out; *'Tis a path which no Fowl knoweth; and which the Vultures eye hath not seen, Job* xxviii. 7. The Sun cannot be seen but by its own light; nor can *Christ* be known, but by his own Revelation. See how *Christ* poses, and catechises his Apostles; *Whom do men say that I am? Matth.* xvi. 13. See how distracted they are in their opinions; *Some say, Elias; some, John the Baptist; some, Jeremias, or one of the Prophets*; roving, and ghessing, and all mistaking. *But whom say ye that I am? Thou art Christ, the* D *Son of the living God. Flesh and bloud hath not revealed it, but my Father which is in heaven.* The knowledge of *Christ*, it is an unsearchable mysterie; secret, and laid up in the bosome of Eternity. Which if it be; then,

1. It is made known, *Ad placitum.*
2. It is dispensative; As much as he pleaseth.
3. It is out of special favour. Secret things, to secret ones.

2. 'Tis *Vox è Nube*, It is *Supremæ Authoritatis*; It is a Testimony of the highest, and most soveraign Authority. It E comes *from the Excellent Glory*, as S. *Peter* speaks, 2 *Pet.* i. 17. The Testimonies of men may be questioned, but Gods warrant from heaven is past exception. The Pharises demanded a Testimony from heaven, and then they would yield. All Religions would pretend their Original

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ginal from heaven; Ours is so without controversie.

1. It is the confirmation of our Faith, as S. *Peter* speaks, 2 *Pet.* i. 16. *We have not followed cunningly devised fables, in preacking of Christ to you:* No, *This Voyce came from heaven to us. Shew us the Father, Lord, and it suffices:* Let us hear his Voyce. Here we have it, and it must command the obedience of our Faith, to yield and embrace it.

2. It is the great conviction of the worlds Infidelity: *Had I not spoken to them, they had had no sin; but now they have heard*, therefore their sin abides. Thus *Christ* convinces the Pharises; *The Baptisme of John, was it from heaven, or from men?* Their consciences told them, *If we say, from heaven; Why did we not believe him? Take heed ye despise not him that speaks from heaven.* To despise the Testimony of Men, of Prophets, of Messengers, went not unpunished. *If we receive the witness of men, the witness of God is greater. He that believes not God, hath made him a lyar; because he believes not the Record God gave of his Son*, 1 *Joh.* v. 10. A lyar! *Luther* saith, It is the greatest Opprobry, of the greatest Provocation. Call a man, cruel, unmerciful, or proud, or covetous, the bloud riseth not so much, as when ye call him a lyar. How must God be provoked, when we give the lye to his Truth, question his Son, authorized by his own Seal? Unbelief gives God the lye.

3. This Testimony from heaven, it seals up our condemnation, if it be rejected; it makes an Unbelievers Damnation, most confessedly just, beyond all exception. God hath sent his Son, and testified of him, that in him he offers Grace and Reconciliation. What can we plead, if upon rejecting this Testimony, we be condemned? People, that live out of the Pale of the Church, where this Testimony is recorded, are like men that live in an unwholsome Ayr, and far from Physicians; when they fall sick, there is but one way with them. But see, here is *Balm in Gilead*; a Physician is here, make use of him then, or you perish wilfully. Such *Judge themselves unworthy of eternal life*, *Acts* xiii. 46. *forsake their own mercies.* Hence we see, *Christ* referrs it to themselves, to judge what they deserve for refusing of *Christ*. *Matth.* xxi. 40. Ask them, *What will the Lord of the Vineyard do unto those Husbandmen which reject his Son?* They all answered,

A B C D E

He

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A *He will miserably destroy those wicked men*; Their damnation is just, themselves being Judges.

Enough for the Manner of Expression; *A Voyce out of the Cloud:*

Come we now,

Secondly, To the Matter and Summ of it: What doth God publish? What hidden mysterie doth he disclose? Even the highest mysterie of heaven, That *Christ* is Mediatour. This, 'tis the prop of our Faith; 'tis the tydings of Angels; nay, 'tis the Voyce of God himself. We count it a common vulgar Truth.

B What, Catechise you about *Christ*? Ask who he was? We wrong you. Oh, saith S. *Ambrose*, *Non solum incipientum, sed & perfectorum; imo cœlestium, notitia Filii Dei.*

Now, in this Testimony, observe two things:

1. A special Designation, *Hic est*; *This is.*
2. A special Description; *My beloved Son, in whom I am well pleased.*

First, Here is a special Designation; *This is my beloved Son.* In it there is a threefold force;

1. It is *Vox demonstrativa*; A personal pointing out of our Saviour;

C *This is he.* Before, the Patriarchs believed *In confuso*; in more general terms, as the Promises were propounded;

1. *Semen Mulieris*, to *Adam*; *The Seed of the Woman:* then,
2. *Semen Abrahæ*, to *Abraham*; *Thy Seed:* then,
3. *Semen Davidis*, to *David*; then,
4. *Semen Virginis*; All came nearer and nearer, but yet they never enjoyed a personal Evidence and Demonstration of *Christ*. But this Testimony singles him out, and points out his Person. If now they shall say, Here is *Christ*; or, There is *Christ*;

D look not after him. We know him personally, *Jesus of Nazaret*: We have the concurrence of all specialties and circumstances to fasten our Faith upon him with all certainty. And this assurance is required of Christians; not onely to believe in the *Messias*; but, that *Jesus is Christ.*

2. 'Tis *Vox exhibitiva*; A Voyce betokening an actual, and real, and present Exhibition. The Church, before *Christ*, was supported with Promises; *He shall come*; *He shall be born in the fulness of time*; *I shall see him, but not yet*, saith *Balaam*. The Saints, before *Christ*, were all in reversions, and expectations;

E *They waited for this Consolation*; *They received not the Promises*: But now, the Father brings him into the world; the Gospel presents him to the eye of your Faith. They before us, lived upon Promises; but here is the advantage, and excellency of our state, we live upon Performances. Theirs was, *Gaudium quærentium*;

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rentium; ours, *Invenientium*. They were in a ſtate of Expectation; we, in a ſtate of Fruition: They *ſaluted the Promiſes afar off*; we poſſeſs and embrace them. The ſtretchings out of their Faith, are nothing ſo comfortable as the embracings of ours. A

3. 'Tis *Vox diſtinctiva*; It ſingles out *Chriſt*, and ſeparates him from the reſt. *Moſes*, indeed, was a glorious Saint; *Elias*, a great Prophet; the *Baptiſt* was much admired of the people; they ſuppoſed he was *Chriſt*; but ſtill but ſervants: *Chriſt* is the Son. *To which of the Angels ſaid he at any time, Thou art my Son?* This is the grand Prerogative of *Chriſt*. All Excellencies are but ſerviceable to him. Let us honour *Moſes*, and *Elias*, and other Saints; and reverence them ſo, as that we forget not they be ſervants, and remember who is the Son; let us adore him. He is *the King of Saints*. Purpoſely the Apoſtle, he recall'd from thoughts of *Moſes* and *Elias*; Why linger ye after them? Here is the Prince of your Salvation. That's the Deſignation. B

Come we,

Secondly, To the Deſcription. In it three things; C

1. The Dignity of his Perſon.
2. The Excellency of his Mediation.
3. The Authority of his Doctrine.

Firſt, The Dignity of his Perſon.

1. He is *Filius*, a Son.
2. He is *Filius dilectus*, a beloved Son.

1. He is *Filius*; the Son of God; *Pſal.* ii. *Thou art my Son:* This is the Foundation of the Church, that *Chriſt* is the Son of God: This the Devils acknowledge, *Thou art the Son of God.* And that implyes theſe Truths: D

1. *Filius, ergo ejuſdem Naturæ.* The Creator and the creature, they are not of the ſame nature; nor the workman, and his work: but the Father and the Son are of the ſame nature. Man begets a man, not one of another kind; and God begets God; *Thou art my Son; hodie genui. Vera Divinitas, quia vera de Deo nativitas*, ſaith *Fulgentius*.

2. *Filius, ergo diſtincta Perſona.* The Son is a diſtinct Perſon, and Subſiſtence from the Father. He is not a Property, or Attribute in God, or a Manifeſtation of him; but a true, real Perſon, ſubſiſting in himſelf.

3. *Filius, ergo paris Dignitatis*; E

1. *Ejuſdem Excellentiæ*; He counts it no robbery to be equal with God; He is high in the glory of the Father, placed, *ad dextram*, at his right hand.
2. *Capax ejuſdem cultus*; He is to be worſhip'd with equal honour, as his Father is. All Knees muſt bow to Him, all Tongues confeſs Him. *All*

muſt

A *must honour the Son, as they honour the Father.*

3. *Ejusdem Potestatis*; He is of equal Power and Authority with his Father. *De Domino natus est Dominus, hæres omnium.* All *Power* in heaven and earth belongs to him; He is *Heir* of all.

But is *Christ* God's Son?

1. It is *Argumentum Amoris, dare Filium*; An Argument of Gods great love to Mankind, in that he would bestow him upon us. God tried *Abraham*'s love, by requiring the sacrificing of

B his Son.

2. It is *Fundamentum Meriti*; From this, That *Christ* is the Son of God, is the Excellency of his Merit: That he could vanquish Satan, abolish sin, purchase salvation; it was not because he was *Filius Mariæ*, but *Filius Dei*; and so his Acts are *Infiniti valoris*, and himself the *Universale principium gratiæ.*

3. It is *Testimonium gratuitæ Adoptionis.* Is *Christ* God's Son? What need had God then to

C adopt us to be his sonns? Adoption is an help in Law, to supply Nature; either when there is not *Filius*, or not *Dilectus Filius*, or *Mortalis Filius*: But all these were prevented in *Christ.* Yet God adopted us, not that he wanted a Son, but that we wanted a Father. *He made us accepted in his Well-beloved.*

That's the first, He is *Filius*, A Son.

2. He is *dilectus Filius*, A beloved Son: He was typified by *Isaac*, the sonn of *Abraham*'s love; by *Solomon*, called *Jedidiah*; beloved of God. *What, my son? and what, the son of my womb? and what, the son of my vowes?* So *Christ*, He was a beloved

D Son.

There are three things that make a Son beloved of his Father, and all eminently in *Christ.*

1. Is *Proprietas*; The Son is the Possession of his Father; as *Eve* called *Cain*, A Possession. *Filius aliquid Patris, decisum naturæ*; The Father hath communicated himself to his Child; and that makes him to love him. Much more doth God love his Son upon this ground; He is not *ali-*

E *quid Patris*, but *totum.*

2. Is *Similitudo*; That's *causa Amoris*; The Father imprints his likeness on his Son; In his own likeness he begat him: So *Christ* is the lively Image of his Father;

3. In his Divinity; He is the character of his Father's

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Glory, a full repreſentation of him. *If you knew me, you would know the Father.*

2. In his Humanity; All thoſe created, and infuſed Graces that are in the Manhood of *Chriſt*, they are prints of Gods Wiſdome, Holineſs, Mercy, *&c.* ſhining in him.

3. Is *Conformitas in voluntate*; That breeds love, *idem velle, & idem nolle. Chriſt* is a Son, who never diſpleaſed his Father; there is no repugnancy in his will to God. He loſt his Life, rather then he would loſe his Obedience. No marvel then, though the Father ſtile him his beloved Son. And there are three Evidences of his loving of him:

1. *Circumceſſio.* περιχώρησις; *He is in the Father, and the Father is in him*, Joh. xiv. 11.

2. *Communio conſiliorum*; He lyes in the Boſome of the Father, and he communicates his Counſels to him, and ſhews him all things.

3. *Communicatio bonorum*; He hath made him Heir of all things. *Pſal.* ii. 8. *Ask of me, and I ſhall give thee the Heathen for thine Inheritance; and the uttermoſt parts of the earth for thy poſſeſſion.* Luke xxii. 29. *I appoint unto you a Kingdome, as my Father hath appointed unto me.*

That's the firſt, the Dignity of his Perſon: Now follows, *Secondly*, The Excellency of his Mediation; *In whom I am well pleaſed.* This is conſiderable two wayes;

1. As a Qualification of his Perſon; God is highly pleaſed with *Chriſt*.

2. As the Virtue, and Fruit of his Mediation; In whom he is pleaſed with us.

Firſt, Conſider it as a Qualification of his Perſon. The Perſon of *Chriſt* was moſt amiable, and acceptable, and gracious, in the eyes of his Father. Thus *Eſay* deſcribes him; *Behold my Servant, whom I uphold; mine Elect, in whom my ſoul delighteth, Iſa.* xlii. 1. and it is repeated, *Matth.* xii. 18.

Chriſt was moſt pleaſing to God the Father;

1. In reſpect of his Infinite Excellency and Goodneſs. His Divine nature infinitely anſwers to the Will of God: In it there is all holineſs, and purity, and goodneſs, exactly anſwerable and equal to the purity of God the Father. Finite goodneſs, procures finite love; but *Chriſts* infinite Excellency, is infinitely delightful to his Father. Thus he rejoyced with him, and in him, from all Eternity. This bleſſed Communion 'twixt the Father and the Son, it took up that Incomprehenſible ſpace of Eternity.

It

A It answers to that Atheistical Quere, *What did God before he made the world?* He enjoyed his own Glory, and Blessedness; and his Soul delighted in this Son of his desires, and love, *Prov.* viii. 30.

2. God was well pleased in *Christ*, as he was in the state of his Incarnation, as God-man; so God was highly pleased with his Son. In the Creation, God was pleased with all his works; he beheld them, and they were all good. *The Lord rejoyced in his works, Psal.* civ. But *Christ*, Incarnate, is the choyce Masterpiece of all the works of God. In him, he hath magnified all his
B glorious Attributes; the greatest Wisdome, the greatest Evidence of Power, the greatest Communication of his Goodness, all were discovered in this work.

There are divers Degrees of Gods Communicating his Goodness:

1. In Creation, he communicates the Goodness of Being; when he brings forth a creature out of the dark dungeon of nothing, and makes it subsist.

2. He more communicates his Goodness, in communicating Life, a ray of his Life, to creatures living.

C 3. He more communicates his Goodness, by imparting the choyce Similitude of himself to man: That much pleas'd him, as the *chief of all the wayes of God:* which makes *David* wonder, *Lord! what is man?* So, *Psal.* civ. surveying all the creatures, when he comes to man, *vers.* 23, 24. then he wonders, *O Lord, how manifold are thy works?*

4. Yet he more communicates his Goodness, in the Production of Grace, in the Infusion of Holiness; By it he makes us *partakers of the Divine nature.* That is a
D glorious piece of his workmanship. And he more rejoyces in one sanctified Soul, then in all other creatures in heaven, or earth. But,

5. The greatest, and most glorious communication, is of himself in the Incarnation; to make a creature to be God, by Personal Union. This is the most Incomparable work of God: This, all the Angels wonder at. If at the creation of Light, all the Angels of God shouted for joy, and admiration, as *Job* speaks; sure, when this work was atchieved, then all creatures did
E wonder much more. And in this, God was highly pleased.

3. God was well pleased in *Christ*, in respect of his perfect and compleat Righteousness. All that our Saviour ever did, did highly content, and please him. The best of all the Saints have

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their failings, and imperfections. *He found folly in his Angels*: In the beſt of them there is matter of diſpleaſure. But for this Son of God, *There was no guile found in his mouth.* There was in him, exact Purity of Nature, without ſtain, or blemiſh. *The Prince of this world cometh, and he hath nothing in me*, Joh. xiv. 30. that he can ſearch out, and accuſe me for. As the Son in the Goſpel, he can ſay truly to his Father, I have ſerved thee alwayes; I never offended thee. It was his meat and drink to obey him. He was *holy, harmleſs, ſeparate from ſinners*, Heb. vii. 26. A

Secondly, Conſider this, in reſpect of the Virtue of his Mediation. *In him*, he is well pleaſed with us alſo. B

Conceive this point;

1. By way of Negation: In *Chriſt*, God is well pleaſed with us; therefore, out of *Chriſt*, he is offended, and diſpleaſed with us.

2. By way of Affirmation: In *Chriſt*, God is well pleaſed; In him he is graciouſly appeaſed, and reconciled with us.

Firſt, Conceive it by way of Negation: Out of *Chriſt*, God is offended, and diſpleaſed with us.

Take a double meaſure, and proportion of this Diſpleaſure;

1. Is *Menſura Intenſionis*; the depth of his Diſpleaſure. The Scripture ſets it out in many gradual Expreſſions: C

1. Is *Alienatio*; He is eſtranged from us; we are caſt out of his Covenant. His favour is withdrawn, we are caſt away from his Countenance: As *Cain*, Gen. iv. 14. *He was driven away from the face of God.* We are *ſtrangers, and afar off from him*, Epheſ. ii. He beholds us afar off, as one that owns us not.

2. Is *Pœnitentia*; The Scripture ſets out his Diſpleaſure at us, by attributing to God a Repentance that ever he made us. Gen. vi. 6. *It repented the Lord that he had made man upon the earth, and it grieved him at his heart.* Not that God really repenteth; *For he is not as man, that he ſhould repent*, 1 Sam. xv. 29. but he hath no more content in us, then a man hath in that which he repents of, and wiſhes were undone. D

3. Is *Ira*; In him, are thoughts of wrath and Indignation againſt us; a bent, and purpoſe of will to puniſh, and afflict, and make us ſmart in his Diſpleaſure. In him is wrath, and jealouſie, and fury, and ſtorms of Diſpleaſure; and we are *children of wrath, veſſels of wrath*, into which he pours out his anger.

4. Is *Odium*; Hatred, that is deeper. Anger may be ſuddenly up, and ſoon pacified; but his Diſpleaſure againſt us, out of *Chriſt*, it is Hatred, that's deep, and deadly, and laſting; it looks at Deſtruction. Every puniſhment doth not content Hatred, but it ayms at Perdition. E

5. Is *Abominatio*; That is more then hatred. It carries with

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with it a ſecret antipathy, and loathing of us; his Soul abhorrs us. *The wicked are an abomination to the Lord.* His eyes cannot behold us; he abhorrs to *look upon iniquity.*

6. Is *Gaudium in Perditione*; The Scripture goes thus high: The Lord even rejoyceth in his Juſtice, triumphing over ſinners in their Perdition. *Ah! I will eaſe me of mine Adverſaries, and avenge me of mine Enemies, Iſa.* i. 24. *Prov.* i. 26. *I will laugh at your calamity, I will mock when your fear cometh.*

That's the firſt, *Menſura Intenſionis*; The other,

2. Is *Menſura Extenſionis*; The Meaſure of Gods Extending this Diſpleaſure. It is obſervable in three Manifeſtations of it:

1. It is Univerſal, with our whole nature. He is not diſpleaſed with ſome few onely, but with root and branch, ſtock and fruit. The whole generation of Mankind, is diſpleaſing to him. Not onely ſome few notorious wretches, as *Cain*, and *Eſau*, &c. but even the moſt moderate reſtrained men (if there be nothing but Nature in them) they are all out of favour; All of us are *Children of wrath, as well as others, Epheſ.* ii. 3. *The beſt of them is a briar, Micah* vii. 4. *The Lord looked down from heaven upon the children of men, to ſee if there were any that did underſtand, and ſeek God. They are altogether become filthy, there is none that doth good, no not one. All have ſinned, and come ſhort of the glory of God, Rom.* i. 23. Now antipathy is univerſal, 'tis to all of the ſame kind. The Lamb hates every Wolf.

2. It is reſpectively to all, even our beſt ſervices and performances. Out of *Chriſt*, God refuſeth all, counts them all abominable. Nay, our Incenſe, the Odours of our Prayers, if we are out of *Chriſt*, they are all unhallowed breath. *The prayers of the wicked are an abomination to the Lord.* Our ſacrifices are a burden to him; he rejects all our attendances. *Why tread you in my Courts? Their Vine is the Wine of Sodom, and of the fields of Gomorrha; their Grapes are Grapes of gall; their cluſters are bitter, their Wine is the poyſon of Dragons, and the cruel venome of Aſps, Deut.* xxii. 32. Our natural beſt fruits, reſpectively to eternal life, are odious and abominable.

3. The Extent of this Diſpleaſure reacheth even to the creatures that are about us. Even for our ſakes, the whole Creation is involved in his Diſpleaſure. Sin hath blaſted the beauty of all Gods workmanſhip. God is out of love with the whole frame of the world, in indignation to man's ſin. At our Fall, *Gen.* iii. the earth was curſed; and that curſe, none but *Chriſt* can take off. *Malachi* cloſeth up the Old Teſtament with this ſame curſe; *I will ſmite the earth with a curſe.* The Law leaves the creatures under a curſe. In the Law, the houſe, the bed, the ſeat

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ſeat of the Leper were all defiled: ſo, the whole frame of the creatures is defiled, leprous, by our contagion. We have made Pardiſe a Peſt-houſe. *The whole Creation groans, being made ſubject to corruption, and vanity*, Rom. viii. As it was ſaid of *Jeruſalem*, *Why hath the Lord done thus to this City?* So of the whole world, Why is it devoted to deſtruction? 'Tis becauſe of God's Diſpleaſure at ſinners. Conceive, A

Secondly, This point Affirmatively: In *Chriſt* God is well pleaſed, in him graciouſly appeaſed and reconciled with us.

Here, we muſt make two enquiries:

1. *Quibus modis?* By what means? B
2. *Quibus gradibus?* By what degrees *Chriſt* hath wrought it?

1. *Quibus modis?* By what means hath *Chriſt* gained us the love of his Father? Theſe four wayes;

1. By his Interceſſion: He is well pleaſed in him, Praying, and Interceding for us. The Prayer of our Saviour is of Infinite power to prevail with God. *Joh.* xi. 42. *Father, I know that thou heareſt me alwayes.* It argues the love and power of friendſhip, when we obtain, not onely for our ſelves, or thoſe about us, but can reconcile, and pacifie offences towards others. It argued great favour to *Abraham*, that he could prevail ſo much for *Sodom*. Thus God graced *Job*, when his friends were ſent to beg his entreaties. Much more do the Interceſſions of *Chriſt*, thoſe ſtrong cries and ſupplication, by which he continually obtains mercy for us, argue God's being highly pleaſed with him. *Moſes* his prayer for the people, bound the hands of God; *Now therefore let me alone*, Exod. xxxii. 10. Yet that is nothing ſo prevailing as *Chriſt*'s Prayer. S. *Steven*'s prayer procured *Saul*'s converſion; how much more ſhall *Chriſt*'s, *Father forgive them*, reconcile us to God? recommend us to his mercy? C D

2. By his Satisfaction he hath wrought this peace, and made him well pleaſed, having ſatisfied for us. Satisfaction, it is the making up of a wrong, or injury, or damage, by the paying of a full recompenſation. Now the ſufferings of *Chriſt* were

1. Of that Infinite value in their natural Dignity;
2. Of that high eſteem in God's valuation; that by them, the breach of Gods Law had a condign ſatisfaction by this performance. Penal Statutes are never ſatisfied, but by the mulct and forfeiture. The Law of God, that's Penal; the price of his Death, the value of his Bloud, that was laid down, and in it God is pleaſed. E

3. By his Merit: In him God is well pleaſed, as Meriting for us. *Chriſt*'s actions had not onely the virtue of impetration, or ſatisfaction, but of abundant Merit, to purchaſe favour for us.

A us. Now the reaſon why *Chriſts* Merits do thus pacifie God, is, becauſe his Merits do more pleaſe him, then ſin can diſpleaſe him, *Præſtando bonum acceptabilius. Chriſts* obedience gave God higher content, then our diſobedience can diſcontent him. He is more delighted in his righteouſneſs, then he was offended by our unrighteouſneſs. This is like, and beyond *Noah*'s ſacrifice, *A ſavour of reſt in the noſtrils of God*; *I will curſe the earth no more.* This is a main Argument againſt Deſpair; *Chriſt* hath more pleas'd God, then thou haſt diſpleaſed him.

4. By his Union. God is pleaſed in him, uniting us to
B him. Not one hair of *Chriſts* head ſhall periſh. *He is the Saviour of his Body, Epheſ.* v. 23. When we are implanted into *Chriſt*, then God looks graciouſly upon us. As *Iſaac* ſaid unto *Jacob*, *Gen.* xxvii. 21. *Come near, I pray thee, that I may feel thee, my ſon, whether thou be my very ſon Eſau, or not*: So, when God feels us to be members and parts of his Son, O, 'tis the voyce of my Son, 'tis a member of his Body, then his Soul bleſſes us. This Union makes us to enjoy a communion in all that *Chriſt* did: As S. *Bernard* ſpeaks, *Non alius qui foris-fecit, alter qui ſatisfecit, quia caput & corpus unus eſt Chriſtus. Chriſtus, non poteſt habere membra damnata.*
C That's the firſt, *Quibus modis?* See,

II. *Quibus gradibus?* Take them in theſe three ſteps:

1. In *Chriſto placabilis: Chriſts* Mediation, and Gods good pleaſure in him, makes him placable, and appeaſable, and reconcileable. Out of *Chriſt*, God *is a conſuming fire, Heb.* xii. 29. His thoughts towards us, are onely thoughts of anger: But his Son hath founded a new Covenant, in which God is Intreatable, ſin Pardonable, heaven Attainable. This is one ſtep of favour he hath wrought his Father to, to enter a parley and treaty of Reconciliation; He hath ſet up an Office, to ſue out our
D Pardon; He hath ſet forth a gracious Remedy; open'd a Fountain for ſin, and for uncleanneſs. *Non ſic Diabolis. God was in Chriſt, reconciling the world unto himſelf*, 2 *Cor.* v. 19. and hath ſent Ambaſſadours, *verſ.* 20. to treat, and intreat for Reconciliation.

2. In *Chriſto placatus:* That's more. Our Peace and Reconciliation is actually obtained in, and for him onely. *He hath made us accepted in the Beloved, Epheſ.* i. 6. Thus the Apoſtle, *Having ſlain enmity*; not only weakned it, but overcome it, *He hath reconciled us unto God, Epheſ.* ii. 16. He preſents us to God,
E obtains our pardon, knocks off our fetters, diſcharges us out of priſon, cancels our bill, ſeals up our pardon.

3. In *Chriſto continuò placandus. Chriſt* doth not onely ſet us *in Statu quo*, and ſo leaves us; but brings us into favour, and holds us up in favour. *Chriſt* is of perpetual uſe; not at our

firſt

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first Reconciliation, but in all our life. This virtue of *Christ*,

1. Makes our sins of another condition then when we were out of him: They are not *condemnatoria*; but our pardon shall be granted.
2. Makes our actions, though imperfect, yet acceptable, because done in him. He is the Altar, that sanctifies the Offering: His Odours perfume our Prayers. In *Numb.* vi. 19, 20. *The Priest, at the offering, was to lay his hands upon the hands of him who brought it, and to wave it before the Lord*: So *Christ*, he is to present our Prayers, and all our Offerings; and that makes them acceptable.
3. Our persons, they are look'd upon as in *Christ*, and so with them God is well pleased.

Corollaries from hence, let be these:

1. *In quo complacitum; ergo non ex odio Patris morti tradendus.* *Peter* thought, *Christ* must not dye; *We thought him forsaken of God.* No, it was not hatred of his Son, that brought him to death; for he was most pleas'd with him in his death.

2. *In quo complacitum; ergo gratuitum*; 'Tis good pleasure, and acceptation, that's all our tenure. He had a Son who pleased him, he needed not us.

3. *In quo complacitum; ergo firma reconciliatio.* If Gods favour were in our selves, we should soon forfeit all; but our salvation is now put into *Christs* hands. He is *Sequester Dei, & hominum* All's entail'd upon him.

Oh, let us bless *Christ* for making our peace: Let us kiss him, for whose sake God is well pleased with us;

1. *Osculo Fidei.*
2. *Osculo Gratitudinis.*
3. *Osculo Amoris.*

} With the kiss of Faith, Thankfulness, Love.

So much for the Excellency of his Mediation. Now follows,

Thirdly, The Authority of his Doctrine; *Hear Him.* In it two things;

1. The Designation of the Person, *Him.*
2. The Prescription of the Duty, *Hear.*

First, The Designation of the Person, *Him. Christ*, he is appointed by God the Father to be the Prophet, and Teacher of his Church. Hence he is stiled in Scripture, *A Prophet*: *Deut.* xviii. 15. *A Prophet will the Lord your God raise up of your brethren like unto me; Him shall you hear.* He assumes this Title to himself, displaces all Rabbies; One is your *Doctour*, and *Master*, even *Christ*, *Matth.* xxiii. So, *Heb.* iii. 1. He is called, *The Apostle, and High-Priest of our Profession. Malach.* iii. 1. *The Angel of the Covenant.*

Now

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A Now this Prophetical Dignity of *Christ*, that he is the grand Doctour of the Church, will appear, if we make these four Enquiries;

1. Enquire into his Authority, who hath authorized him;
2. Into his Sufficiencies;
3. Into his Priviledges;
4. Into his Discharge.

1. For his Authority; that is most full and ample: He hath a Commission from heaven: Warranted,

B 1. By Predictions, and Prophecies; *I will give thee for a Covenant of the people, for a light of the Gentiles*, Isa. xlii. 6. *to open the blind eyes, to bring out the prisoners from the prison; and them that sit in darkness, out of the prison-house*, vers. 7. *The Spirit of the Lord God is upon me, because the Lord hath anointed me, to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, &c.* Isa. lxi. 1. This *Christ* applies to himself, *Luk.* iv. 21. So, *Joh.* xviii. 37. *To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth.* Warranted,

C 2. By his Fathers publick Inauguration at his Baptisme, and now on Mount *Tabor*. This honour God put upon him; and hath now set him on Mount *Zion*, to preach the Law, whereof God spake unto him.

3. By Signs and Wonders: *Rabbi, we know that thou art a Teacher sent from God; for no man can do these miracles that thou doest, except God be with him*, Joh. iii. 2. As *Moses* was sent, and authorized by a wonder-working Power; so *Christ* had his Commission seal'd up by mighty Works. Miracles are the ratification of his Doctrine. We must have *Sigillum Ecclesiæ*, in ordinary Calling; or miraculous, in extraordinary.

D 2. For his Sufficiency: Whom God sends, he fits and enables. But *Christ* hath an All-sufficiency for an absolute Discharge of this great work. He had,

1. The enablement of Knowledge: He is richly furnish-ed with all kind of Knowledge: *In him are all the Treasures of Wisdome and Knowledge*, Colos. ii. 3.

1. *Treasures of Knowledge*; *i. e.* Precious Knowledge, Saving Knowledge.

2. *Treasures of Knowledge*; *i. e.* Plentiful Knowledge. *We know but in part*; but all the Counsel of God is E made open to him. *Solomon*, who could speak of every creature, was but ignorant, if compar'd with *Christ*. A greater Wisdome, then that of *Solomon*, was in him.

3. *Treasures*; *i. e.* Hidden and Stored Knowledge was

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in him; those Secret mysteries that were laid up in the bosom of Eternity, he had the Knowledge of. A

Now this Knowledge is communicated to him, not, as to us, *Studio & Industria*; not, as to the Prophets, by Dreams, or Visions, or Revelations of Angels: but by a clear, full, intimate view, and beholding of the God-Head, the Fountain of all sacred Knowledge. *Christ* had,

2. The enablement of all other gracious endowments, the full assistance of the Spirit. All other Saints were limited and imperfect in these gifts. *Moses* was *slow of speech*; but his *lips were full of grace*. *Paul* was learned, but not eloquent; *Apollos* eloquent, but not so profound: But *Christ* had all; *His lips drop down myrrh*. Then, this assistance was continued, and constant. Those *gratiæ*, that are *gratis datæ*, are sometimes more full, sometimes more sparing: Sometimes the dore of Utterance is opened to us, sometimes it is shut: Sometimes we have more assistance, sometimes less: But *Christ* had it alwayes in a full measure. As light is alwayes in the Sun, but the Ayr receives it, *per modum corruscationis*, unevenly, uncertainly. B

3. For his Priviledges. These were far above all Prophets, Doctours, Instructers. Four main Priviledges he had; C

1. Universality: He hud an unlimited, and unbounded Commission; not onely to one Nation, but to the whole Church. Nay, not so onely to the present Church; but to the Church, present, past, and to come. All Prophecies were inspired by him: All the Prophets borrowed their light from him: All sate at *the feet of this Gamaleel*. The Spirit that spake in the Prophets, 'tis called, 1 *Pet.* i. 11. *The Spirit of Christ*. By this Spirit, *Christ* preach'd in *Noah*, to the old world, 1 *Pet.* iii. 19.

2. He is *Infallibilis Doctor*; an unerring, and infallible Doctour and Teacher. He is not only wise, but Wisdome it self; not only true, but Truth it self. We have an Infallibility of Rule and Direction, the Scripture: The Apostles had a further Infallibility of Assistance, and Inspiration; but *Christ* was most naturally, and, of himself, Infallible. *He is the faithful and true Witness*, *Rev.* iii. 14. D

3. He had *Excellentiam Doctrinæ*, above all before him. *Moses*, and his followers, they were but Doctours of the Law, the *Ministery of Condemnation*: The Prophets, they were Ministers of the Promises; all, *De bonis futuris*: But *Christ* came with Performances: *He brought life and immortality to light by the Gospel*, 2 *Tim.* i. 10. Tidings, and intimations are good; but real evidences, and performances, they are far more welcome. E

4. He is *Efficax*, a most Effectual and Prevailing Doctour: *He hath made my mouth like a sharp sword*, *Isa.* xlix. 2. So S. *John*,

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A S. *John*, *Rev.* xix. 15. *Out of his mouth goes a ſharp ſword:* Not in *ore gladii*, but in *gladio oris*; His Teaching is inward and ſpiritual. *Cathedram habet in cælo, qui docet cor:* All others affect the ear; He onely ſpeaks to the heart. He opens our underſtandings, that we may underſtand the Scriptures; He writes his Laws in our hearts. Laſtly,

4. For his Diſcharge, it is with abſolute Fidelity, without concealing any portion of Gods Truth. He gives up an exact account, *Joh.* xvii. 8. *I have given unto them the words which thou gaveſt me, and they have received them; and have known ſurely that I came out from thee; and they have believed that thou didſt ſend me.* *Moſes* was faithful; *Chriſt* was as, nay above *Moſes*, in all Fidelity. He loſt none of his Sheep, whom the Father had committed to him. He preferred the preaching of his Father's Will, before his Food; more then his appointed Food. *Moſes*, he took the account of the people; and again, when he dyed, the people accounted, to ſhew his Fidelity. So *Chriſt*; *Not one whom thou gaveſt me, is loſt*, *Joh.* xvii. 12.

More particularly; This Deſignation of the Perſon, it may be conſidered in theſe five diſtinguiſhing Reſpects:

C 1. Reſpectively to the Father; *Hear Him.* He ſends us to his Son. We have no voyce from the Father, but this bidding us to look for no voyce but from *Chriſt*. *Pharaoh* ſends all, for corn, to *Joſeph*. Thus he diſcharges them from any more Viſions and Revelations: there is now no other *Urim*, and *Thummim*, but this lively Oracle.

2. Reſpectively to *Moſes* and *Elias*. *Peter* would gladly liſten to them; that heavenly Conference much affected him. No, God diſcharges *Moſes* and *Elias*; their Miniſtration is out of date. They have ſerved their time, now he ſpeaks to us by his
D Son. They were all like Uſhers in the School, *Chriſt* is the grand-Teacher. Theſe Stars muſt ſet, now this Sun ariſes. They are compared to under-Tutours and Governours, till the time came, that we muſt be ☉. *Illum*. Before, he ſpake, *Ut Joſephus, per Interpretem*; now we ſee the face of *Chriſt*, and hear him ſpeaking unto us.

3. Reſpectively to the ſubordinate Miniſters, and means of ſalvation; in their preaching ſtill we muſt *hear Him.* What the Jews did blaſphemouſly, we muſt devoutly; we muſt cry out, *The voyce of God, and not of man. He that receives you, re-*
E *ceives me.* Thus the *Galathians* receiv'd S. *Paul*, *as an Angel of God, even as Chriſt Jeſus*, *Gal.* iv. 14. He who ſpake by the mouth of his holy Prophets, ſpeaks ſtill. He who ſeeks a proof of *Chriſts* ſpeaking in his Miniſters, let him know, he deſpiſes not man, but God; take heed ye deſpiſe not him that ſpeaks from heaven.

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4. Reſpectively to my Succeſſour, to whom *Chriſt* ſhould give place; look for no more, *Hear Him*. This is the laſt time. There is no other means of ſalvation. The Law was imperfect, inſufficient, therefore it is aboliſh'd; but ſurely they wil reverence my Son. His Goſpel, it is *Evangelium æternum. Nobis non opus eſt curioſitate poſt Chriſtum, nec inquiſitione poſt Evangelium.*

5. Reſpectively to all that he ſhall teach. His Patent, it is general; no man was ever ſo authorized, but his Commiſſion was limited. *Chriſt* hath an univerſal Charter. We muſt queſtion nothing; not doubt of any point of his Doctrine, not in ſome caſes, but to all purpoſes.

1. *Quamvis ſupra rationem in myſteriis.*
2. *Quamvis contra carnem in officiis.*
3. *Quamvis ultra ſpem & poſſibilitatem in promiſſionibus.*
4. *Quamvis contra Moſen & Elian in lege abroganda.*

That's for the Deſignation of the Perſon, *Him*. Next is, *Secondly*, the Act, or Duty preſcribed, *Hear Him*.

1. *Hear Him*; Not think of gazing upon him, and erecting up Tabernacles. He honours *Chriſt* moſt, not who imagines ſome voluntary ſervice of his own; but whc hears him, believes him, obeys him. The obedient Ear honours him. Acknowledge him as my Son, liſten to him, and believe in him; this is the trueſt honour we can do to *Chriſt*. *Peter*, like *Martha*, was troubled to entertain him; we muſt, like *Mary*, ſit at his feet, and *Hear Him*.

2. *Hear Him*; Adore him, not onely as my Son; believe in him, not onely as your Saviour, *In quo complacitus ſum*; but *Hear Him*, as your Law-giver. *Chriſt* comes with Commandments and Duties, and expects our attention to them, as well as to his Promiſes. Set him up as thy Lord, and Ruler; and reſolve to ſerve *Jeſus* thy *Lord*.

A B C D

THE E

THE SEVENTH SERMON ON

S. MATTH. xvii. 6, 7, 8, 9.

Verſ. 6. *And when the Diſciples heard it, they fell on their face, and were ſore afraid.*

Verſ. 7. *And Jeſus came and touched them, and ſaid unto them, Ariſe, be not afraid.*

Verſ. 8. *And when they had lift up their eyes, they ſaw no man, ſave Jeſus onely.*

Verſ. 9. *And as they came down from the Mountain, Jeſus charged them, ſaying, &c.*

Verſ. 6.

And when the Diſciples heard it, they fell on their face, and were ſore afraid.



His ſixth Verſe, ſets out the Effect that this Voyce from heaven wrought in the Apoſtles. It caſts them into a Paſſion of Horror and Amazement.

In it two things:

1. The Impreſſion of this Paſſion; *They were ſore afraid.*
2. The Irruption of it into the body, *They fell on their face.*

Firſt,

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First, The Impreſſion of this Paſſion, *They were ſore afraid.* Of this we will take a double conſideration: A

1. *Ex parte Dei*; Why God ſtirs up in them this great amazement.
2. *Ex parte eorum*; What occaſioned it in them.

I. Conſider it in reſpect of God. Purpoſely, God affects them with this, rather then with any other Paſſion, for divers reaſons;

1. *Vt altiùs imprimeret in memoriam.* Thoſe leſſons that are faſtned into us with extraordinary fear, take deepeſt apprehenſion in us, ſtick faſteſt in us. Thoſe Truths are deareſt to us, B that coſt us deareſt. Fear, and horror, and temptation, are the moſt profitable Schools to learn in. As a mother loves that child moſt, that ſhe brought forth with the greateſt pain and ſorrow.

2. To teach them the fitteſt and beſt way to make uſe of *Chriſt*. He hath now propounded him to them; and, to drive them to this refuge and ſanctuary, to make them ſee their great weakneſs and inſufficiency out of him, and need to ſhelter themſelves in him, he purpoſely affrights and terrifies them. While we are at eaſe, no fears or terrors ſeiſe on us, we ſit looſe from *Chriſt*; but if Gods Glory once fears us, then we run to the horns C of this Altar. When men are prick'd in their conſciences, then they cry out, *What ſhall we do to be ſaved?* So the Jaylor. Before converſion, Love is too weak an attractive to our ſervile nature; Fear works more powerfully. *Lot* muſt be affrighted out of *Sodom*, and conſtrained to fly for his life. The purſuing of the avenger of bloud, muſt make the man-ſlayer to fly to the city of Refuge. *Some ſave with fear, pulling them out of the fire, Jude, verſ.* 23.

3. This fear at the voyce of God, was ſent upon them, to enforce them to this particular duty, to hear *Chriſt*. The voyce D of God out of *Chriſt* is terrible; but *Chriſts* voyce, it is a comforting voyce. It is the gracious goodneſs of God, and a merciful reſpect to our infirmity, not to ſpeak to us from heaven, by his own glorious voyce; that would amaze us; but to ſpeak to us, *more humano*. *Chriſt* Incarnate, and ſo men of our quality and condition, are the moſt fit means to ſpeak to us. *Deut.* v. 26. the people deſire that *Moſes* may ſpeak unto them in Gods name; *Go thou near, and hear all that the Lord our God ſhall ſay; and ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee; and we will hear it, and do it.* So the Apoſtle, *Heb.* xii. 19. *They that heard* E *the voyce of God, intreated that the Word ſhould not be ſpoken to them any more: verſ.* 20. *For they could not endure it.* Nay, *Moſes* himſelf did *exceedingly fear, and quake, verſ.* 21. Yet how perverſe are we? Oh, we think, if God from heaven would ſpeak

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A unto us, we would believe. Alas! How unable are we to bear it? If men ſpeak, we ſleight it: *Is not Jeſus one of us? His brethren, and ſiſters, are they not all with us?* Matth. xiii. 56. If he ſpeak himſelf, then he is too terrible; if by men, then too contemptible: *They are offended at him.*

4. They are caſt into this great dejection and fear, to humble them, leſt the glory of theſe heavenly Viſions ſhould too much puff them up. Naturally, we wax proud upon any extraordinary favour. As *Haman*, being alone called to the Banquet with the King, how proud was he upon it? The Lord, to keep
B down our ſpiritual pride, after high favours, uſually exerciſes us with low abaſements. Thus *Paul*, leſt he ſhould be lifted up with thoſe Revelations, he was buffetted by Satan. To this purpoſe,

1. Sometimes God humbles us, before he pleaſes to reveal himſelf to us. Thus *Abraham* was caſt into a great horror before God appeared to him. So *Eſay*, *Ezekiel*, *Daniel*: So *Paul*, before he was called to be an Apoſtle, he was caſt down to the earth. Humility is the fitteſt preparation to receive any favour, or Revelation from God. It makes us ſenſible,

C 1. Of our weakneſs, that it is not our ſtrength that attains to theſe Revelations.

2. Of our unworthineſs; *To me, who am leſs then the leaſt of all Saints, is this grace given, that I ſhould preach the unſearchable riches of Chriſt*, Epheſ. iii. 8.

2. Sometimes, after God hath vouchſafed us ſome extraordinary favour, then he abaſes us, and caſts us down. Thus *Jacob*, after his wreſtling with God, was lamed. *We muſt have this Treaſure in earthen veſſels, that the excellency of the Power may be ſeen to be of God, and not of us*, 2 Cor. iv. 7.

D II. Conſider it in reſpect of Themſelves, what occaſion'd this terror in them. It is ſtrange, the Apoſtles ſhould be thus affrighted:

1. They were *Sancti*: If they had been wicked and profane men, it had been no marvel: For *Balaam*, and ſuch as he, to tremble, that's no wonder; but for theſe holy men to be thus diſmayed, is much.

2. They were in a warrantable, and holy action, yet are they affrighted. For men to be ſurpriſed with horror in an unwarrantable, profane action, that's no marvel; as *Balthazar* in
E his Cups, to be ſtruck with aſtoniſhment; and *Cain*, at the murthering of his brother: But theſe were in a lawful action, and yet affrighted.

3. They were in *Præſentia Chriſti*. Indeed, to be left to our ſelves, and to ſee nothing but terrors on Gods part, there is ſome

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some cause of fear; but to be so near a Sanctuary, and yet to tremble! A

4. They had *Visiones lætas, & exhilarantes*; were made partakers of Visions full of comfort, and joy: To see *Christ* in Glory, and to enjoy a sweet society with the Saints, and yet to be in fear! No marvel, if the presence of an angry God, and some dreadful Visions, should terrifie.

5. They heard *Vocem Pacificam*; that God in *Christ* was well pleased with them, yet they tremble. Indeed, to hear the thundrings of the Law, that's terrible; but here, was *Vox Evangelii*; here were *Harpers, harping with their Harps, Rev.* xiv. 2. What should be the reason, that notwithstanding all these hints of comfort and assurance, that yet they fear? See the grounds of this, in these three Observations: B

1. These holy men, though Saints, yet they carry about them the conscience of sin, a secret guiltiness, and that now awakens, and troubles them. The best of us carry about us the remainders of our father *Adam*, his guiltiness, his fears. *I heard thy voyce in the garden, and I was afraid —— and I hid my self, Gen.* iii. 10. *Adam*, in his Innocency, was voyd of this fear, he enjoyed a sweet Communion with God; but since, the best of us have many secret accusations, and niblings of conscience, that will perplex and annoy us. C

2. The Voyce, and Presence, and Approach of God will awaken this guiltiness of our conscience. His Presence darts in a light unto us, that makes sin appear, that discovers to us our secret and concealed sins. Indeed, the Saints, conversing with men, seem, to themselves, and others, unreprovable. So, S. *Paul* is not conscious to himself of any thing; *But he that judges me is the Lord, 1 Cor.* iv. 4. He knew not Concupiscence to be sin, till the Law passed upon him. The light of a Candle doth not discover that which the light of the Sun doth. D

3. This conscience, thus awaken'd, strikes us with fear and astonishment. *Oh, if the Lyon roar, the beasts tremble.* Then *Job abhorrs himself in dust and ashes*; as a bad servant trembles when he sees his Master. So *Esay*; *Wo is me, I am undone for mine eyes have seen the King, the Lord of Hosts, Isa.* vi. 5. Thus S. *Peter, Lord, depart from me, for I am a sinful man, Luk.* v. 8.

To strengthen us against these fears; E

1. Get strength of Faith. Weak Faith will shrink. *Why did ye fear,* ὀλιγόπιστοι, *O ye of little faith? Matth.* viii. 26. It must be strength of Faith that can overcome terrors of conscience, agonies, amazements.

2. *Love, that casts out fear, 1 Joh.* iv. 18. Get the love of God shed into your hearts; and then argue as *Manoah's* wife did, *If the*

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A *the Lord were pleased to kill us* —— *he would not have shewed us all these things, Judg.* xiii. 23.

3. Maintain thy peace with God; take heed of making a breach with him. Live not in any known sin: This will make him fall heavy upon his deareſt ſervants. As *Moſes, God met him in the Inn, and ſought to kill him*, becauſe his child was not circumciſed, *Exod.* iv. 24. If a man be at peace with God, he fears no ill tydings, his heart is fixed.

4. Acquaint thy ſelf much with the thoughts of God; often preſent him to thy ſoul; ſet up his glory in thine heart. If
B he be ſtrange to thee, any appearance will be fearful; but if thou beeſt acquainted with him, then mayſt thou be confident.

5. Diſburthen thy conſcience of all guiltineſs of ſin. Let no ſin lye there unrepented of. Sin betrayes thee to this fear. It is not outward terrors that ſo much diſquiet, as do inward terrors from ſenſe of ſin. The leaſt inward pain is more troubleſome then any outward. A vapour in the earth, makes an earthquake.

6. Always keep *Chriſt* in thine eye. *O Maſter, ſave us, we periſh.* Make him thy Sanctuary: as children run to their father,
C if any thing affrights them. *I will fear none evil, for thou art with me, Pſal.* xxiii. 4.

7. Nouriſh a voluntary religious fear of God; it will prevent theſe violent and enforced fears. *All knees muſt bow to him; he will be feared.* A devout fear, will prevent a ſlaviſh fear. An humble ſpirit, that bows of it ſelf, ſhall not be broken. A reed, that bends with the wind, ſtands; when an oak is rent up by the roots. Nouriſh a reverence of him in all places; eſpecially on Mount *Tabor*, at his Word; *Serve him with reverence, and fear.*

D So much for the ſixth Verſe. Now follows,

Verſ. 7. *And Jeſus came and touched them, and ſaid, Ariſe, be not afraid.*

This Verſe ſets out the comfortable and gracious recovery of theſe Diſciples, out of thoſe amazing fears into which they were caſt. The ſumm and ſubſtance of it, may be reſolved into theſe conſiderable Obſervations:

Firſt, Obſerve from the Agent in this recovery: As by the
E power of God they were caſt into theſe fears; ſo it is God alone who muſt raiſe and recover them. The terrors of the Almighty, are removable onely by the power of the Almighty. 'Tis not any creature, but God onely, who can raiſe and refreſh them. *He hath torn, and he muſt heal us; he hath ſmitten, and he muſt*

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muſt bind us up, Hoſ. vi. 1. *He maketh ſore, and he muſt bind up; he woundeth, and his hands muſt make whole*, Job v. 18.

Divers reaſons may be given;

1. From the Subject of theſe terrors. Theſe fears are ſetled in the ſoul, and conſcience; clogg'd with ſecret guiltineſs, awakened by the voyce of God, ſtruck with horror and amazement. Now the ſoul, and conſcience, it is obnoxious onely to the power of God. He onely can ſet theſe terrors upon it, and ſo take them off again. No created power can ſtrike fear into the conſcience, or convey comfort into it. He hath appropriated this to himſelf onely. Our outward man is lyable to the wrath of man, but the conſcience is Gods peculiar. Fear not them who can deſtroy the body, but him who can ſtrike terror into the conſcience, who can affright the ſoul.

2. From the Nature of theſe fears: They are ſupernatural, and ſpiritual, and ſo muſt be cured by anſwerable comforts. Outward applications, cannot cure inward maladies. But ſpiritual comforts are from God onely. *The ſpirit of a man may ſuſtain all other infirmities, but a wounded ſpirit who can bear?* Prov. xviii. 14. Sickneſſes, loſſes, natural and humane means may relieve us in them; but theſe apprehenſions that come from heaven, and upon ſenſe of Gods Majeſty, they are of another nature. As balls of wild-fire, ordinary water will not quench them; ſo theſe flaſhes from heaven, are not extinguiſh'd with ſublunary comforts.

3. The Grounds of theſe fears cannot be removed but by God, and ſo, by conſequence, not the fears themſelves. Secret guiltineſs, conſcience of ſin, apprehenſion of Gods wrath, they betray us to theſe fears. Now, none but God can free us from theſe. Guilt, it is an obligation, and recognition, in which the ſoul is bound over to anſwer to Gods Tribunal. Theſe fears, like an Hue and Cry, are ſent out againſt us; none can recall it, till God makes ſtay of it. *I have ſinned, what ſhall I do unto thee, O thou preſerver of men?* Job vii. 20.

This will appear in theſe three reſpects;

1. In thoſe ſins that are not puniſhable by mans judgement, yet the guilt of theſe will haunt the conſcience.
2. In thoſe ſins that are not diſcernable by mans obſervation; when no eye ſees us, or can accuſe us, yet then the ſoul is troubled, and perplexed. As *Cain*, he had an eaſie eſcapal; there was none but his father upon earth: yet, ſaith he, *Every one that findeth me, ſhall ſlay me*, Gen. iv. 14.
3. In thoſe perſons who are ſubject to no mans cenſure. Kings, and thoſe who are, in reſpect of man, lawleſs, and

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A and uncontroleable, as *David* was, yet he cryes out, *Against thee have I sinn'd, Psal.* li. Thus the woman in S. *Joh.* viii. though all her accusers forsook her, yet she stood still, trembling before *Christ*, expecting his doom, or absolution.

Application.

1. It must teach us to discern the true cause and original of these spiritual anxieties. We must know, they are the terrors of the Almighty. Do as *Rebeckah*; *Why am I thus? enquire of the Lord, Gen.* xxv. 22. If we come to these conjectures, *'Tis a*
B *chance*, as the Philistims said, we shall never think of those courses that will do us good. Nature will answer, if we seek help of her, as the King of Israel did to *Naaman*'s messenger; *See, he sends to me to recover a man of his leprosie; Am I God?*

2. It shews the insufficiency of all other means to recover our spirits thus dismayed. Some other means may, for a time, cast us into a slumber; like *Opium* to a sick body, it will stay the sourse of the disease for a time, but it will break out again with greater violence.

There are three wayes of bodily cures; Either,

C 1. We allay the pain; Or,

2. Stupefie the part affected; Or,

3. Remove the cause:

So, some outward worldly means, may, for a while, allay and mitigate these fears and anguishes: As Pleasure; *Saul* gets an Harper to chase away the evil spirit: Or Employment; *Cain* falls to building of Cities, to drive away his terrors: Or Company; the noyse and din of that, may out-noyse our fears; but this is no cure. Others go about to stupefie the part, to benum, and dead, and fear conscience, to make it sensless and brawny.
D Yet this cures not, but heals onely, and skins-over the wound of conscience. The cure cannot be effected here, but by removing the cause, which is the apprehension of Gods power against us.

3. It should make us careful to avoyd the causes and occasions of such spiritual fears, which, by all humane means, are irrecoverable. Those diseases that have *Parabilia medicamenta*, are not so dangerous; men are not so shie of them: but, suppose that a disease were in it self deadly, and but one medicine in the world could cure it, and that too in the hand and skil of one only
E Physician, how careful would we be, not to endanger the running into that malady? These fears of conscience, they are like the Kings-Evil; none can qure it but the King; all other helpers are Physicians of no value. The Conscience may, like the woman in the Gospel, who had spent much upon Physicians, but was ne-

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ver the better, nay, the worse, she suffered much from Physicians; it may seek out for ease elsewhere, but all in vain, till God remove its terrors. As they said of Leprosie, that it was not to be cured by the Art of the Physician, but it was left to the hand of God; so we may say of Sin, and the fears that arise in the soul because of it. A

Secondly, Another observable Consideration, is from the present, and speedy Act of relieving and recovering of these Saints. They being cast into fear and perplexity, they are not suffered to lye under it, and to be swallowed up of it; but a speedy, present help is from God reach'd out unto them; they are raised and comforted. Observe, as God wisely suffers his children to be overtaken with fear and perplexity; so he graciously orders it, that they shall not perish in these amazements; but that they shall have a timely and seasonable recovery. B

This he doth,

1. In much pity and tenderness to them. No mother hastens more to catch up her child that is fallen, then God hastens to relieve his children. *He taketh pleasure in the prosperity of his servants*, Psal. xxxv. 27. He loves to see them in a joyful comfortable condition. *Isa.* liv. 7. *For a small moment have I forsaken thee, but with great mercies will I gather thee.* Vers. 8. *In a little wrath I hid my face from thee, for a moment; but with everlasting kindness will I have mercy upon thee, saith the Lord, thy Redeemer.* This he doth, C

2. In care, lest they should be swallowed up, and overwhelmed with grief, and fears. *Isa.* lvii. 16. *For I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made.* Vers. 18. *I will restore comforts unto him, and to his mourners.* S. *Paul*, how careful was he, lest the excommunicated *Corinthian should be swallowed up with overmuch sorrow*, 2 *Cor.* ii. 7. Much more is *Christ*. God hastens to recover such. S. *Peter* being much dejected for his denial, a message is speedily sent to him by the Angel, *Go your way, tell his Disciples, and Peter*, that *Christ* is risen. *Peter* thought himself cast off and forgotten; see here a special tidings directed to him, D

3. He measures out these fears and anguishes to his children, in a just proportion; they shall undergo no more then is fitting for them.

1. Suitable to their weakness, and what they can bear. *God is faithful, who will not suffer you to be tempted above that you are able*, 1 *Cor.* x. 13. He wrestles with *Jacob*, but yet over-powers him not. Wrestling is, where there is a mutual strength of resistance. Had E

he

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A he layd his whole ſtrength upon him; he could not have ſubſiſted.

2. Suitable to the meaſure of their corruption; that muſt be eaten out: and as ſoon as they are humbled and brought to a right temper, then he relieves them. *David* had an heavy meſſage diſpatch'd to him, *Thou art the man*, 2 *Sam.* 12. 7. *I will raiſe up evil againſt thee*, *verſ.* 11. As ſoon as he was throughly wrought upon, then preſently comes a meſſage of comfort, verſ. 13. *The Lord hath put away thy ſin, thou ſhalt not dye.* So

B *Hezekiah*, *Iſaiah* told him, from God, he muſt dye, *Iſa.* xxxviii. 1. but as ſoon as he was humbled, e're the Prophet gat out of the Court, he was remanded back, with tidings of recovery. *Joſiah*, as ſoon as his heart melted, *Huldah* muſt comfort him. *Saul*, when he was ſufficiently wrought upon by theſe fears, *Ananias* was diſpatch'd to him; *Brother Saul, receive thy ſight*; *Acts* ix.

It is otherwiſe with the wicked; fears and anguiſhes come upon them in extremity. As it was with King *Saul*; God forſook him; he had fightings within, and terrors without; he had no anſwer by Prophets, or Ephod, but he muſt ſink under theſe fears. So *Balthazar*; ſo *Judas*, finds no relief, but is ſwallowed up of theſe horrors. The reaſon is,

C 1. God deals with them as with an enemy, in hatred; but with his own, in love.

2. Their ſorrows are as poyſon to deſtroy them; No matter how much they have of them. The Saints fears are as a ſoveraign medicine, temper'd by Gods own hand, order'd to work health in them. When the

D Cure is wrought, the Plaiſter falls off.

4. He brings them ſeaſonably out of theſe diſtreſſes; becauſe, in them, they are unfit and unable for any ſervice. Moderate fears and ſorrows, often whet our devotion; but exceſſive anguiſh, dulls our ſpirits. As the Iſraelites heeded not what *Moſes* ſaid, *for anguiſh of ſpirit, and for cruel bondage*, *Exod.* vi. 9. *Metus, haud diuturni officii Magiſter.* He would have us *Serve him without fear, all the dayes of our lives*, *Luke* i. 74, 75.

Application.

1. It muſt teach us to become ſuch to whom God uſes to

E moderate and mitigate theſe fears. Wouldſt thou not have them come upon thee as an armed man? Then be of the number of thoſe, whom he thus compaſſionately cares for. It is his promiſe to his Church, *They ſhall dwell ſafely, and none ſhall make them afraid*, *Ezek.* xxxiv. 28. To a wicked man, God ſaith, What haſt thou

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thou to do with comfort? *I will laugh at your calamity, I will mock when your fear cometh, Prov.* i. 26. *Tribulation and anguish upon every soul of man that doth evil, Rom.* ii. 9. *Fear, and the pit, and the snare shall be upon them, Isa.* xxiv. 17. But they that trust in the Lord, shall not fear any evil tidings. *Behold, my servants shall rejoyce, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit, Isa.* lxv. 15,16. Being so,

A

2. It should refresh us in all perplexities: We should say with *David, At what time I am afraid, I will trust in thee. Sorrow may endure for a night, but joy comes in the morning.*

B

See the divers carriage of God to wicked men, and to his own children. *Matth.* xxviii. At the glory of *Christs* Resurrection, and the Angels Appearance, the Souldiers were afraid, and the holy Women were afraid: But the fear of the Souldiers overwhelmed them, and so the Angel left them to shift as they could; there was not any word of comfort spoken to them: But the good women, though much perplexed, yet had a word of comfort; *Be not ye afraid, vers.* 45. *I know whom ye seek.* S. *Paul* was in distresses, but not forsaken. *Daniel*, when he was struck with fears, then was it said to him, *O man, greatly beloved, fear not; peace be unto thee, be strong, yea, be strong, Dan.* x. 19.

C

That's the second observable Consideration.

Thirdly, Here is observable the Person who relieves and comforts them; it is *Jesus*. The glorious voyce of the Father affrights them; the gracious voyce of *Christ*, that refreshes them. Observe, It is *Christ* alone, who can raise and comfort those whom the terrors of the Almighty hath cast down, and dejected. 'Tis *Christs* peculiar work, and function, to release us from the horrors of conscience, and amazements of soul.

D

1. He hath merited it at Gods hand, to have this office, to succour and relieve us. Purposely he was made acquainted with fears, that so he might merit comfort for us in our fears. His Spirit wrestled with the terrors of God. *His soul was exceeding sorrowful, even unto death, Matth.* xxvi. 38. *I am afflicted, and ready to dye from my youth, while I suffer thy terrors, I am distracted*, saith the Psalmist in the Person of *Christ*, *Psal.* lxxxviii. 15. Those horrors, and that dread, into which his soul was brought, merited for us a merciful supply of comfort in our distresses.

2. He was sent of God the Father to preach, and bring comfort against our fears. *Isa.* lxi. 1. *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the Captives.* He came preaching peace. *Moses*, he preach'd terror; *Christ*, he preaches comfort. *Comfort*

E

ye,

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A *ye, comfort ye my people, ſaith your God, Iſa.* xl. 1.

3. God hath fitted him with tenderneſs of compaſſion; he hath put into him bowels of pity towards all in perplexity. *He is touched with a feeling of our infirmities.* He never look'd upon any that were in ſorrow, or need, or miſery, but his compaſſion was ſtirr'd in him. *He had compaſſion on the multitude, Matth.* xv. 32. *He had compaſſion on the two blind men, and touched their eyes, Matth.* xx. 34. He was moved with compaſſion towards the poor Leper, and cleanſed him, *Mark* i. 41.

4. He hath founded the new Covenant, and Goſpel, which is a ſtate of freedome and comfort. The Old Teſtament B was carried with more manifeſtations of fear. A ſpirit of bondage was upon them. But (ſaith the Apoſtle, 2 *Tim.* i. 7.) *God hath not given us the ſpirit of fear, but of power, of love, and of a ſound mind.*

5. He gives and bequeaths to us the Spirit of comfort; and hath given him this office, to be a *Comforter* to us. He is call'd *The Comforter*; not the enlightner, or ſanctifier (though theſe be his works) but the Comforter.

It ſhould teach us to have recourſe to *Chriſt* in all our fears and perplexities; as the Apoſtles, *Maſter, careſt thou not that we periſh?* In all diſtreſſes, make known thy ſorrows to him. *His peace C ſhall rule your hearts.* He is like the wood that ſweetned the bitter waters of Marah.

That's a third obſervable Conſideration.

Fourthly, Here is yet one more, and that is the manner of *Chriſts* merciful and gracious recovering them out of this amazement. It is fourfold. He did it,

1. By a comfortable Appearance. His Tranſfiguration, and Glory, affrighted them: now, that he might more familiarly, and D comfortably refreſh them, he layes aſide his Majeſty, and Glory; and re-aſſumes his habit of Humiliation, and ſo offers himſelf to their weakneſs and infirmity: As *Moſes* put a vail upon his face, that the people might endure his ſight and preſence. How gracious is this Condeſcending of *Chriſt*, to diſpenſe with his own Glory, for our comfort! Like *Joſeph*, who diſcovered himſelf to his brethren, fell upon their necks, and received them with mutual embracings. The trueſt ſign of greatneſs, is to ſtoop to others weakneſs; 'tis *Signum roboris*, not *infirmitatis*, ſaith *Gregory*. Till that time, when he will make our bodies like his glorious body; he makes his glorious body like our weak bodies. E He did it,

2. By his comfortable approach; *He came to them.*

1. Strength of Faith would have carried them to him: as *Peter, Matth.* xiv. 20. *Maſter, bid me come unto thee.*

2. Mode-

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2. Moderate fear would have driven them to him. Or, A
3. It would have made them call to him for help. Oh! but they are in a weaker and lower condition; their Faith is in a ſwoun; their fear hath overwhelmed them; there is no power left to ſeek for ſuccour; therefore, they not being able to ſeek out for help, ſee he offers himſelf graciouſly to them.

Here is the comfort of Chriſtians; 'tis poſſible we may be ſo low brought, as not to be able to call, or look up to *Chriſt*; yet then he leaves us not. When we cannot comprehend him, then he will comprehend us. Our Faith may be ſo weak, as not to be able to lay hold upon him, yet then his Spirit apprehends us. In ſickneſs, when ſpeech, and ſenſe, and all fail; yet a child of God hath this comfort, He will come to me, when I lye unable to come to him. This caſe *David* was in, *Pſal.* lxxiii. 22, 23. *So fooliſh was I, and ignorant, I was as a beaſt before thee. Nevertheleſs I am continually with thee, thou haſt holden me by my right hand.* He did it, B

3. By his comfortable touching of them; He puts his hand upon them. Now this geſture, and action of *Chriſt*, was very uſual in his miraculous works. *Matth.* viii. 3. *He touched the Leper*, and cleanſed him. Verſ. 15. *He touched Peters wives mother*, and cured her of a fever. *Matth.* ix. 29. *He touched the two blind men, and they received their ſight. Matth.* xiv. 36. *They beſonght him, that they might onely touch the hem of his garment, and as many as touched were made perfectly whole.* C

Chriſt uſes this geſture of touching, for divers reaſons;

1. It is *Signum facilitatis*. He works wonders with his touch; that is, with the greateſt eaſe and facility. This was eminently ſeen in *Chriſts* wonders. Nature muſt uſe ſtronger means to work any work. Nay, *Elias*, when he was to recover the womans child, ſtretch'd his body upon it, often begged of God, before he could effect it. *Chriſt*, he effects it by the leaſt means. The ſmalleſt means, in appearance, are by him made powerful to work effectually. Purpoſely, he makes choyce of ſuch ſeemingly improbable means, the more to magnifie the glory of his Power; the means themſelves having no force at all to effect ſuch wonders. Thus *Joſhua*, chap. vi. 3. The compaſſing of *Jericho* ſeven dayes, blowing with Rams-horns; *Magis videntur myſteria conſummare, quam bella*: What force were there in this, to batter down a City? Thus it was in *Naaman's* waſhing ſeven times in Jordan, 2 *Kings* i. 5. In the blind man's cure by Clay and Spettle, and waſhing in *Siloam*, *John* ix. 6. Thus the looking upon the Brazen Serpent, cured the people. He fed five thouland with five loaves, and two fiſhes. To teach us, D E

1. Not to reſt in the moſt effectual means, though never

ſo

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so hopeful, but to look up to him who works by them.

2. Not to despair in the weakest means, if of his appointment. If they be *Siloam* (which is, by interpretation, *Sent*) he can make them effectual.

2. It is *Signum Applicationis*; By this touch he shews, that he helps by a real and close application of himself to us. *Omnis actio per contactum.* So there must be a close application of *Christ* to us, if we mean to receive any virtue from him. And to this purpose we meet with a double touch:

1. *Christ* toucheth us, as here he did the Apostles; that is, he immediately unites, and applies himself, his grace, power, Spirit to us, when he conveys any good to us.

2. We must touch *Christ*; that's *contactus Fidei*; Faith must draw near to him, as the woman in *Matth.* ix. 21. *If I may but touch the hem of his garment, I shall be whole.* Hence, saith *Christ*, *Thy Faith hath made thee whole.*

3. It is *Signum miræ Efficaciæ*; The least, if true and real, union with *Christ*, conveys grace and good to us. Nature must have *Vim, & Moram*; *nihil tam efficax, ut in transitu prosit*; but the Word, the touch of *Christ* is effectual. So Faith, if it be not able to lay hold upon him strongly, yet if it can but touch him, as the woman, *Si tetigero*; *minimus actus*; and, *fimbriam, minimum objectum.*

4. It is *Signum virtutis Humanitatis Christi*; The Humanity, and Body of *Christ*, was *Omnium instrumentum miraculorum*; As sanctified and quickned with the Deity, it served as a powerful instrument to convey spiritual, and supernatural power. 'Tis *Caro vivifica:* There dwelt virtue in it. *The leaves of the tree of Life, saves the Nations.* The Humanity of *Christ*, had not a transfusion of Divine properties; but it was enrich'd by the Deity with miraculous virtue; which being drawn forth by Faith, works wonders. He did it,

4. *Voce Consolante*; He comforts them by a gracious word of heartning, and encouragement: *Arise, and be not afraid. He will speak peace to his people, and to his servants,* Psal. lxxxv. 8. *Arise,*

1. It is a word of Assurance, as making known to them, that there is no cause of fear. 'Tis *Christ*, and his Word and Warrant, that can secure us. *Master, at thy word I will let down the net,* Luke v. 5. Let all terrors compass us, yet if *Christ* encourage us, it is enough. *Fear not. Go forward,* made *Moses* enter the Sea.

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2. It is a word promiſing Aſſiſtance. If he bid us *Ariſe*, we may hope for his help. *Have not I commanded thee?* As *Jacob* in his fear; *The Lord that ſaid unto me*, or bade *me return unto my countrey*; that encouraged him. A

3. 'Tis *Verbum Operatorium*; It breaths life, and ſtrength, and courage into them. But what can a word do to a fainting man? Yes,

1. 'Tis *Verbum Dei*, that is effectual; He ſpeaks life and health. That Word made us of nothing.

2. 'Tis *Verbum Spiritu corroboratum*; there goes with it a ſweet and powerful concurrence of his Spirit: As, *Ezek.* ii. *The word of the Lord came unto me, ſaying, Son of man, ſtand upon thy feet,* —— *And the Spirit entred into me, and ſet me upon my feet.* B

Come we to the eighth and the ninth Verſes. Of which, in ſhort.

Verſ. 8. *And when they had lift up their eyes, they ſaw no man, ſave Jeſus onely.*

Verſ. 9. *And as they came down from the Mountain, Jeſus charged them, ſaying, Tell the Viſion to no man, until the Son of man be riſen again from the dead.* C

We are now come to the cloſure and concluſion of this glorious Viſion. In it two things;

1. The iſſue and end of it; *They ſaw Chriſt alone.*

2. The uſe they were to make of it; A ſeaſonable concealment of it for a time.

Firſt, For the iſſue and end of it. And this offers to us a threefold Conſideration: D

1. A ceſſation of all other Appearances. *Moſes* and *Elias* are vaniſhed and withdrawn; they ſee no man remaining.

2. The continuance and abode of *Chriſt*. He ſtays, and appears, and continues amongſt them.

3. Their eyes are fixed upon him; Him onely they behold. And ſo from hence draw theſe three Concluſions:

1. *Moſes* and *Elias*, the Law and the Prophets, have but a temporary ſtation and abode in the Church. *Chriſt* being brought into the world, they are withdrawn.

2. *Chriſts* Office, and Glory, and Government in his Church, 'tis laſting and perpetual. E

3. The Eye and Obſervation, and Faith of the Church is fixed upon *Chriſt* onely. They look upon none other, nor expect any other after him.

I. The

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A I. The Law and the Prophets, they are determined by *Christs* Coming. *Moſes* and *Elias*, they vaniſh.

1. They were of a finite and limited duration; not ſet over the Church as a perpetual Order; but had their times fixed, and bounded. Three times there were that bounded them:

1. The time of Reformation: God had appointed a more exact, and perfecter Government of his Church, to ſucceed them. *When that which is perfect is come, then that which is in part ſhall be done away*; that which is imperfect muſt yield.
B Thus we ſee *Aaron*, he was call'd upon by God to dye; and then *Moſes*.

2. The Fulneſs of time; that was their ſtint, till he ſhould come, who ſhould fill up all things with his Coming.

3. A third time, was, *Adulta ætas Eccleſiæ*: When that time is come, the Heir is no longer *under Tutours and Governours*, *Gal.* iv.

2. Their Nature and Purpoſe was for a time onely;

1. They had an uſe of Promiſing; that Age was trained up all under Promiſes: When the Perfor-
C mance came, then all Promiſes were to be aboliſhed.

2. They had an uſe of Prefiguring, and Typifying, and Shadowing out of good things to come; When the Body and Subſtance comes, the Shadows and Figures ceaſe. Bloſſoms wither, when the ripe Fruit appears.

3. They had an uſe of Propheſying; and Propheſie, we know, looks not upon preſent things, but upon future: When the truths of all Propheſies are fulfilled,
D then they ceaſe.

II. *Chriſts* Preſence, and Authority, and Government in his Church, 'tis laſting, and perpetual. *Moſes*, and the Prophets, have ſerved their time, and have given place; but *Chriſt* remains for ever. This the Jews believed, *We have heard out of the Law, that Chriſt abideth for ever*, *Joh.* xii. 34. Hence, the Goſpel, 'tis called *Evangelium æternum*: And the time of the Chriſtian Church, it is called, *The laſt time*; becauſe, there is to be no more inſtruction in Religion; no new Sacrifice, or Prieſt, or Prophet, or Sacraments, or Form of Government.

E 1. He hath made a full accompliſhment of all Propheſies and Predictions; there is no looking for another.

2. He hath manifeſted, and revealed all truth to his Church. This is the dignity that God reſerved for his Son; *All things that I have heard of my Father, I have made known unto*

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you, Joh. xv. 15. The Church of the Jews had all neceſſary Truths revealed: But,

1. Not ſo clearly: 2 *Pet.* i. 19. That was *but as a candle that ſhines in a dark place: Chriſt* brings all Truth to light by the Goſpel. Now the whole Wiſdom of God ſhines in the *Face of Jeſus Chriſt.* We underſtand more clearly then the Prophets themſelves; 1 *Pet.* i. 10.

2. Not ſo fully: Indeed they had a Sufficiency for that preſent eſtate; but now abundance of Truth covers the Earth, as the Waters cover the Sea.

3. They had Additions, and the rule of Faith was increaſed to them. But we are to expect no more; the Word of God is ſealed up and ratified.

3. He hath accompliſhed, and effectually wrought all the good that the Church can be capable of. He hath offered up a full Sacrifice, obtain'd the gift of the Holy-Ghoſt. This was one cauſe of aboliſhing of the Law; it was weak, made nothing perfect; *They received not the Spirit by the hearing of the Law.* That comes by the Goſpel. And therefore it is called, Πλήρωμα Εὐαγγελίου; *The fulneſs of the Goſpel.*

III. The eye of the Church looks onely upon *Chriſt*, fixes upon him, and expects no other. This is the main difference betwixt the Jewiſh Church, and Ours. They were all in expectation, and were wayters for better times. But our Faith hath him exhibited, and preſented, and reſts upon him. Hence *Chriſt* forewarns them, not to liſten to, or look after any other: *If any ſhall ſay unto you, Lo, here is Chriſt, or there, believe it not,* Matth. xxiv. 23. Go not forth, look not after him. *Oculis videntibus Jeſum, nihil dignum preter Jeſum:* The Sun ariſing, darkens all the Stars; ſo all the former Saints are obſcured to the eye of the Church, and he alone muſt ſhine in his full glory: As when the King enters into any City, all Authority is reſigned up to him; all Vice-royes, and Lieutenants muſt reſign up to him; So *Moſes* and the Prophets, all yield up their place in the Church to *Chriſt.*

Now follows,

Secondly, The Uſe they muſt make of this Transfiguration; and that is a ſeaſonable concealment. In it,

1. The Injunction it ſelf, *Jeſus charged them.*
2. The Nature and Purpoſe of it, Not to Publiſh it.
3. The time how long, Till the Reſurrection.

Firſt, the Injunction, *Jeſus charged them.*

Obſerve, It is the Dignity and Prerogative of *Chriſt*, to preſcribe to his Church a Law of Truth, what ſhould be publiſhed,

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A published, and taught in his Church, and what should be concealed.

1. He is *Primarius Doctor, & Legislator:* He teacheth *as one having Authority*; and it is in his power to propound what Truths he will: He is Lord of our Faith, and may propound to our Faith whatsoever he pleaseth. All other are but subordinate, and limited Teachers, and must be regulated from this grand Doctour. *Eccles.* xii. 11. *The Masters of the Assemblies receive all their words, as given from one Shepheard.* Hence they are described with terms and title of Limitation.

B 1. They are Apostles, Messengers, not going in their own names, or publishing what pleases them, but receiving tidings from him who sent them.

2. They are Ambassadours. They must have Instructions, and limited Commissions. 'Tis high presumption to treat of any thing, that is not given them in charge.

3. They are Stewards, not Lords and Masters in the house; but must feed the family with food appointed them.

C 4. They are called Interpreters; not Authours of Truth, but Expositors.

5. They are Depositaries; Truth is committed to their trust. *That good thing committed to thee,* 2 *Tim.* i. 14.

2. *Christ* alone knows, *Quæ utilia*; what Truths are profitable, and useful, and saving Truths. Humane curiosity would search into many things; and ask as he did, *Master, How many shall be saved?* As *Peter, What shall become of John?* As the Apostles, *Master, Wilt thou now restore the kingdome to Israel?* D But *Christ* best knows all vital saving Truths.

3. He alone knows the Capacity of his Church and Children, what Truths are fit for them, what they can bear. Thus, having given *Solomon* a large capacious heart, he imparted to him all kind of Wisdome. For others, he distills in those necessary Truths which are of a full proportion for their judgements and understandings. Thus S. *Paul*, being guided by *Christs* direction, preached onely easie Truths to the *Corinthians*; gave them Milk, as unto Babes: But to those who have exercised judgements for them, stronger Truths. Thus as E the High-Priest was to divide the Sacrifice; to God, his part; to the Priests, their part; to the people, their part. So, some Truths there are we must leave to God; some there are for Ministers; some for the common people. That's the Injunction.

Secondly,

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Secondly, The Nature and Purpose of it; The Vision must be concealed. 'Tis observable, in the Works, and Doctrine of *Christ*, sometimes he commands secrecie and concealment. *Matth.* ix.30. Having cured two blind men, he charges that none should know it. So, *Mark* v. having raised *Jairus* his daughter, charged none should know it. And so for Truths; he hath been pleased to reserve some Truths from publick and common notice, and to reserve them till afterwards.

1. Thus in the Old Law;
   1. The mysterie of the Trinity, it was exceeding dainty, and reservedly revealed.
   2. The Divinity of the Messias; That he was to be Man, was more evident; but it was secret that he was God. The Scribes could not conceive, how *David*'s Son should be *David*'s Lord.
   3. The Calling of the Gentiles, was a Secret hid from generations. The Jewish Church wondred at it. *Who hath begotten me these?* They counted it blasphemy in *Stephen*, whenhe said, The Ordinances of *Moses* should be changed.
2. So now to us;
   1. The Conversion of the Jews.
   2. The Overthrow of Antichrist.
   3. The second Coming of *Christ*; they are all concealed from us.

Thirdly, This Vision of *Christs* Divinity and Glory, that must be concealed till after his Resurrection:

1. Till then, *Christ* is *In statu Humiliationis*, and so he will have his Majesty and Glory to be covered. Now he terms himself, The *Son of Man*: He was declared to be the Son of God, by the Resurrection from the dead, *Rom.* i. Thus he was pleased to vail his Glory, and to become vile, and of no reputation.

2. It is *Documentum Modestiæ*; His Glory, he is not ambitious to publish it: As S. *Paul*, fourteen years concealed his Revelations: He glories in his Infirmities, and weaknesses; but till he was constrain'd, he kept his Rapture conceal'd.

3. Till his Resurrection, these Apostles were *Inepti*, weak and carnal; not sufficiently grounded in this Doctrine of *Christs* Divinity. After his Resurrection, then they were endued with strength from above; and then those mysteries that they could not bear, the *Comforter* reveal'd to them.

4. *Quia Incredibile*; The Infidelity of the world was not yet to be removed; it would not believe there had been such a Vision. Infidelity deprives us of many Truths, that God would otherwise reveal to us.

5. *Ne impediret Passionem.* It troubled *Pilat* to hear it men-

A mentioned, That *Christ* was the Son of God. And S. *Paul* ſaith, *Had they known it, they would not have crucified the Lord of Life and Glory.* He purpoſely concealed his Deity, to give way to his Paſſion. And hence it is, that he ſpake of his Divinity very reſervedly. He charged, *They ſhould tell no man who he was, Mark* viii. 20. but, *verſ.* 32. He ſpake plainly of his Paſſion. Παῤῥησία, is the word. *Ser.* VII.

B

C

D

E

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men said, That Christ was the Son of God. And S. Paul saith, That they knew it; they would not have crucified the Lord of glory, had they known it. He purposely concealed his Deity to give way to his Passion. And hence it is, that the ipsissima of this Divinity very rarely breaks out. He charged, they should tell no man who he was, Matt. viii. 20. but, ver. 35. He spake plainly of his Passion, as it was to be.

A SERMON ON

JOEL ii. 13.

Rent your heart, and not your garments, and turn unto the Lord your God; for, He is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

THis Chapter (if we cast back our eyes to the former verses) it is a fearful Propheſie from Almighty God, of Judgement, and Deſtruction. And yet, not ſo much a peremptory Prediction, what he abſolutely intends, as a Commination onely, what conditionally he threatneth. And this Commination denounced againſt them, not in *Jonas*'s ſpirit, with purpoſe, and deſire to have it fulfilled; but in much compaſſion, and commiſeration; with offers of peace, and reconcilement, that it might be revers'd. *Minantur homines ut feriant; Deus, ne feriat.* Man, in his anger, threatens, when he means to ſtrike; God threatens, that he might not ſtrike; but that we may be forewarn'd, and ward off his blow.

It is S. *Auguſtins* obſervation of *Chriſts* foretelling the laſt Judgement; and it is true in this, and his other menaces; *Ideò multò ante prædicitur, ut à nobis totis viribus caveatur.* And again; *Invitus vindicat, qui, quo modo evadere poſſimus, multò ante*

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demonſtrat; non te vult percutere qui tibi clamat. Obſerve, God forewarns us, that he might fore-arm us, to avoyd his threatnings. The condition he offers, it is Repentance. *Lex Innocentiam, Evangelium pœnitentiam*; The Goſpel, that offers all Mercy, and Love; it ſtrictly exacts, and requires Repentance. A

The Text then, it is a vehement Exhortation to Sorrow, and Repentance. And not an Exhortation onely what we ſhould do; but a Direction alſo, how, and in what manner. *Tertullian* complain'd of the Heathen in his time, *Per pœnitentiam facilius delinquunt, quàm per eandem rectè faciunt:* And it is as true of the Jews; They did ſo miſplace the acts of Repentance, in outward Superſtition, that their Repentance was no leſs ſinful, then the very ſins for which they repented. B

For the words themſelves, they naturally fall aſunder into theſe two parts;

1. Here is *Præceptum Pœnitentiæ:*
2. *Motivum Pœnitentiæ.*

1. The Precept of Repentance, in theſe words; *Rent your heart, and not your garments, and turn unto the Lord, your God.*

2. The Motive to Repentance, in the words following; *For, He is gracious, and mercifull, ſlow to anger, and of great kindneſs, and repenteth him of the evil.* C

The Precept of Repentance divides it ſelf into a double Exhortation, anſwerable to the two parts of Repentance:

The firſt is an Exhortation to Contrition, *Rent your heart, and not your garments:*

The ſecond is an Exhortation to Converſion; *And return to the Lord your God.*

1. In the former duty of Contrition, obſerve two things; D
   1. *Actum:*
   2. *Objectum.*
   1. The Act, expreſſed in this word, *Rent:*
   2. The Object; that is ſpecified,
      1. Affirmative, what we muſt *rent*; that's the *heart.*
      2. Negative, what we muſt *not rent*; *Not your garments.*

And this latter object may be reſolved into a double ſenſe:

1. If we conceive it as *Objectum ſolitarium*; as divided, and ſever'd from the *renting of the heart*; So, it is *Senſus purè negativus*, a flat negative; *Rent not your garments*: Or, E
2. As *Objectum conjunctum*; Joyn renting *of the heart, and garments* together; So, it is *Senſus comparativus*; *Rent your hearts*, rather then *your garments.* That's the

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A the firſt, the Exhortation to Contrition.

2. The Exhortation to Converſion, that follows; *Return to the Lord your God. Return*; and that implies a Motion. And therein obſerve three things:

1. *Motum ipſum*, the kind of Motion; it is a *Returning*.

2. *Terminum Motus*, that whereunto we muſt return; that is, the *Lord*.

3. *Habitudinem, mobilis ad terminum*; that habitude, and relation which guides, and byaſſes us unto the term, in the words following, *Your God*. And it is twofold; For,

B 1. As in all natural Motion, ſo in this; there is an attraction in the term and place to which the Motion tends, that which draws the *Mobile* towards it; as the heaven doth the fire; that's in the laſt word, *God*.

2. An Impulſive in the *Mobile*, that which carries and diſpoſes the thing moved, towards it, as levity in the fire; that's expreſt in this word, *Your*: He is *Your God*. That's the firſt main Precept, the Precept of Repentance;

The ſecond follows, the Motive to Repentance, in theſe words, *For he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.* And in it conſider three

C things as moſt obſervable;

1. *Speciem Motivi*;

2. *Partes Motivi*;

3. *Gradus Motivi*.

1. The kind and nature of the Motive; It is a Motive and Perſwaſion drawn from one, who is *gracious, merciful, ſlow to anger, of great kindneſs, and repents of the ill.* All of them invitations of love and favour.

1. Contents not himſelf to put us in mind of our duty, We

D muſt *Return unto the Lord our God*; So, requiring Repentance, *Sub ratione officii*, as performance of duty.

2. Uſes no threatnings, intermingles no curſes; So enforcing Repentance *Sub ratione periculi*, for avoydance of danger; But,

3. Urges mercy and favour. Strange, ſaith *Tertullian*, *præmio invitat ad ſalutem*; So perſwading to Repentance, *Sub ratione ſpei*. Thus we ſee, a loving Father receives his returning Prodigal; neither ſtrikes him, nor threatens him, no, nor expoſtulates, Where haſt thou rioted and waſted thy

E time, and my goods? Uſes not an harſh word to him, but meets him, and kiſſes him, and embraces him, and receives him with all loving affection. That's the firſt thing obſervable, the kind of the Motive.

2. Take a view of the ſeveral parts of this affectionate Mo-

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tive; contents not himself to open some glimpse of hope, and possibility of pardon; makes not an offer of some one of his gracious, and forgiving Attributes: but opens the riches, and treasures of his mercies; conceals not any hint, or hold of comfort, thinks all little enough; Either A

1. To make a full expression of love in Him; Or

2. A deep impression of hope in Us; enlarges the bowels of his compassion, sets out the heighth, and breadth, and length of his Mercy to us, summons up all his Attributes of grace and favour; *Gracious, merciful, slow to anger, of great kindness, he repenteth of the evil.* That's the second thing observable; The number and parts of the Motive. B

3. Observe the Degrees of the Motive; See how they are all set and purposed to prevent, and remove, all the fears and discouragements, that a timorous guilty Conscience can forecast to it self.

1. We are here called upon to present our selves unto the Lord, to hope for, and expect his love, and favour. Whose heart will not object, that he is not worthy of so great a blessing, not having the least desert of the least favour? True: but he is a gracious God, shewing his goodness and compassion freely, without desert. That's the first degree; He is gracious, *sine merito.* But, C

2. We are not only destitute of any good deservings, but our lives have been demeritorious, sinful, offensive, deserving the contrary. True: but he is merciful, and compassionate, even against desert. That's the second degree; He is merciful, *contra meritum.* But,

3. We daily provoke him by our rebellions, grieving his Spirit, increasing his wrath by our offences. Yet let not this discourage us, he is a patient God, forbearing his people; He is *longanimis*, a God *slow to anger.* That's the third degree of the Motive. But, D

4. The cry of our sins hath ascended up to Heaven, and called loud in the ears of God; he is already offended, his wrath is kindled, his anger incensed: yet, despair not; he is easie to be entreated, he is *of great kindness.* That's the fourth ascent of the Motive. But,

5. His wrath hath smoak'd out against us; his Prophets have threatned and denounced his judgments; the Decree is come out, we are all sentenced to destruction; Yet, let not this deject us; yet there is hope of mercy and forgiveness: he will reverse his sentence, *He repenteth of the evil.* These are the degrees. Then, E

1. Do thy sins discourage thee? Let the offer and invitation of his mercy assure thee. 2. Doth

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A 2. Doth the number, and variety of thy tranſgreſſions diſhearten thee? Conſider in the ſecond place the multitudes of his mercies, and let them perſwade thee. But,

3. Doth the meaſure and heinouſneſs of thy rebellions affright thee? Let the degrees, and plenty of his Compaſſions comfort thee. Theſe are the Motives.

Firſt, Let us begin with the firſt part of the Text, the duty of Contrition, unto which we are exhorted; And in it,

1. The Act of Contrition is to be obſerved, in this word,
B *Scindite*, *Rent*. And the Obſervation is ſhortly thus much; That the act, and practice of Repentance, is no leſs then a Renting. A renting; and that naturally implies, and inferrs three things,

1. *Duritiem in objecto*; Stiffneſs and obduration in the Object to be wrought upon. A ſinful heart is ſtiff and obdurate, it needs a rending.

2. *Difficultatem in actu*; Hardneſs and difficulty in the act to be exerciſed, Repentance, 'tis no ſlight, gentle, eaſie performance; No, 'tis grievous and painful, 'tis no leſs then a Renting.

C 3. *Vim in agente*; It requires all the ſtrength and might of him that undertakes it. Repentance, 'tis a *renting*.

1. *Duritiem in objecto*; That's the firſt Inference. A ſinner, not mollified and wrought upon by repentance, he is naturally hardned, he needs a renting. S. *Paul* puts them both together, Rom. ii. 5. σκληρότητα, ἀμετανοησίαν, hardneſs and impenitency; they are never aſunder.

Obſerve thoſe meaſures, and degrees of obduration, that the Scripture diſcerns and deſcribes in the nature of man, *Deut.* ix. 6. *They are a people, dura cervicis, of a ſtiff neck*, not yielding
D to the yoke of due obedience. And how hard, and ſtiff, the Prophet *Iſaiah* tells us, *Nervus ferreus, cervix tua*, *Iſai.* xlviii. 4. Not onely a ſinew, though that be naturally ſtrong enough to reſiſt; but *nervus ferreus*, hardned with iron, for ſtronger reſiſtance. Nay, the heart of man, *Ezekiel* tells us, *chap.* xi. 19. is *cor lapideum*, *an heart of ſtone*; repreſented, and reſembled (as ſome conceit it) by thoſe Tables of ſtone, where the Law was written. And yet all ſtones are not of the like hardneſs; ſome more yielding and eaſily broken: ours is the *nether milſtone*; and it ſeems, that's the harder of the two. Let the ſeed of Gods
E word be caſt upon it, it rejects it preſently. Nay, harder then Milſtones, *Zech.* vii. 12. *Poſuerunt cor, ut Adamantem*, as hard as an Adamant, no ſtrength can ſoften it. Nay our hearts are harder then the hardeſt ſtones; which occaſioned that witty, and devout inverſion of *Ezekiel's* Prophecy, *I will take away their*

hearts

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hearts of ſtone, and give them hearts of fleſh: Nay Lord, take away our hearts of fleſh, and give us hearts of ſtone. The ſtones rent aſunder at the cry of thy Son, at the ſuffering of our Saviour; our hearts are never toucht, nor affected with it. A

That's the firſt collection, our hearts are hardned. And that implies two things;

1. *Durum non ſentit.* An hard heart is heavie, and ſenſleſs. The ſofteſt tempers are of quickeſt apprehenſion. Our brawny hearts are dull'd and ſtupefied.

2. *Durum non cedit.* An hard heart, it is not yielding, and penetrable of its own diſpoſition, not admitting, nay, repelling; and (if not over-ruled and mollified by an higher power) of it ſelf rejecting any offer of grace. That's the firſt inference, that the act of *Renting* affords; *durities in objecto*; the hardneſs of our hearts, it needs a *renting*. And that brings in the ſecond Obſervation. B

2. *Difficultatem in actu*; Hardneſs, and difficulty in the act to be performed. Repentance, 'tis no eaſie, light touch of ſorrow, or weak impreſſion of grief, a ſudden qualm of melancholy, ſoon diſpelled; no, 'tis deep, and piercing, 'tis a convulſion of the ſoul, a racking and torture of the heart and conſcience; 'tis no leſs then a *renting*. See with what terms of extremity the Scripture deſcribes it; 2 *Sam.* xxiv. 10. 'tis a *ſmiting of the heart*; *Act.* ii. 37. 'tis a *pricking of the Conſcience*; nay, a *wounding of the ſpirit*, *Prov.* xviii. 14. an hewing, and *cutting off*, *Matth.* v. 30. no leſs then *mortifying*, *Coloſ.* iii. 5. and that the moſt violent, and painfull that can be; *Gal.* v. 24. 'tis a crucifying torment. *Zecharie* foretells it, *Chap.* xii. 10. *They ſhall mourn as for their onely Son, and ſhall be in bitterneſs, as for their firſt-born*; *Primo-genitus*, & *Uni-genitus*. The loſs of the firſt-born, and onely begotten, the ſorrow of it, (but in thoſe that feel it) it is inconceiveable. Yet the ſenſe of this, or any worldly ſorrow, muſt be farr exceeded in our penitential ſorrow, and grief for Sin; If not *affective*, by ſtirring up, and enforcing our ſenſual affection, yet *appretiative*, in a judicious diſallowance, and abomination; if not *reſpectu corporalis perturbationis* (as *Aquine* expreſſes it); yet *ratione ſpiritualis diſpicentiæ*: if not in outward bodily vexation, yet in thy intellectual, and ſpiritual deteſtation, this grief muſt be the greateſt. Indeed ſo great, 'tis call'd *Contrition*, *Pſal.* li. 17. *A broken, and a contrite heart* (ſaith *David*) *O God, thou wilt not deſpiſe*. Not only broken, but even to contrition. *Aliud frangi, aliud comminui, & conteri*, ſaith *Ariſtotle* in the fourth of his *Meteors*; a thing may be broken, or cut in ſunder, and ſoon ſet together, and joyned again; Contrition breaks all in pieces, as *Hezekiah* the brazen Serpent, to duſt and powder. Had *Hezekiah* but broken that brazen C D E

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A brazen Serpent into ſome pieces, ſuperſtition would have reſerv'd a relique, or have ſodder'd it up, and made all whole. As they report of ſome living Serpents; cut them only into ſome few parcels, they will grow together again, and heal up preſently; and ſo, do we but ſlightly divide, and cut this Serpent of Sin, and not hack and hew it all aſunder, it will eaſily re-collect, and revive it ſelf. Repentance proceeds unto contrition; Not a weak attrition onely (as ſome Scholemen and Jeſuits would moderate the matter) a faint wiſhing that he had not ſinned, a ſlight fit of grieving, or ſome ſudden pang; No, it enters *to the dividing*
B *of the ſoul and ſpirit*; 'tis a renting of the heart-ſtrings. *My heart* (ſaith *David*, *Pſal.* xxii. 14.) *is like melted wax*; not warm'd, or heat onely, but burnt, and melted in the ſenſe of his ſins. That's the ſecond Obſervation, *Difficultas in actu*; Repentance, 'tis a painfull *renting* of the heart and ſoul. And that inferrs,

3. *Vim in agente*; It requires a ſtrong, violent renting. Conceive the ſtrength of it to conſiſt in theſe particular degrees: Repentance requires,

1. *Vehementiam actionis*; A man, that will ſet upon this main work of repentance, he muſt be all ſpirit, and life; Not like
C *Saul*, ſparing the life of any of his ſins; but as zealous *Samuel*, wounding, and hewing his ſins in pieces. The half-mortified civil Moraliſt will ſuppreſs and abate, but in no caſe root out, and extinguiſh ſin. It may be, he will keep under his ſins, when of delightfull Paſſions, they become turbulent, and violent perturbations. When his darling *Abſalom* becomes a rebel, then he can be content to ſubdue him; but yet, *Spare the young man for my ſake*; in no caſe kill him: Whereas every valiant *Joab* ſtrikes and ſtabs him to the heart without compaſſion. In this caſe *S. Auguſtin* adviſes us to handle our ſins as *Job* did his ſoars, violently, and
D vehemently; *Non molli linteo, ſed duriſſima teſta.* He wiped them not gently with a ſoft cloth, but ſcrap'd, and vext them with an hard pot-heard. See the ſtrength and violence of this penitential ſorrow, in repenting *David*; *I roared for the diſquietneſs of my ſoul*; *I have waſhed my bed with my tears*; His bed, the place of his reſt, and quiet repoſe, even that's overflown with flouds of tears. *Mine eyes pour out rivers of waters, becauſe men keep not thy Law*: If tears of compaſſion for other mens ſins were thus plentifull, how did he ſet ope the floud-gates to his tears of compunction for his own tranſgreſſions? That's the firſt ſtep
E of this violent repenting; it requires *Vehementiam actus*.

2. *Frequentia actionis*; That's a ſecond degree. This renting and breaking of an hard heart, requires many, and frequent violent impreſſions, all little enough to mollifie the heart. In this caſe, it is otherwiſe with our natural heart, then with our ſinfull;

Unico

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Unico vulnere, cor hominis; the leaſt prick of a wound kills the heart of man; Deep, and often ſtabbings are ſcarce able to enter into the heart of Sin. That's the ſecond degree, *Frequentia actionis*. Nay, A

3. *Omnipotentia actionis*; No leſs then an omnipotency is neceſſary to contrition. So great an agency required to the mollifying of an hard heart, that our own ſtrength is too weak. Conſider, how our hearts are not onely *dead in treſpaſſes, and ſins*, but are buried in a Sepulchre hewn out of a rock, and the grave-ſtone of habitual hardneſs ſealed upon them; and we may well cry out, *Who ſhall remove this grave-ſtone from us?* Who ſhall B mollifie, and intenerate this hard rock? The Word of the Lord muſt be that hammer that can break this ſtone. The Spirit of the Lord muſt enable *Bezaleel* to work upon this braſs. *Moſes*, that had faith enough for performance of all other miracles, yet had ſcarce faith enough to melt the rock. And the Devil required no greater argument of *Chriſt*'s Divinity, then ſoftning of ſtones. And the barbarous Centurion, obſerving the ſtones to cleave in ſunder, concluded certainly, that *Chriſt* was no leſs *then the Son of God*. No, 'tis *Digitus Dei*, and *Spiritus Dei*; no leſs then the ſtroke of the powerfull Spirit can ſoften thy heart. C That's the third particular. Repentance, 'tis a vehement, frequent, omnipotent action. That's the firſt obſervation I gather from my Text, the nature of repentance, it is violent renting.

And from it, Let us briefly deduce a double Uſe; Is repentance ſo vehement, ſo laborious, ſo tormenting an action?

1. Then conſider; *Si talis medicina, qualis morbus?* If the medicine and cure of Repentance be ſo bitter, Oh! what a dangerous diſeaſe is the ſickneſs of Sin? Wilt thou ſwallow down that for a little pleaſure, and delight of thy palat, which, if it prove not thy bane, thou muſt vomit it up again with the renting of thy bowels? Would *David* have adventured upon the pleaſure of adultery, if he had foreſeen thoſe pangs and tortures of his after-repentance? Would he ever have ſuffered himſelf to fall, had he ever conſidered, that that one ſlip would coſt him no leſs then the breaking of his bones? *That the bones thou haſt broken may rejoyce.* D

It is ſtrange; moſt men make that a temptation to ſin, which truly conſidered, would be a powerfull diſſwaſion from the leaſt offence, The hope of repentance.

1. Preſumption in the wicked, that objects, I may repent; E and therefore I will ſin. So, it is poſſible thou mayeſt be healed, wilt thou therefore ſtab thy ſelf? Nay, rather argue thus; Thou muſt repent, thou muſt be lanced, racked, and tortured with repentance, therefore do not dare to ſin; Nay,

2. In-

Serm. I.

A 2. Infirmity in Gods children, may ſometimes conceit, I ſhall repent, I may ſin; True, thou ſhalt repent. *Bonum conſilium ſed non nunc*, ſaid *Huſhai* the Archite: 'Tis true doctrine, but not ſeaſonably applied. Cordials before Purges increaſe the peccant humour. Hope of repentance before thou ſinneſt, makes thee more ſinfull. Thou ſhalt repent; ſo did *David*, and *Peter*, and *Saul*, who went through thoſe anguiſhes, thoſe pangs, and tortures of repenting ſorrow, which they would not endure again for a world of pleaſure. That's the firſt Uſe, *Si talis medicina, qualis morbus?*

B 2. *Si talis medicina, qualis mors?* If the phyſick of repentance be ſo ſowre? Oh! how bitter is the death of deſpair? If *Peter* wept bitterly, what an hell, do you think, was in *Judas* his conſcience? If the ſoveraign medicine be ſo unpleaſant, how ſhall we reliſh that gall, that wormwood, that deadly poiſon? If God, when he takes out the fire, and burning, out of thy fleſh with the cool tears of repentance, and oyl of mercy, if that breeds ſuch anguiſh, Oh! how intolerable will it be, to be plunged into the flames of fire and brimſtone? If when he heals us,

C and binds up our wounds, he puts us to ſuch ſmart and torture, what torments ſhal we feel, when his arrows ſtick faſt in our fleſh, and the venom of them ſhall drink up our bloud? Repentance, it is a *gift*, *Acts* xi. 18. If the gift and bleſſing of Repentance be ſo heavie, how inſupportable is the curſe of Deſpair? To avoid that Hell, who would not undergo this Purgatory? Whoſe heart would not crave, and beg of God, with that devout Father, *Hic ure, hic ſeca, Domine, ut in æternum parcas?* Lord, burn me, and lance, and wound me in this life, ſo that deſpair may not torment me in the world to come. That's the ſecond

D Uſe; *Si talis medicina, qualis mors.*

I paſs on,

2. To the Object, that upon which repentance muſt work, and exerciſe it ſelf, ſpecified unto us;

Firſt, in the affirmative ſenſe; it muſt be the Heart; *Rent your heart.* The Obſervation from whence, is thus much; that contrition and penitential ſorrow, and grief for ſin, muſt be deep, ſettled, and grounded in the heart. Repentance, it muſt be inward, and hearty; and that eſpecially for theſe Reaſons:

E 1. *Ratione veritatis pœnitentiæ*; If thy heart be not contrite, and ſorrowfull, it is not true repentance.

2. *Ratione uſus*; Except thy ſorrow work upon thy heart, there is no uſe, or profit in thy repentance.

3. *Ratione acceptationis*; Except thy heart be humbled, and caſt down for ſin, it is no pleaſing, or acceptable repentance.

Serm. I.

1. *Ratione veritatis*; If it be not inward, and hearty, 'tis no true repentance. *Non est converti in toto, & integro corde, nisi in scisso*, saith St. *Bernard*, Thine heart is not whole, and sound, except by sorrow it be rent and broken. *Non est integrum, nisi sit scissum.* How then shall we discern, and know this truth and integrity of a broken heart? By what signs shall it appear, that our repentance is hearty and true? A

1. True and hearty repentance, is *Voluntaria pœnitentia*; 'tis a willing, voluntary sorrow, and repentance. This is a main difference 'twixt that ingenuous Christian sorrow in a true Penitent, and those hellish torments in the afflicted conscience of a despairing Reprobate. The Christian Penitent, he is *actuosus in pœnitentia*, provokes, and stirs up himself to sorrow; a damned Reprobate, he is *passivus in pœnitentia*; sorrow eats, and gnaws upon him against his will. Christians in their sorrow, imitate *Christ*, *John* xi. *Turbavit seipsum*, he fretted, and vex'd within himself, as *Lot* in *Sodom*; they vex their own spirits for their abominations; they need no Devils, (as the Penitents in Purgatory) to affright and torture them. With *Jeremie*, they wish for a *fountain of tears*; and if they grow drie, they provoke, and enforce themselves by all means possible. As *Nonnianen* often read over the *Lamentations* of *Jeremie*, that by conceiving of other mens sorrows, he might sorrow himself; As *Polus* on the contrary, bearing in his hands his own Son, conceited more deeply another mans sorrow, by representing his own; As *Aug.* on his death-bed, painting on the wall the penitential *Psalms*, and by them enflaming his own repentance; always praying that they might sorrow, grieving, that they cannot grieve, never repenting that they have repented. That's the first note of true, hearty repentance; 'tis *Voluntaria*. B C D

2. *Vera pœnitentia*, 'tis *Solitaria*. True sorrow for sin, it will be secret, in privacie, and solitude; and then it works strongest. *Ille dolet verè, qui sine teste.* Players on the Stage may howl, and mourn, and wring tears from their eyes, and yet be mad merry fellows among themselves. *Ahab* can put on Sackcloth, and go softly, when he spies *Elias*. And, if they chance to miss spectators to see, and applaud them, their labour & sorrow, it is all lost. *Why have we fasted, and thou seest not? Isa.* lviii. 3. Whereas a true Penitent, with St. *Peter*, goes out, seeks a corner to shed tears; runs not among his fellow-Disciples to take notice of him. As *Joseph* shed his tears of commiseration, so a true Penitent his tears of contrition, in his privatest closet. Thus *David*, saith Saint *Chrysostom* speaking of the privacie of his repentance, was E

in

A *in solio regali, velut vinctus in carcere; aula regalis erat, tanquam eremi vastissima solitudo*; his walks, chamber, closet, bed, they were witnesses of his true repentance. That's a second evidence of true, hearty contrition; 'tis *Solitaria*.

3. *Vera pœnitentia*, tis *Perpetua*; 'Tis a continued, constant, lasting repentance. A wicked man reckons the shortest fit of spiritual sorrow to be insupportable, he cannot endure it. *Felix*, at the first offer, and touch of it, rejects it instantly. Like little children, or mad men, if the physick be bitter, or untoothsome, they fling it from them, or spill it presently. A true Penitent drinks deep of it, and sucks up the dregs. 'Tis tempered by God himself, he knows it is so veraign. Thus *David* acknowledging the frequency, and constancy of his repentance, professes he made his tears *his food, day and night*, *Psal.* xlii. 3. To which St. *Bernard* alluding in his second Sermon, *De Jejunio*, tells us, There is one kind of bread a Christian always feeds on, never fails from, the bread of tears; which, he saith, *David* made his ordinary standing diet. *Lachryma fuêre sunt mihi panes, die ac nocte.* He used them not as physick, onely for some extraordinary recovery, as most men think of repentance, applying it, as Papists their *Extreme Unction*, never but in case of death; no, *David* fed upon them, and lived upon them, they were his appointed food, day and night. *Jeremie* calls it *a fountain of tears*, not a cistern that spends it self presently; or a Winter-torrent in some great affliction, which the Summer of prosperity will soon drie up; but a *fountain of tears*, implying constancy, and perennity. Thus, saith *Chrysostom*, St. *Paul* not having any present enormities, as fuel to maintain the flame of his repentance, rather then he would abate his sorrowing, re-calls his ancient sins, past, and forgiven; *Deleta revocat, I was a persecutor, I was a blasphemer*, thereby to stir up and maintain his sorrow.

A wicked Reprobate, the least nibbling of the worm of conscience, is intolerable to him for the least moment; he either destroys it presently, or it destroys him. Christians delight to continue in it; Even in the midst of this fiery furnace of an afflicted conscience, they walk, and talk, sing, and rejoyce, like the three Children; whereas *Judas*, *Saul*, and other Reprobates, are presently consumed with the least flashes of it. A true Penitent makes this the purpose of his life, would not live, but to repent; with *Tertullian*, accounting himself, *Nulli rei, nisi pœnitentiæ natus*, Born to repent, and never give it over before he dies. Nay, were

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it poſſible, he would mourn in heaven. Then, at the day of Judgement, ſhall theſe penitential tears be wiped from his eyes. He enters into heaven with tears in his eyes, and God muſt wipe them away; of themſelves they would not ſtay, or dry up. That's the third property of true Repentance, 'tis *perpetua*. That's the firſt reaſon why our hearts muſt be wrought upon, *Ratione Veritatis*; otherwiſe 'tis no true Repentance. A

2. *Ratione uſus*; Except thy heart be contrite and penitent, 'tis no uſeful and profitable Repentance. Outward abſtinence and reformation, without the heart, is to no purpoſe. Thou mayſt prune the twigs, or hew off the boughs, but the root keeps life in it, and will ſpring out naturally; till that be deaded, hacking the bark is loſt labour. We may truly ſay of ſuch heartleſs repentance, as the Meſſalians falſly taught of Chriſtian Baptiſm; it doth, *Radere peccata, non eradicare*; ſhave, or pare off ſin, not kill it at the root. Sin, 'tis as deeply faſtned in the heart, as Ivy that grows and ſprings out of a wall; we may ſhed off the leaves, but if we would throughly deſtroy it, and root it out, we muſt dig down the wall, and break it in pieces: So, if thou wouldſt work out thoſe *fibræ peccati*, that are fretted, and incorporated into thy ſoul, thou muſt bruiſe and break thy heart by Repentance. As in curing of a ſore, ſo here, 'tis not ſufficient to wipe away the filth and corruption that iſſues from thy ſoul, except the core of ſin, which lyes in thy heart, be conſumed, and periſh'd. That's the ſecond enforcement for hearty Repentance, *Ratione uſus*; otherwiſe it is unprofitable Repentance. Contrition muſt work upon the heart, B C

3. *Ratione acceptationis*; Otherwiſe, 'tis no pleaſing, or acceptable Repentance. In this caſe, were it poſſible to divide the man, God chuſeth, like the King of *Sodom*, *Tantummodo mihi animas*; God expects, and accepts the heart; If the heart be abſent, he accepts not either hand, or head, or the whole outward man; but even without theſe, the heart contents him. Thus *David*, *Sacrificia Dei, Cor contritum*: The choyſe Sacrifice that is beſt accepted, is a contrite heart: Nay, *Sacrificia*, 'tis all the Sacrifices, repreſented by all, and including them all, and, in Gods account, more precious then all. *The Sacrifices of God, are a broken heart*; without which, other Sacrifices find no more acceptance then *Cain*'s oblation. We find that in *Suetonius*, *Excors Sacrificium*, the Emperours Sacrifice that had no heart, was prodigious and abominable. Sure, with God, an outward carkaſs of Repentance, without the heart and ſpirit, 'tis no leſs execrable. That's the third reaſon for our hearts Contrition, *Ratione acceptationis*; otherwiſe, no Repentance acceptable. D E

Thus

A Thus having ſeen the Act of *Renting*, applied to its proper object in the affirmative part; Come we,

Secondly, To the object negatively ſet down, *Rent not your garments.*

In the former, *Rent your hearts*, was diſcovered their inbred obduration.

In the latter, *Rent not your garments*, the Lord checks and reproves their outward Superſtition. And that I reſolv'd into a double ſenſe:

1. In diſjunction from the *renting of the heart*; ſo it is *Senſus*
B *purè negativus*; a plain Prohibition: Or elſe,
2. In conjunction together with the *renting of the heart*; ſo 'tis *Senſus comparativus*, *Your heart*, rather then *Your garment.*

Firſt, Conceive it negative, *Rent not your garments.* Renting of garments, an uſual, and allowed Ceremony; nay, often exacted, and required among the Jews. *Jer.* xxxvi. 24. At the burning of the Book, *Jehoiakim*, and his Princes, are charged, That *they rent not their garments.* Frequently it was practis'd, in ſign either of horror and deteſtation, in caſe of Blaſphemy; of ſub-
C miſſion and humiliation, upon any Calamity; or as an evidence of ſorrow and contrition, and practice of Repentance.

And, in this reſpect, in the exerciſe and practice of Repentance, we may conceive it, either,

1. As a real proteſtation and acknowledgment of our unworthineſs, by ſin, of the benefit and comfort of Apparel; as faſting is a ſignificant confeſſion, that our ſins have made us unworthy of the leaſt repaſt of a morſel of bread: Or,
2. (As others will apprehend it) As it is a voluntary ſtripping, and laying our ſelves open to the ſtroaks and laſhes
D of Gods wrath and vengeance. As it was uſual with the *Lictores*, to rent off the clothes of notorious malefactours; and we ſee it practis'd upon *Paul* and *Silas*, *Act.* xvi. 22.

However, let the intent and purpoſe be never ſo ſignificant, yet the Obſervation out of this negative prohibition is thus much; That all outward ceremonious practice of Piety, if divided and ſever'd from inward Devotion, 'tis rejected of God, without acceptance. With the Superſtitious Jew, rent thy clothes, the garments of thy body; nay, with the frantick Papiſt, rent thy body, the garment of thy ſoul, they are both alike
E to my purpoſe; yet if thy heart be free from compunction, theſe outward Ceremonies, though ſeemingly religious, are to God abominable.

An hypocrite (would theſe outſides of Piety and Devotion ſerve the turn) would be a compleat Chriſtian, without exception.

Serm. I.

on. In Repentance, he can command his tongue by prayer, and confeſſion; his face and countenance, in heaviness and dejection; his back, with *Ahab*, in wearing ſackcloth; his belly ſhall be afflicted with often faſtings; nay, his eyes ſhall afford plenty of tears: but his heart mean-while is as fat as brawn, he is an utter ſtranger to a wounded ſpirit. A

What is this, but to deal with God, as *Michal* with *Saul*? When *Saul* requires *David*, ſhe ſends him a Puppet ſtuffe up with clothes: As the *Gibeonites* with *Joſhuah*, deluding him with worn ſhoes, and ragged apparel, in the habit of ſome travelling Pilgrims, when they were borderers hard at hand; hoping, like *Jacob*, to lurch away the bleſſing under the vizar of counterfeit garments: At moſt, if, with the Patriarchs, they can bring a garment rent in pieces, and dipp'd in bloud, their body laſh'd, and torn in penance, Oh then *Joſeph* is dead, the man ſurely is mortified. *Sub iſtis pietatis involucris, latet ſæpenumero animus valde mundanus*; under theſe outſides and appearances of piety, and mortification there harbours too often unſanctified, worldly, and carnal affections. B

Not that outward Ceremonies and Appearances of our inward devotion are either ſuperfluous, or ſuperſtitious; nay, they are helpful, and uſeful rather; C

1. By way of Expreſſion; As ſolemn Proteſtations in the face of the Church, of that inward Diſpoſition of our inner man.
2. By way of Impreſſion; Theſe outward ſigns of ſorrow and remorſe, being duly conſidered, reflect and work upon the heart and conſcience; as *Anthony*, bringing out the bloudy garment of *Cæſar*, inraged himſelf and his company againſt his Murderers.

Ceremonies (if accompanied with the heart) are uſeful and acceptable; if divided from it, ſinful and abominable. Outſides and Ceremonies, they are not *fructus*, but *folia*, as leaves to the tree; *In infrugifera, maledictum; in frugifera, maturitatem.* Leaves without fruit, they bring a Curſe, *Matth.* xxi. Leaves with fruit, they ripen and help forward a ſeaſonable maturity. D

Ceremonies are Garments; As Garments to a Body, ſo are Ceremonies to Religion. Garments on a living body, they cherish and preſerve the natural warmth; put them on a dead body, they never fetch life; And Ceremonies, they help to cherish and increaſe devotion, in a profane dead heart they cannot breed it. Theſe garments of religion upon an holy man, they are like *Chriſt*'s garments on his own holy Body, they have a vertue in them; joyned with a profane heart, they are *Chriſt*'s garments on his crucifying Murderers. E

Cere-

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A Ceremonies, are to Religion, as the Body to the Soul; A Body quickned and enlivened with the Soul, is comely and amiable; and so are Ceremonies with inward Devotion, most beautiful: But if the soul be departed from the body, it becomes presently ghastly, and abominable. The Lord loaths and rejects a dead carkass of outward Ceremonies, without the soul and life of inward Sanctity. Those cures prove healthy which are inward, and remove the malady from the vital parts; that's dangerous and deadly, which being outwardly applied onely, smites it in again to the heart and spirit. Contrition of the heart,
B that heals inwardly; outward Ceremonies, Penance, &c. without the other, it strikes and drives the disease inward. *Non sanat, sed tegit*, doth not cure, but heal and skin over our corruption.

That's the first sense, I observed; As Garments are here *Objectum solitarium*, as divided from heart, and spirit, so it is an absolute Prohibition; *Rent not your garments.* But

Secondly, Take them both together, so 'tis *sensus comparativus*; rather *your hearts then your garments*, by way of comparison. And from this Exposition, I deduce this Conclusion, That
C the contrition and sorrow of the heart is more necessary and useful, then any outward bodily affliction. Repentance must rather work upon the heart, then upon the body and outward man. And that upon a double ground.

1. *Ratione majoris indigentiæ*, The Heart needs it more.

2. *Ratione facilioris consequentiæ*, Outward Humiliation naturally follows upon inward Contrition.

1. I say, the Heart needs it more. Deepest wounds must have speediest curing, & the wound of sin is deepest in the heart. The body is but the weapon that gives this wound. *Membra*
D *sunt arma*, saith the Apostle; and to inflict penance on the body for the sin of the soul, 'tis like those Mountebanks that lay the salve to the Weapon, not to the Wound. *Membra sunt arma*; outward Members, they are but the Weapons of Sin; the Heart, that is the chief Rebel, and Plotter of Rebellion. Rather stab thine Enemy, then hack his Weapon. *Membra sunt arma*; the Members are but Weapons, the Heart, that is the chief Castle, and Fortress of Sin, 2 *Cor.* x. 4. *Imaginations* are called *strong Holds*. The Victory is not ours, till the Castle be taken.

The Body,

E 1. *Minus peccat*; The Body, even when it sins, yet is not so sinful, as the Heart and Spirit. The Heart is the Fountain and Spring of Sin; outward Transgressions are but Streams and Rivulets drained from that Head. Every thing is more full and compleat in his Principle and Original; Light in the

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the Sun, Heat in the fire, is more intenſe and vehement then ſcattered abroad. *Caſt the beam out of thine eye*, ſaith our Saviour, *Matth.* vii. 5. Oh! *ſi trabs in oculo, ſtirnes in corde*; if ſin be as a beam in thine eye, there is an huge ſtack piled up in thy heart; nay, *ſylva cædua*, a grown wood, whence this beam firſt grew and ſprouted.

The Body,

2. *Rariùs peccat*; It is not ſo often ſinful. It may be innocent from outward enormities, when thy heart is guilty of inward rebellions. The heart acts more in one inſtant, then the outward man can in a long time perform; as *Baſil* in his Homilie, on *Attende tibi ipſi*, pag. 342. Αι μὲν δια τῶν σωματικῶν ἁμαρτίαι, ἢ χεὶρ λοιπὸν, ἢ ὀφθαλμὸς, ἢ πούς, ἢ σύνολον ἕτερον μέλος· αἱ δὲ διανοίας κακίαι, ἀχείρωτοι ἐπιχειροῦσι, ἀνάπους ὑπάρχουσι, ἄνευ ὀφθαλμῶν σωφρονοῦσι, πάντα μᾶλλον ὑπολαμβάνουσι ἔχειν. All men have not outwardly committed all ſins; but every mans heart hath in it the ſeed and conception, and ſo is guilty of all Tranſgreſſions. Whence S. *Paul*, *Rom.* iii. charges every man with every kind of ſin; becauſe the original and ſpawn of all, lay bred in the heart. And for theſe, the Heart muſt ſue for, and obtain pardon; as Saint *Aug.* ſaith excellently of his own ſoul, *Tot ſunt ei remiſſa, quot non ſunt commiſſa*: Or elſe for theſe (though abortive conceptions) 'tis liable to judgment. As we kill a Serpent for the venom within it, though haply it never hurt any by poyſon.

That's the firſt reaſon why the Heart is Principal in this Contrition; *Ratione majoris indigentiæ.*

2. *Ratione facilioris conſequentiæ.* Humiliation of the Body, naturally follows the Contrition of the Soul; but not ſo on the contrary. Thou mayeſt torture and macerate thy body long enough, e're thou mortify thy ſoul. Remove Objects, break off Inſtruments, avoid Occaſions; yet, thy Heart hath a ſelf-ſufficiency within it ſelf to commit ſin. As a Mill ('tis Saint *Bernard*'s Similitude) if you pour not in Grain and Corn to be grinded; yet, the Mill ſtands not ſtill nor ſtayes, but moves and grindes, and works upon it ſelf: ſo the Heart of Man, hath that reſtleſs motion to commit ſin; that, deny it help from without, it conceives and practiſes ſin in it ſelf. *Voluntas ipſa ſibi imputatur*, ſaith *Tertullian*, *nec excuſari poterit per illam perficiendi infelicitatem, operata quod ſuum fuerat.*

Outward Reformation, neither mortifies, nor yet excuſes the Heart. To which purpoſe S. *Chryſoſtom* ſweetly alluding to thoſe words of S. *Paul*, *Gal.* vi. 14. *The world is crucified to me, and I unto the world*, obſerves; It is not ſufficient to have the world,

A world, and outward temptations mortified, and crucified to us, except our hearts be crucified to them. If outward instruments and occasions of sin be dead to thee, but thy sinful heart alive to them, thou wilt long, and love, and desire, and mourn for the World even after it is dead, as the surviving Friend did for his dead Acquaintance; *Sed mortuus mortuum non luget.* Lay two dead friends together, and there is no love, or lamentation. Thy heart must die unto the World, as well as the World be crucified to thee: Outward bodily Reformation affects not the soul.

B In this Case, it fares with the body of sin, as with the natural body; if any outward member be dead, or cut off, the life and strength runs to another: As the *Athenian* Souldier first grappled with his right hand; when he lost that, laid hold with his left; after that was cut off, fastned with his teeth; his heart was not wounded: So the body of Sin, 'till the heart be crucified, stop the issue of it in thine hand, it breaks out in thine eye; if thou pluck that out, it will find vent in thy tongue: A stab at the heart destroyes all presently.

Outward Humiliation naturally follows inward Contrition.

C Physicians observe, that Passions of the mind oft-times work more strongly on the body, then corporal Diseases; and so in Divinity, *Famula in culpa*, will be *Socia in pœnitentia.* The body, that attended thee in sin, will follow thee in sorrow: If the Master mourns, the Servant that attends him, follows him in black; and if thy Soul, the principal Mourner in true Repentance, if that be sad; thy Body, the Servant of thy Soul, is dejected and heavy. Otherwise, to injoyn penance to thy Body, *servum*, nay, *jumentum animæ*, thy bestial, and brute part; and to solace thy soul, is, as if the *Ninevites* should have enjoyned Fasting and Sackcloth to their Beasts and Cattel; and Themselves ruffled it in mirth and jollity.

D Repentance observes the same Order in our Regeneration, that the Life of Nature doth in our Generation; *Cor primum vivens*; When the Heart is formed and enlivened, the Hands, and Feet, and outward man, 'tis shaped out presently: Repentance observes the same Order in our Regeneration, that the Life of Glory doth in our Glorification; It is *radicaliter in corde*, saith the Scholeman, *redundanter in corpore*; It rises in the heart, then by a natural flux, and redundation, shews it self in the body. 'Tis so in the first motions, and quicknings of re-

E pentance. That's the second ground, why our hearts should rather be affected by Repentance, *Ratione consequentiæ*; outward Contrition will naturally follow.

Thus having with *Elias* observed the former part of repentance, Contrition, like a mighty strong Wind renting the Rocks;

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liſten with patience to that gentle voice, wherein the Lord is in the next part of my Text, which is,

Secondly, The duty of Converſion, *Return*; Without this latter, Contrition 'tis to no purpoſe. As *Luther* ſaid well of it, It is *fuga Dei*, and *fremitus adverſus Deum*, drives us further from God. 'Tis not every *renting* that God accepts. The *contrite heart* muſt be a Sacrifice; not any kind of wounding and killing, but a religious devout tendring, and offering it up unto the Lord. *Cain*, and *Judas*, and *Saul*, they *rent their hearts*, but did not ſacrifice them; except to Devils. This muſt be a ſacrificing of them to God by a ſorrowful converſion, not a cruel murdering of them by horror and deſperation.

But the time forbids any further enlargement.

Here, we obſerve three things,

1. *Motum.*
2. *Terminum.*
3. *Habitudinem ad terminum.*

Firſt, The kind of Motion. Repentance, 'tis a Returning. And that implies, and inferrs theſe Obſervations,

1. *Return*; *Ergo receſſimus à Deo.* Sin, it is a forſaking, and fleeing, and departing from the Lord. In every ſin, there is,
   1. *Averſio*, A man turns his back upon God; And then
   2. *Converſio*, ſets his face towards the proſecution of ſin.

   With *Cain*, we go out of *the preſence of God*, ſet our ſelves out of his view, and obſervation. As the Prodigal, muſt into a far Country, could not ſwagger and revel in his Father's company. A Sinner muſt either ſecurely put out his own eyes, that he ſee not God; or pròphanely conceit, he can put out God's eyes that He cannot ſee him: (Like him, who drew the Curtain over his Father's Picture, when he ſat down to Carding); or, it is almoſt impoſſible to commit ſin.

   With *Abraham*, *walk before God*; With *Enoch*, *walk with God*, and keep cloſe to him; not take a turn, or two, and then part with him: but, walk conſtantly, and converſe with him, and ſin if thou canſt. In this reſpect, there is a proportion 'twixt our walking by faith here, and our walking by ſight and beatifical viſion in heaven hereafter. Ask the Scholemen, what's that makes the Saints *impeccabiles* in Heaven, that they cannot ſin? They tell us, It is *Viſio beatifica*; they always look upon the face of God, that they cannot have the leaſt glance, or caſt of their thought to ſin. Sin, it is a Departure and Forſaking of God.

That's

A That's the first Observation. *Return*; *Ergo recessimus à Deo.*

2. *Return*; *Ergo non progrediendum.* To sin, and then sorrow; to sorrow, and then to sin again, is like desperate Debtors, wipe off the old Score, to begin a new; like unsatiable Drunkards, cast, and vomit, that they may drink the larger; or, like Popish Penitents, satisfy for the old Forfeit of Sin, and renew the Patent, and get further Licence. What Sorrow, and Contrition is this, but that which Devils and the Damned undergo? They have torture and anguish, and yet *immobilitati in peccato*; the burden of their sorrow sinks them deeper into Sin: they blaspheme for the smart of their wounds. That's a second. *Return*; *Ergo non progrediendum*; we must not go forward.

B

3. *Return*; *Ergo non cessandum.* 'Tis not sufficient to break off sinning, and sit still, not putting a foot forward in this duty of Conversion. Doth *Paul* onely give over his journey to persecute the Saints, and lie still grovelling on the ground? No, *Domine, quid faciam?* He turned his course, repaired to *Ananias*. Repentance, 'tis the physick of the soul; it must not onely cure the pain, but raise up the patient, and enable him to walk and stir about. Civil, and restrained men, may exceedingly resemble the effect of Contrition; they may outwardly break off the course of Sinning, but they express not the nature and virtue of Conversion; there is no life or motion: as loggs, they must be stirred with leavers; or, as dead men, carried upon other mens shoulders. That's a third Collection; *Ergo non cessandum.*

C

D 4. *Return*; *Ergo properandum.* Travellers out of the way, when they are set right, they make all speed to come into the Road. They that set out early, and hold straight on, may go fair and softly. We have lost time, and way; How should we hasten and quicken our Return? Observe this in S. *Paul*, *I was a persecutor*, *I was a blasphemer*; there is his straying, and aberration: but since, *I laboured more then they all*; there is his haste and speed in Conversion. That's the reason, saith *Gregory*, why Angels joy more for the Conversion of one Penitent, then for the Perseverance of ninety nine Innocent, *Quia Pœnitentes, cautiores, humiliores, ferventiores resurgunt*; they double their pace, and add wings to their speed in their Conversion. That's the fourth Conclusion. *Return*; *Ergo properandum.*

E

Serm. I.

Pass we now,

Secondly, To the term specified, and prefix'd, in this word, *The Lord*. And of it, we will take a double view.

1. As it hath Sin standing against him in opposition; *Domino, non peccato.*

2. God sends upon them the Assyrians; so take a view of it, as it hath the Assyrians under him, in subordination; *Domino, non Assyrio*; submit to the Lord, not to the Assyrians.

1. *Domino, non peccato.* Most men, otherwise; In their seeming Repentance, not forsaking, but exchanging Sin. Doth their Conscience touch them for their Prodigality? They betake themselves to their thrifty Avarice. Are they weary of their over-nice, scrupulous Superstition? They ran into an excessive Profanation. As those Heathen Atheists, to avoid πολυθεότητα, they maintained Ἀθεότητα, to exclude many Gods, they admitted none. This S. *Aug.* observed in Heathenish Moralists. The Romans ambition suppress'd their luxury; *Aliis peccatis alia vicerunt*; they forsook some sins, to return to others. Are their Consciences troubled for one sin? They think it a Remedy to fall into another. In this, they deal with their Souls, as the Philistins with the Ark of God; being plagued at *Gath*, they carried it to *Ekron*, from thence they hurry it to *Askelon*; never remembring to return it again to the God of Israel. *Qui sic alia peccata deplorat, ut alia committat, pœnitentiam agere, aut dissimulat, aut ignorat*, saith *Gregory*; 'Tis either fancy, or hypocrisy; he either mistakes himself, or would be mistaken: See this well-practised in the returning Prodigal; being pinch'd in one service, he doth not cast about to get a better, joyns not himself to another Citizen; No, I will home to my Father, that's his resolution, he returns to the Lord. That's the first Consideration of it; *Domino, non peccato.*

2. *Domino, non Assyrio.* Their Conversion, and Submission must not be made to the King of Assyria; he stands in Subordination, he is God's inferior. He is,

1. *Minor Deo, respectu Essentiæ*; God is the more powerful; Rather make peace with the King with twenty thousand, then with a weak Prince, that heads but ten thousand. He is,

2. *Subditus Deo, respectu Potestatis*; That's a greater Inferiority: Supplicate to the King, rather then to the chiefest of his Subjects. 'Tis high Treason against thy Prince, to offer thy loyalty to his Subject as thy Soveraign, as well as to revolt away to his utter Enemy. Nay, He is,

3. *Servus Dei, respectu Administrationis*; That's a lower pitch of Inferiority; he is Gods Servant, and Instrument, his

A his Staff, and Rod of Correction. With the Shunamite woman, fall down at the knees of *Eliſha*; His Servant and Staff will never recover thee. No ſuing to *Baſhus* to procure thy peace; or ſubmitting to the Captain, while the King is offended. Not onely, no returning to ſin, God's oppoſite; but not to the Aſſyrian, his Means and Inſtrument. It coſt *Aſa* his life for ſeeking to the Phyſician, though Gods Inſtrument; as well as *Amaziah*, that ſought to an Idol, his utter Oppoſite. Thus *Job* never ſeeks to Chaldeans, or Sabeans; *Dominus dedit,*
B *& Dominus abſtulit*; he ſues to the Lord: That's the ſecond point obſervable; *Domino, non Aſſyrio.*

One Word,

~~*Thirdly*, Of the laſt thing obſervable; *Habitudo mobilis ad terminum*~~; That that orders, and byaſſes this motion unto the term, He is your God. And therein,

1. The Impulſive, *Yours.*
2. The Attractive, *God.*

For brevities ſake, put them both together; and then conceive the uſe and purpoſe of them in a double Expreſſion.

C 1. By way of Direction. *Return*; To whom? *To the Lord.* Who is he? He is your God; ſo 'tis a Rule of Direction.

2. By way of Obligation; *Return to the Lord.* Why to the Lord? becauſe he is your God, ſo 'tis a Bond and Obligation.

1. 'Tis a Direction, and that we need; we are now ſubject to miſtake. Originally we bore that Image of his, as a touch of the Load-ſtone, to guide us towards him; now we are utterly ignorant, and ſo miſtake him: our Notions of God
D are dark, and obſcure, as *Nebuchadnezzar's* Dream; he knew he dreamt, but what it was, or what it meant, he could not remember: As Baſtards, or Caſtaway, expoſed-Children, they know they had a Father, but who he is, or where to find him, they cannot tell; ſo, and no more, do we remember, or acknowledg God: Nay, when he offers himſelf, and calls us to him, yet with the child *Samuel*, we run thrice to *Ely* for once to the Lord. We need Direction.

2. It imports unto us a Duty, and Obligation; We muſt Return, becauſe he is our God; *Feciſti nos propter te, &*
E *irrequietum eſt cor noſtrum, donec redeat ad te*; As the Needle, that is touch'd with the Load-ſtone, hovers, and trembles till it looks towards that, and reſts it ſelf in it. I do but name it; the time forbids any further inlargement.

Let us humbly beſeech him, that is the God of the ſpirits

of

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of all flesh; in whose hands are the hearts of the children of men, that as his Word hath outwardly called us to return unto him, so that his Spirit would enter into us, and draw us after him, and joyn us with him, and cause us to cleave unto him without Separation. This he grant unto us, and work in us, for his Sons sake.

A

B

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A SERMON ON

C

JOEL ii. 14.

Who knoweth if he will repent, and return, and leave a bleſſing behind him, even a meat-offering, and a drink-offering unto the Lord your God?

D

THis Prophecie of *Joel*, it was directed to the Kingdom of *Judah*, in the reign of *Hezekiah*, and *Manaſſes*, after the great Overthrow which God brought upon the other ten Tribes by the King of *Aſſyria*. And in it the Prophet foretels an heavie calamity, threatens a great judgment, and deſtruction upon the whole Land.

And the Judgement, it is deſcribed under the repreſentation of an Army; and that an Army of Locuſts; Either thereby,

1. Intimating a ſucceſſion of two ſorts of Judgments;
   1. Of a Famine, by a dreadfull ſwarm of noyſom Locuſts that ſhould conſume the fruits of the earth.
   2. Of Warr, by the power of the *Chaldeans*; that ſhould waſte, and deſtroy *Judah* and *Jeruſalem*, and carry them captive away to *Babylon*.

E

Theſe two, the breaking of the ſtaff of Bread, or ſending among them the Sword of the enemie, are Gods two great, and puiſſant Armies, againſt a ſinfull Nation; Or,

2. Other-

Serm. II.

2. Otherwiſe, this army of Locuſts betoken but one judgement. A

1. Either that of Locuſts; thoſe noyſom vermin ſhall come upon their land like a mighty army; He deſtroyed *Egypt* with ſuch an army; and *Verſ.* 25. God himſelf calls them his *Great army*.

2. Or elſe it ſignifies, the army of the *Chaldeans*; and they ſhall come upon the Land, like a *ſwarm of Locuſts*, to waſte and deſtroy all, Thus, *Iſai.* vii. 18, 19. the *Egyptians*, and *Aſſyrians*, are compared to Bees, and Flies; *God ſhall hiſs for them, and they ſhall come flying*, and light upon the Land of *Judah*. B

Take them either way; the one is a fit Reſemblance and Type of the other. The Locuſts, they are Gods army; they ſhall come in battel array, and make ſpoil of the Land; Or otherwiſe, the *Chaldeans*, they are as a ſwarm of Locuſts; their enemies ſhall break in upon them, as Caterpillars, and Locuſts, and ſhall waſte, and conſume, as thoſe creatures do, without any reſiſtance.

This Judgment being denounced againſt them, the Prophet calls the Jews to repentance; that being the onely poſſible means to divert this Judgment. Fleſh, and bloud indeed, when we hear of armies of enemies, caſts out for other ways to defeat them. This ſeeking to God by repentance, and caſting our ſelves upon his help, naturally we have no liſt to it. When the *Syrians* aſſaulted *Judah*, God offered King *Ahaz* his help; no, he would not trouble God ſo much; *Noluit miſericordiæ divinæ oneri eſſe*, *Eſai.* vii. He would not tempt the Lord, forſooth; he was ſo modeſt, as not to be beholding to God for a deliverance; any other way would pleaſe him better. As *Dominicus Soto* tells us of a ridiculous and ſuperſtitious practice in *Spain*, to drive away locuſts. When thoſe ſwarms annoy'd the Country, the countrey-people would enter an Action againſt them in their Courts; and Proctors, and Advocates were aſſigned to plead for them; and then the Judge he ſentenced them, and did excommunicate and accurſe them. Sure, all other means without this of repentance, are of no uſe; they are but charms, meer mock-helps, and will not profit us. Neither Caterpillars, nor *Chaldeans*, armies of Locuſts, or ſwarms of enemies, can be driven back, but by repentance. C D

So then the purpoſe of the Prophet in this Chapter, is to call them to repentance; and he preſcribes a repentance ſuitable to their Condition; E

1. To the Condition of their Sins; Their Sins were general, and national; *They had all corrupted their ways*.

2. The Judgment threatned, that was general; *An overflowing*

Serm. II.

A *ing Scourge*, as *Esaiah* calls it, *Isai.* xxviii. 15. *Sword, Go through the land, Ezek.* xiv. 17. *An end, the end is come upon the four 'corners of the land, Ezek.* vii. 2. Now sure the plaister must be as broad as the sore; so, accordingly he invites them to a general, and national Humiliation. It was to be proclaimed by the sound of the trumpet, *Ver.* 15. not by a knock at a private mans door. The trumpet was to call together the whole congregation, *Numb.* x. 2.

If ye look to the first Verse; there the Judgment comes with a *Trumpet*, it sounds an Alarm; it threatens all the inha-
B bitants of the land. If God threatens with a trumpet, we must call to repentance with a trumpet, with as loud, and shril a sound, that the whole nation may be warned. It must be *Zephany's* humiliation: *Chap.* ii. 1. *Gather your selves together, yea, gather together, O nation, not desired.* It must be like the feast of Expiation, which was the yearly fast in *Israel*, *Lev.* xxiii. 28, 29. all must humble themselves; *It is a day of atonement, to make an atonement for you, before the Lord your God. Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.*

C Personal, and private humiliation, is not of that prevailing efficacy in a general danger. God tells the Jews, that the prayers of two or three, though never so righteous men; as *Noah*, *Daniel*, and *Job*, *Ezek.* xiv. 14. should not divert a judgment from the whole nation: they might escape themselves; but if the Nation repented not, the whole Land should perish. There is more must go to the removing of a general Judgment. We may spit out a spark; or one mans diligence may quench a small fire; but when a whole Town is on fire, every man must bring his Bucket. One mans prayer, to remove a national judgment, is, as if we should go
D about to quench a raging fire, by the sprinklings of a casting-bottle. See this practised by the Jews, 1 *Sam.* vii. 2. *All the house of Israel lamented after the Lord.* And see how they expressed and testified it. *Vers.* 6. *They gathered together to Mispeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord.* Their eyes were as buckets, their heads fountains of tears.

And, is not a fire kindled among us? How many smoaking firebrands are scatter'd through the land? We may say of our
E present sad condition, as our Prophet *Joel* speaks, *Chap.* i. 2. *Hear ye old men, and give ear, all' ye inhabitants of the land; Hath this been in your days, or even in the days of your fathers?* Who can remember such distractions in our Kingdom? When did this Kingdom shake and totter as now it doth? First troubles in the *North*; when that's quenched, the flame breaks out in *Ireland*;

Serm. II.

ſparks are ſcattered among our ſelves; As *Ezekiel* propheſies, *Chap.* vii. 26. *Miſchief ſhall come upon miſchief, and rumour ſhall be upon rumour*, therefore our humiliation ſhould be general. A

Now, this duty of Repentance and Humiliation, it is preſs'd upon them by a double Motive;

1. By denouncing of a judgement; and that is not onely barely foretold, but exactly deſcribed in a dreadful manner; the more to affect them. God muſters up his forces, and ſets them in battel-array, from the ſecond verſe, to the twelfth. The Chariots of God are twenty thouſands, even thouſands of judgements, and the Lord is among them, *to turn the battel to the gate.* Ey, this will work fear; and, *Metus*, 'tis *Inſtrumentum pœnitentiæ*: Fear, it is a good ingredient into Repentance. Thus God urges his people to Repentance, by preſenting of terrors. *Amos* iv. 12. *Therefore thus will I do unto thee, O Iſrael; and becauſe I will do thus unto thee, prepare to meet thy God, O Iſrael.* Yes, God looks for this ſubmiſſion, that we ſhould be ſtartled at his threatnings. *Amos* iii. 8. *The Lion hath roared, who will not fear?* That is one Motive, Fear; and that will drive us to Repentance: But then he adds, B C

2. Another Motive, and that is Hope; and that is a powerful attractive, that will draw us to Repentance. Repentance, it is a compounded thing of Fear and Hope. *Spem, metu miſcet*; it takes Motives both from Law and Goſpel; but yet it works moſt kindly by Evangelical means, that's hope of Mercy; and that's the Motive of my Text, *Quis novit? Who knows, whether the Lord will return?*

So then, the former Motive was an affrightment to Repentance; but this in my Text, it is an encouragement to Repentance, upon hope of Mercy. And in it obſerve theſe two things: D

1. The Matter of their Hope:
2. The Meaſure of their Hope.

1. The Matter of their Hope; and that is laid down in four particulars;

1. The firſt Matter of their Hope, is the regaining of Gods grace and favour towards them; *He will return.*
2. The ſecond Matter of their Hope, is the recalling of his threatnings and judgements; *He will repent.*
3. The third Matter of their Hope, is the renewing of his mercies to them; *He will leave a Bleſſing behind him.* E
4. The fourth Matter of their Hope, is the re-eſtabliſhing of his holy Worſhip among them; that he will afford them *A Meat-offering, and a Drink-offering to the Lord*

our

Serm. II.

A *our God.* That's the first thing, the Matter of their Hope; and then follows in the Text,

2. The Measure of their Hope, how far-forth they may hope, and that is set down in a somewhat strange expression; and 'tis very considerable. Here is no full assurance; here is but an inkling, and intimation; here is not a *Door of Hope* set open to them, as *Hosea* speaks, *chap.* ii. 15. here is but a small chink, or crevis, to spy some Hope at: 'Tis but, *Si fortè*, It may be, God will be merciful; 'tis but, *Quis novit?* Who knows but he may be merciful?

B Come we to the Matter of their Hope: And the *First* Matter of their Hope, is the regaining of Gods favour; that he will *Return.* His turning away from them, that signifies his displeasure, that he hath no delight in them, but is provoked and offended: His returning to us, 'tis the renewing of his favour, and of his good-will towards us, when he vouchsafes his Presence, and will rest amongst us.

So then, for the understanding the nature of this Mercy, this *Return* of God to us will afford us these three Considerations;

C 1. It is our main happiness, could we so esteem it, to enjoy Gods Presence, to have him dwell amongst us.

2. It is the bitter fruit of Sin, that it causeth God to withdraw his Presence, and to turn away from us.

3. It is the blessed fruit of Repentance, that it recovers Gods Presence, causeth God to return graciously to us.

I. I say, 'tis our main happiness, to enjoy Gods Presence, to have him dwell amongst us. And this happiness we enjoy by Gods Presence, will appear by three advantages, which his Presence and abode, doth bring unto us;

D The

1st. Advantage, is, Gods Presence and abode with a people: It is the holiness of a Nation, where he dwells, and vouchsafes his Presence. That people, by virtue of his Presence, becomes an holy Nation. All holiness comes by participation; it is not inbred in us, but must be derived from Him, who is Holiness it self; and all participation comes by union with him. A people near unto him, are an holy people. *He is the holy One of Israel*; and by that near relation, *They are made an holy people unto the Lord* E *their God, Deut.* vii. 6.

We see that this Presence of God makes a people holy, even by that Legal and Ceremonial holiness amongst the Jews;

1. The land of *Israel* was call'd an holy Land, be-

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cause God dwelt in it, and vouchsafed his Presence in it. He would not have it defiled and polluted. *Defile not the Land which ye shall inhabit, wherein I dwell; for I the Lord dwell among the children of Israel*, Numb. xxxv. 34.

2. *Jerusalem*, it was called the holy City, because it was the City of the great King. God dwelt in her palaces, therefore it was accounted a sacred, and an holy City, *Matth.* iv.

3. The Temple, that was an holy place, because Gods Name dwelt there; *I have sanctified this House*, saith God, *that my Name may be there for ever.* All other Nations, because God was estranged from them, were an unholy people; every other land was a polluted land. Here is one excellency a Nation gains by retaining God amongst them; they are more to God, then all other Nations in the world. They are a *Kingdome of Priests, and an holy Nation.* Thus we see God promises to dwell in the midst of *Sion*, *Zech.* ii. 10. and then he tells them, *vers.* 2. *That he will inherit Judah, his portion, in the holy Land.* For this cause, the unclean were to be put out of the Camp, *That they defile not their Camps, in the midst whereof I dwell*, *Numb.* v. 3. While we retain his Presence amongst us, we are an holy Nation: If we cause him to depart from us, we become as the uncircumcised, and a prophane people.

A

2. Advantage we gain by Gods Presence, is, That it brings with it the Glory of a Nation. It is the high dignity, and renown, and honour of a people, that God abides with them; as S. *Paul* speaks, *Rom.* iii. 1. *What advantage then hath the Jew?* What is the dignity of having God so near to them? *Much every way.* Thus *Moses* sets out the dignity of the Jews, from this near reference twixt God and them: *Deut.* xxvi. 18. *The Lord hath avouched thee this day to be his peculiar people*: And, vers. 19. *To make thee high above all Nations which he hath made, in praise, and in name, and in honour.* This nearness of Gods Presence, God compares, in *Jer.* xiii. 11. to a Girdle, cleaving to his loyns; *As the girdle cleaveth to the loyns of a man, so have I caused to cleave unto me, the whole house of Israel* —— *that they might be unto me for a people, and for a name, and for a praise, and for a glory.* So, likewise, *Isa.* xliii. 4. *Since thou wast precious in my sight, thou hast been honourable, and I have loved thee.* When God reckons up the

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A the dignities of his people, this is the main; *Pſal.* lxxxvii. 5. *Of Zion it ſhall be ſaid, that he was born in her.* Thus *Moſes* re-minds the Iſraelites wherein their dignity conſiſts; *Deut.* x. 21. *He is thy praiſe, and he is thy God.* There are many titles of Honour amongſt men; but this, above all, is the truly honourable Title, that we have God near unto us. *Deut.* iv. 7. *What Nation is there ſo great, who hath God ſo nigh unto them, as the Lord our God is to us?*

While he vouchſafed his Preſence to them, how renowned were they? When he withdrew himſelf, and caſt them off, how became they a vile people, the hatred, and

B ſcorn, and contempt of all Nations?

A

Advantage that Gods Preſence brings, 'tis the Strength and Safety of a Nation. *Pſal.* xlvi. 5. *God is in the midſt of her, ſhe ſhall not be moved.* He calls himſelf, 1 *Sam.* xv. 29. the Strength of *Iſrael. Bilaam* could not faſten a curſe upon *Iſrael*, while God was among them: *Num.* xxiii. 21. *The Lord his God is with him, and the ſhout of a King is among them.* It was this that encouraged the people of

C *Iſrael* againſt the Canaanites; *Numb.* xiv. 9. *Their defence is departed from them, and the Lord is with us; fear them not.* Though there were Giants, and their Cities be walled up to heaven, yet fear them not. So again, *Moſes* encourages them; *Deut.* vii. 21. *Thou ſhalt not be affrighted at them; for the Lord thy God is among you, a mighty God, and terrible.*

And ſo, on the contrary, when the people, being in a great ſin, would needs go up to fight, *Moſes* diſſwades them; God had then withdrawn himſelf; *Go not up, for*

D *the Lord is not amongſt you. Sampſon* wiſt not that God was departed from him, and the Philiſtines prevail'd over him. How did *Moſes* lament, when God ſaid, He would not go with them. So doth the Pſalmiſt, *Thou goeſt not forth with our Armies.* His Preſence, it is our *Palladium*, our Shield, and Fortreſs. *The Shields of the earth belong unto God, Pſal.* xlvii. 9. It was ſaid to *Conſtantine*, *In hoc vinces.*

Well then, if ſo much good comes to us by Gods Preſence amongſt us, it is worth the enquiry. Wherein doth

E this Preſence of God conſiſt? How is he ſaid and known to dwell in a Nation? I mean not now his ſubſtantiall Preſence; ſo he is preſent in all places; that Preſence fills heaven and earth, *Jer.* xxiii. Nor do we now ſpeak of his glorious Preſence, where his Majeſty and Glory ſhines,

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ſhines, that is in the heavens; *Heaven is his Throne*; No, nor yet do we mean his miraculous Preſence, where he manifeſts himſelf in ſome extraordinary work of his Power; thus the Iſraelites, when they were in want, queſtion'd his Preſence; *Is the Lord amongſt us, yea or no?* No, beſides all theſe, he hath a gracious Preſence, by which he dwells amongſt us. Yes, that gracious, and merciful, and beneficial Preſence, is that we ſpeak of: How ſhall that appear to us?

1. God dwells in a Nation, which he chuſes to be his *Peculiar people*, the people of his Covenant; amongſt whom he fixes his Sanctuary, and eſtabliſhes his Worſhip. As *David* ſpeaks, *The Lord hath choſen Jacob to be his Inheritance.* Thus *Hoſea* calls the Nation and Countrey of the Jews, *The Lords Land*, *Hoſ.* ix. 3. All the world is his dominion: but by ſpecial purchaſe and poſſeſſion, ſo the Church is his. That is like the Lords Demeans, which himſelf holds in his own hand.

2. The place of Gods delight, that is the reſidence of his ſpecial Preſence. Delight fixes a man to his abode. When we are ſuch a people that God takes pleaſure in us, then he ſaith, *Here will I dwell, for I have a delight in it. The Lord hath choſen Zion, he hath deſired it for his habitation, here will I dwell,* and reſt in it, *Pſal.* cxxxii.

3. There are we to reckon of Gods ſpecial Preſence, where he ſets his Family; that is the uſual place of preſence and abode. Where we ſee God gathers to himſelf a Church, is daily collecting to himſelf a people, to know him and worſhip him, there we may conclude, God vouchſafes his Preſence. Thus *Chriſt* is deſcribed, *to walk among the Churches*, *Rev.* i. When it may be ſaid of a place, as God ſaith of *Corinth*, *Acts* xviii. 10. *I have much people in this City*, there reſolve that God is preſent. When they grow thinner and thinner, it is to be feared God is then removing.

4. There we conclude is a place of Preſence and abode, where a man beſtows moſt coſt. A Land-lord will keep up all his poſſeſſions; ſo doth God the World: but his chiefeſt care is for his Manſion-houſe. Do we ſee a people enriched with his choyſeſt bleſſings? His eyes are over them continually, no favour is too dear for them: Surely, God dwells

A dwells among such a people.

5. A man is said to dwell, where his abode is most constantly. Sometimes God makes his Progress, and Excursions, into other places; as he did to *Niniveh*, by the preaching of *Jonah*: He may be sometimes, as *a way-faring man, that lodges for a night*, *Jer.* xiv. 8. He may shew some rare tokens of his being amongst them: But when he pitches his Tabernacle, where his Ordinances are constantly, and he fixes them there; that, is the place of his Presence.

B We have done with the first, God's presence it is the happiness of a Nation.

II. The second Consideration is, 'Tis the bitter fruit of sin, that causeth God to withdraw his presence, and to turn away from us.

1. This is the malignant effect of sin, that it parts God and us, makes a separation, moves him to withdraw and turn away from us. *He rejoyces in the habitable parts of the world, and his delights are with the sons of men*, Prov. viii. 31. But sin and wickedness causes an alienation in C him, and estrangeth him from us. Thus *Cain* complained, *I am cast away from thy face*, *Gen.* iv. 14. So *Saul*, upon his disobedience, cryes out, *God is departed from me*, 1 *Sam.* xxviii. 15. *I will shew them the back, and not the face*, *Jer.* xviii. 17. It was the woful condition of mankind, by nature we were *Strangers from God*, nay, *without God in the world*. So *Paul* tells them at *Lystra*, that God suffered all Nations to walk and wander in their own wayes, never owned, or regarded them. Our sins separate twixt God and us; and he hides his face from D us.

2. Not onely the world of wicked men reap this fruit by their sins; but Gods own people find this uncomfortable desertion: when they grievously offend him, he turns away from them. This, *Moses* shewed them in a visible Resemblance, *Exod*, xxxiii. 7. The people there had sinned against God; then 'tis said, *Moses took the Tabernacle, and pitch'd it without the Camp, a farr off from the Camp*, thereby signifying God's displeasure against them, and his departure from them. Otherwise, the Tabernacle was to E be in the midst of the Host, *Numb.* ii. But God was offended, and withdrew himself from them.

3. Yea, not onely his visible Church, but even God's Darling-Saints find this woful effect, that their sins bring upon

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upon them, that God ſtands aloof off, and withdraws from them. How often doth *David* mourn for this, and pray againſt it? *Pſal.* x. 1. *Why ſtandeſt thou afarr off, O Lord, why hideſt thou thy ſelf in time of trouble?* So again, *Pſal,* xxxviii. 21. *Forſake me not O Lord, O be not far from me.* Upon his ſin of Adultery, *O caſt me not away from thy preſence.* This the Saints often find and feel; if they turn unto folly, God turns from them, ſtands afarr off, not to hear them, not to help them, not to own them. And *Tertullian* gives the reaſon, *Res delicata eſt Spiritus Dei,* he will not reſt in a defiled ſoul. A B

4. Some ſins of his people are of higher Provocations, and ſo ſet him off, far from us. As,

1. Bloud, and Oppreſſion, and Violence; That caſt off *Cain.* So God ſaid, He would remove *Judah out of his ſight,* for the bloud-ſhed committed by *Manaſſeh. When you make many prayers, I will not hear you, for your hands are full of bloud, Iſai.* i. 15.

2. A ſecure neglect of God's Offers of grace; That turns him from us. When he ſtretcheth out his hand to us, and we will not come in, and be reclaimed, then ſaith God, *I will get me to mine own place, Hoſ.* iv. 15. This coſt the Spouſe in the Canticles ſorrow; when *Chriſt* knock'd, and ſtill ſhe refuſed to open to him, at laſt, *I opened to my well-beloved, but my well-beloved had withdrawn himſelf, and was gone.* C

3. Falſneſs in his Covenant; When we corrupt that holy Religion, which he hath committed to us, that turns him from us. See what that works, *Zech.* xi. 8. *My ſoul then loathed them, and their ſoul alſo abhorred me.* God will bear with many failings; but once when we come to this height, to adulterate his Worſhip, ye may ſee what that will work, in the Caſe of the Iſraelites, *Pſal.* cvi. 39. *They were defiled with their own works, and went a whoring after their own inventions, then he abhorred his own inheritance*; It made him *forſake the Tabernacle in Shiloh, the Tent which he had pitched among them, Pſal.* lxxviii. 58. This Sin, 'tis counted ſpiritual Adultery; that diſſolves the Marriage-knot 'twixt God and us, and cauſes him to turn away, and to divorce us. D

4. Incorrigibility under means of Reformation, when God ſtrives with us, and we reſiſt him; It was the Caſe of the old World, *His Spirit would ſtrive no longer with them,* but he caſt them off. The Prophet *Iſaiah* notes it, *chap.* lxiii. 10. *They rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and fought againſt them.* Thus God is giving over Judah; *Why ſhould ye be ſmitten any more? Iſai.* i. All that labour is ſpilt upon you. E

III. Come

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A III. Come we to the third Consideration; It is the blessed fruit of repentance, that it recovers Gods presence, and causes him to *return* graciously to us. When I name Repentance, I understand a realy cordial, spiritual repentance; that, and that onely can re-gain us Gods favour, and return him to us. That you may better acquaint your selves with this necessary, and soveraign duty (not to enter upon any large discourse about it) that duty will require of us, these three Acts;

1. Humiliation.

2. Deprecation.

B 3. Reformation. I will exemplifie this to you by the repentance of the *Ninevites*.

1. They put themselves to great Humiliation; *Jonah* iii. The King himself came down from his Throne, laid his robe from him, and cover'd himself with Sack-cloth; nay, man and beast was covered with Sack-cloth, prostrating, and debasing themselves before an angry God. We must *put our mouths in the dust*, *Lam.* iii. be ashamed, and abashed, and even abhorr our selves in dust and ashes. That is their Humiliation. Next,

2. Is their Deprecation; they *cried mightily unto God*, *Vers.* 8.

C The spirit of lamentation, and supplication must abound in us; not content our selves with our ordinary perfunctory Prayers, but we must strive, and wrestle in prayer; as it is said of *Jacob*, *he had power over the Angel, and prevailed; he wept, and made supplication to him.* We must put our selves not onely to an exercise, but to an agony of repentance. *Jacob wept.* Tears, they are *sudor animæ*, the Sweat of the soul in this holy agony.

3. Reformation; That was a main point in the Ninevites repentance, *Vers.* 8. *Let them every one turn from his evil ways, and from the violence that is in their hands.* Violence, that was the

D sin of *Nineveh*; they were an oppressing people. It was this last, that mainly prevailed with God: See *v.* 10. *God saw their works, that they turned from their evil way*, and then it is said, *God repented.* He saw their Humiliation, he heard their Deprecation; but yet that which pleas'd him best, was their Reformation; *He saw*, his eye was chiefly upon that. That is the fat of the Sacrifice. Such repentance is like to prevail with him; Let him be turned away, he will draw near to us again. See two places, *Psal.* xxxiv. 18. *The Lord is nigh to them that are of a broken heart, he will save such as be of a contrite spirit.* Nigh? how nigh? *Isaiah*

E tells, even to dwell with them; that's a constant presence. *Isai.* lvii. *I dwell in the high, and holy place, with him also that is of a contrite spirit, to revive the spirit of the humble.*

Indeed, Repentance so pleases him, that the very imperfect acts

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of repentance, if they be true and ſincere, though not according to the ſtrict ſtandard of the Sanctuary, are accepted by him. *David* cried out, *Peccavi, I have ſinned*, and preſently God abſolved him. The loving father meets his returning Prodigal Son half-way, when he was yet afarr off, and but making towards him.

2. Repentance ſo pleaſes him, that the very thoughts and intendments of repentance, be they in good earneſt, prevail much with him; Thus *David* found it, *Pſal.* xxxii. 5. *I ſaid, I will confeſs my ſin unto the Lord, and thou forgaveſt me the iniquity of my ſin.* So God promiſes his people, *Before you ſpeak, I will hear, and anſwer you.*

3. God is ſo propitious to repentance, that even outward repentance, if it be ſerious, hath ſome ſome good ſucceſs with him, at leaſt for the eſcapal of temporal judgments. *Ahab* was a wicked man, he ſorrow'd not for his ſins, but for fear of ſufferings, yet God paſſed by him at that time upon his humiliation, ſuch as it was. So the Iſraelites repentance, it was an unſound repentance; yet, upon that, though it were no better, God was ſo merciſull, *that he would not deſtroy them*, *Pſal.* lxxviii. 38.

And will you know the reaſon of it?

1. It is the property of a gracious nature, to relent upon ſubmiſſion and deprecation; to be ὀργίλους ἀλλὰ πραεῖς, not to be implacable, and revengefull. 'Tis ſo with men, how much more is God graciouſly inclined? *He is ſlow to anger, and ready to forgive.* Two rare properties amongſt men; Thoſe that are ſoon angry, if they be ſoon pleaſed again, we count them good natures.

Iraſci facilis, tamen ut placabilis eſſet.

On the contrary, they go too often together, Hardly angred, and as hardly pleaſed: But, God is hardly anger'd, ſoon pleas'd. With God, *Pœnitentia*, 'tis *illex miſericordiæ*, it allures, and draws on, and invites mercy. *Tertul.*

2. Eſpecially, when the breach is amongſt friends, then love will be ſoon renewed and revived. Thus it is 'twixt God and his people, *Ezek.* xvi. *I will remember the days of thy youth when I firſt ſet my love upon thee.* 'Twixt God and his people, there is a league of love, and love is ſoon intreatable.

3. Repentance removes the matter of Gods anger, and diſpleaſure. Fire burns no longer then there is fuel to feed it. Our ſins, they are the fuel of his wrath; Repentance removes them, and then his anger forthwith ceaſes. But;

4. Mainly, 'tis his own gracious Covenant that works all for

A for us; The ſweet condeſcenſion of the Goſpel, that makes our repentance to be ſo prevalent. He hath conditioned, that if we repent, he will be mercifull. We owe it to *Chriſt*, and his Goſpel, that our repentance prevails thus with him. The moral Law, the very Law of nature requires repentance; if we do amiſs, we are bound to be ſory for it. Yet the Law exacts it as a duty, but it doth not preſcribe it as a remedy; that's the condeſcenſion of the Goſpel.

We have done with the firſt matter of our hope, the regaining of his favour. Come we to the,

B *Second* Matter of Hope; that is, that *God will repent*. That is another gracious fruit of our Repentance, it will cauſe God to repent.

Surely, It is a ſtrange thing to ſee God repent. Repentance, it is for man, and for ſinful man. *God is not as man, that he ſhould repent*, 1 *Sam.* xv. 29. Amongſt men, we uſe to repent upon two Caſes; and neither of them are incident to God:

1. When there is ſomething happens upon our action, which is *improviſum*; which we did not fore-ſee: that makes us repent of what we have done. Ey, but God com-
C mits no over-ſights, he is not miſtaken. *Known to the Lord are all his works from the beginning*, *Acts* xv. 18.
2. That that makes us repent, is *improbatum*; when we do that which we do not approve, but diſlike and condemn in our ſelves. Ey, but God's works are holy and unblameable; Why ſhould He repent?

And yet we ſee the Scripture uſes this language. Here; and ſo *Gen.* vi. 6. *It repented the Lord, that he had made man, and it grieved him at the heart.* So it is ſaid, 1 *Sam.* xv. *It repented the Lord that he made Saul King.* To ſpeak properly, God hath
D not thoſe motions and affections, which we find and feel in our ſelves when we do repent:

1. *Pœnitentia immutat*, It works a change in us. There is no change in God.
2. *Pœnitentia affligit*, Repentance afflicts us. God is not ſubject to any ſorrowful affliction.
3. *Pœnitentia condemnat*, Repentance condemns and blames that action of which we repent. But all the actions of God are juſt, and holy, and unreproveable. How is it then, that God is ſaid to re-
E pent?

It is a ſpeech after the manner of men. Not that God hath the paſſions and affections of Repentance; but he exerciſes thoſe actions, which, in man, flow from Repentance. When God changes his deeds and dealings with men, then the Scripture

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saith, *He repents.* Repentance in God imports a change in some Effect of his, but it doth imply any change of his Mind. *Mutat sententiam, sed non mutat consilium,* saith *Gregory*; he is said to reverse his sentence, but not to alter his counsel. A

Or, take it thus; Repentance hath a double Aspect;

1. It looks backward to what we have done, so it begets this thought in us, *Nollem fecisse,* I wish I had not done so. Such an act of Repentance, 'tis not in God; he is never displeased for what he hath done.
2. It looks forward; and so Repentance saith, *Nolo ultra facere,* I will do so no more. This action of Repentance, God assumes to himself, *I will punish you no more*; I will change my dealings, I will bless where I have cursed, I will promise where I threatned. We may conceive this notion in terms of Scripture. Sometimes the Scripture calls it *Repentance for sin*; that's the act of grief and contrition. Sometimes it calls it, *Repentance from sin*; when we give it over, commit it no more. Semblably, God never repents for what he hath done; but he may be said to repent from doing it again. B C

Yet we must not part with this sweet expression of God's repenting towards us. We may conceive it *ἀνθρωπόπαθως,* after the manner of men; yet so, as we order our expression *θεοπρεπῶς,* as may well agree with the Honour of God.

We see, that God cloaths himself with this relenting and melting affection of Repentance. Thus ye have it, *Judg.* ii. 18. *It repented the Lord because of his peoples groanings:* So *Amos* vii. God threatned many judgments; and then he adds, *The Lord repented of it,* said, It should not be so, *Psal.* cvi. 47. *He repented according to the multitude of his mercies:* Let us repent according to the multitude of our sins, and God will repent according to the multitude of his mercies. D

Will you see how Gods relenting, and reversing of his threatnings agrees with our Repentance in the several acts and motions of Repentance?

1. *Dolet*; A penitent man is sorrowful for what he hath done. So doth God. (Still I speak after the manner of men.) He assumes to himself the regret of Repentance. *In all their afflictions he was afflicted, Isai.* lxiii. 9. How doth he condole and compassionate their sufferings? He seems to blame his severity in punishing of them, *Isai.* xl. 2. *Ye have received of the Lords hand, double for all your sins.* See how his bowels of pity are moved towards them, *Hos.* xi. 8. *How shall I give thee up Ephraim? my heart is* E

turned

A *turned within me, my repentings are kindled together.* That is the first Imitation of Repentance, *Dolet.*

2. *Abrumpit*; That's another act of Repentance, to break off our course, that which we were in. Thus God assumes Repentance to himself. If he hath punished, he will cease from punishing; if he hath threatned, he will recall his threatning; if he hath passed a sentence, he will reverse and cancel it, *Jer.* xxvi. 3. there he desires to repent of the evil he had purpos'd against them.

3. *Irascitur*; That's a third Imitation of Repentance. He
B that repents, is angry with all that provoked him to do what he repents of, or were helpers or instruments of it. Thus God doth in his Repentance towards us. All those, who have had an hand in afflicting of his people, he is highly displeased with them. As a tender-hearted Father casts his rod into the fire, with which he hath chastised his Son; Thus God will afflict those, who have afflicted his people. *I will render unto Babylon, all the evil they have done unto Zion, Jer.* li. 24. *The Nation that shall oppress them, I will judge, saith God to Abraham, Gen.* xv. 14.

C 4. *Facit contrarium.* He who repents of what he hath done will do the quite contrary; so God repents over his people. Hath he affrighted them with threatnings? He will refresh them with promises. Hath he afflicted them with Punishments? He will comfort them with Mercies. *He hath wounded us, and he will heal us*, saith the Prophet *Hosea*, vi. 1.

5. *Vovet contrarium.* A true Penitent will vow the contrary to what he hath done; bind himself over to better abearance: So doth God in his repentings over us. He
D swears to his people, that hereafter he will spare them. You have it, *Isai.* liv. 9. *This is as the waters of Noah to me; for as I have sworn, that the waters of Noah should no more go over the earth, so have I sworn, saith God, that I will not be wrath with thee, nor rebuke thee.*

6. Repentance *duplicat contrarium.* A true penitent will not onely do the contrary, but he will do a great deal more; he will redeem his former actions by a double amendment; So God repents of afflicting his people. For a little anger, he will shew them a great deal of mercy.
E You may see it, *Isai.* liv. *For a small moment have I forsaken thee, but with everlasting kindness will I have mercy upon thee.*

You see the many gracious Expressions of Gods repenting towards us.

Come

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Come we now to the,

Third Matter of their Hope; that's Gods renewing of his mercies upon them, *He will leave a bleſſing behind him.* Here is a third benefit we gain by our Repentance; It gives us hope that we ſhall recover his former mercies, which our ſins have deprived us of: It prevails with God, not onely to free us from his judgements, but to ſtore us with mercies. This good we ſhall get by Turning and Repenting; We ſhall not be loſers by our former ſufferings and afflictions.

See here this goodneſs of God; It is expreſly promiſed, in *verſ.* 25. *I will reſtore to you the years that the Locuſt hath eaten, the Canker-worm, and the Caterpillar, and the Palmer-worm, my great army which I ſent among you.* Not onely you ſhall not ſuffer any more annoyance by them, but you ſhall regain your former dammage: You ſhall not feel the ſmart of former judgements; but the plenty you ſhall enjoy, ſhall make you forget your former loſſes: It ſhall be contrary with you, then it was in *Pharaoh*'s dream; here the full and the fruitful ears of corn ſhall conſume the blaſted; the fat kine ſhall devour the lean kine; the years of plenty, ſhall make you forget the years of ſcarcity.

Theſe are the welcoms that Repentance finds at Gods hand. He doth not barely ſet us *In ſtatu quo*, but he betters our condition. Thus the loving Father, entertaining his returning Prodigal, *Luke* xv. he not onely receives him, but kiſſes him, and embraces him; not onely cloaths him, but adorns him; not onely feeds him, but feaſts him. Here is the Kiſs, and the Gold-ring, and the rich Robe, and the fatted Calf, and Muſick, and Rejoycing. This is the *Superpondium* of mercy, the over-plus of mercy. This is *Dos Pœnitentiæ*, the Dowry of Repentance. Where God pardons, he doth not onely take off his judgements, but brings on plenty of mercy upon them. *Is this the manner of man, O Lord?* We count it fair favour, to eſcape a deſerved puniſhment; but God deals over and above, He leads us with mercies.

And the Manner of Expreſſion is to be obſerved:

1. It is called, *A bleſſing.*
2. It is, *A leaving of a bleſſing behind him.*

1. I ſay, 'tis called *A bleſſing.* See how Repentance will purifie and refine our language: Proſperity, and Peace, and Plenty, they were our own before: We could ſpeak in *Eſau*'s ſtile, *I have enough*; or, in *Nabal*'s language, *My bread, and my fleſh:* 'tis either Nature's bounty, or the fruits of our Labour; all of our own acquiring. Thus we over-poſſeſs what we do enjoy; but when we repent, the Prophet will teach us to call them as they are, *Bleſſings of God, from his holy hand.* Our peace before, it

A it was the wiſdome of the State, or the dread of our enemies, or our own riches and ſtrength; but after a Judgement hath been upon us, Repentance will teach us from whom we muſt have it, to whom we muſt aſcribe it. It makes us look up to heaven, and give God the glory of it. Repentance will teach us to ſet a right eſtimate of our plenty and proſperity; not ſo much to own them as Comforts, as to love them as Bleſſings: That's to take the right comfort of them, as they are fruits of Gods Love, pledges of his Favour, ſeals of our Reconciliation.

2. It is called, *A leaving a bleſſing behind him.* It implyes
B two things:

1. *Ordinem Benedictionis:* What's that? Firſt, he hopes for favour in Gods gracious return to them: Then, after it, he hopes for fruits of favour, and a ſupply of other bleſſings. Yes, this is the right method of Repentance; firſt, and above all, it labours for, and ayms at the recovering of Gods favour; *Pardon my ſin, Lord, caſt me not away from thy Preſence, return to us in mercy, and loving kindneſs, own us as thy people, take us for thine inheritance:* then, after that, we may hope for, and expect any other favours. A true Penitent, prizes Gods favour better then
C life it ſelf, or the means of life; other mercies of plenty and proſperity, Faith and Repentance accounts as acceſſaries, and additions. It is an unworthy love, to love God for his bleſſings, and not for himſelf. A true Penitent ſpeaks to God, as *Mephiboſheth* did to King *David. Let Ziba take all, now the King is returned in peace.* Let the worldlings enjoy plenty; here is the main comfort of a true Penitent, *God is returned to my ſoul in peace.* This Expreſſion, *He will leave a bleſſing behind him*; it ſhews,

2. *Succeſſionem Benedictionis.* Though he doth puniſh and chaſtiſe us, yet here is our hope, *He will leave a bleſſing* up-
D on us. 'Tis a Penitent's comfort, that God reſerves mercy till afterwards; that his anger, 'tis like a land-floud, *Non durabit ætatem*; that *The rod of the wicked ſhall not alwayes reſt upon his inheritance*; that *he will do good to us, at the latter end*, after our afflictions. *The end of that man is peace, Pſal.* xxxvii. Here is the contrary viciſſitude in Gods dealings with the wicked; there is a great difference betwixt theſe two wayes of God's proceedings; To begin with a Judgement, and to end with a Bleſſing, that is his childrens portion; and, to begin with a Bleſ-
E ſing, and to end in a Judgement, that's the lot of the ungodly. They ſhall ſuck up the dregs of Gods anger. *Sodom* may have a fair morning, a chearfull Sun-ſhine at the beginning of the day, *Gen.* xix. 23. but the day ended in fire and brimſtone: But the Church may have a foul morning, but the Sun will break out upon them; they ſhall have a fair evening; *God will leave a Bleſſing behind him.*

Come

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Come we now to the
Fourth Matter of Hope, that's the re-eſtabliſhment of Religion, and Gods Worſhip amongſt them; *That we may have to offer, a Meat-offering, and a Drink-offering to the Lord our God.* 'Tis a pregnant ſpeech, and contains many particulars; I will name four of them;

1. It is *Finis Liberationis*; 'tis the end we ſhould aym at, in ſeeking deliverance from any affliction, That we may appear in his *Temple*, and worſhip our God with an holy worſhip. It was the end that *Hezekiah* ſet to himſelf, when he prayed for recovery out of his ſickneſs; 2 *Kings* xx. 8. *What ſhall be the ſign that the Lord will heal me, and that I ſhall go up to the houſe of the Lord?* Then we ask Peace and Safety to purpoſe, that we may enjoy the opportunities of ſerving God. *Zachary* teaches us this leſſon, *That, being delivered out of the hands of our enemies, we might ſerve him without fear, in holineſs and righteouſneſs, all the dayes of our life.* S. *Paul* teaches us to pray for our Governours, that we may *live in peace and quietneſs.* Stop there, will the worldly man ſay: No, S. *Paul* adds, *In all godlineſs and honeſty.* Peace without Piety, it is a carnal peace, and it will not laſt long. *Pax, 'tis Sepimentum Eccleſiæ.* Peace, it is Gods hedge about his Church: If his Service proſper not, he will break down the hedge, take his Peace from us.

A Meat-offering, and a Drink-offering to the Lord our God,

2. It is *Fructus Pœnitentiæ*; 'tis the Fruit of Repentance. Meat-offerings, and Drink-offerings, they were Sacrifices of Thanksgiving: When are they in ſeaſon? When we have appeaſed God by Repentance, then our Services, and Sacrifices, ſhall be accepted. We muſt *Placare*, before we can *Placere*. Till we be reconcil'd, and in favour with God, all our Oblations are Abominations; but Repent, and then God will accept thine Offerings. An impenitent ſinner, is as *if he bleſſed an Idol*, when he prayes; but the prayers of a Penitent ſoul ſhall be accepted.

A Meat-offering, and a Drink-offering, to the Lord our God,

3. It is *Dedicatio Benedictionis*; They hope for a Bleſſing of Plenty and Proſperity; and if they obtain it, ſee, they will devote it to his Honour and Worſhip. Yes, this is a right way to obtain a Bleſſing: Devote it to his Service; let him have the honour, and then thou ſhalt have the comfort of it. Saith *Parſienſis*, As a Land-lord lets out his ground to halves; let God have the glory, and then thou ſhalt have the profit of his Bleſſing.

Peace and Plenty, every man wiſhes for it; it is every mans Prayer. Ay, but where are thy Vowes? Doſt thou promiſe to God to ſerve him with his Bleſſings, and to conſecrate them to him?

A him? Imitate *Hannah*; She prayed for a ſon, and ſhe devoted him to the Lord. The failing of this, brings a forfeiture upon all. *Deut.* xxviii. 47. *Becauſe thou ſerved'ſt not the Lord thy God, with gladneſs of heart for the abundance of all things, therefore thou ſhalt ſerve thine enemies in hunger and want.*

A meat-offering, and a Drink-offering to the Lord our God,

4. It is *Sollicitudo pietatis*; It argues an holy care for God's publick Worſhip, that it be maintained, and plentifully ſupported. God challenges the Jews for neglecting of it, when they returned from captivity; *They ſaid, the time was not yet*
B *come to build the Temple, Hag.* i. 2. they would ſtay till they had ſtore, build their own private Houſes, but let God's Houſe lie waſte. Where is *Ezra?* What's become of *Nehemiah?* Have we no *Zerobbabel*, that takes care of God's worſhip, before all other cares? And is it not our fault? We obſerve the Logicians rule, but in a wrong way, *Primum in intentione*, is *ultimum in executione*; the eſtabliſhment of Religion, was the firſt in our Promiſes, but we ſee 'tis laſt in our Performances. But true Piety preferrs God's Service before all our Seekings. 'Tis the ſtudy of pious men, if God will be good to us;

C 1. God ſhall have the Glory of it.

2. He ſhall not have a Verbal Glory, but it ſhall be with Coſt too.

3. And we will provide not onely for a Preſent, but for a Perpetual Worſhip.

Tantum de Materia.

Come we now to the other particular of the Text; We have ſeen the matter of their hope, now follows the meaſure of their hope, and that is ſomewhat ſtrange: 'Tis but a cold encouragement one would think; puts all their hopes upon a peradventure; 'tis but *Quis novit? Who knows? It may be ſo*; that's all
D the Aſſurance.

1. It is a ſtrange ſpeech, ſeemingly contrary and inconſiſtent with God's goodneſs. 'Tis the excellency of every good nature to be ready to pardon, and to be entreated. *Jonah* thought God too ready to pardon, *I knew thou art a merciful God, and wouldſt forgive preſently.* O the King of Iſrael is a merciful King.

2. It is inconſiſtent with his preſent Invitation of them to Repentance. And doth he preſcribe Repentance at peradven-
E ture? Who preſcribes Phyſick ſo? Take this Medicine, who knows that it may do thee good?

3. It is inconſiſtent with his preſent Encouragement, *v.* 13. There he reckons up all his ſweet Attributes, *The Lord is gracious, and merciful, ſlow to anger, and of great kindneſs, and re-*

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pents him of the evil; and now he ſeeks to croſs all, and ſo diſheartens their Repentance by a *Quis novit?* A

4. It ſeems contrary to his abſolute Covenant, and Promiſe to pardon Penitents, *Ezek.* xviii. *If the wicked do that which is right, he ſhall live.* 'Tis the fundamental Promiſe of the Goſpel.

And yet we ſee this manner of expreſſion, by, *It may be, Who knows?* This is ſometimes uſed by God in the Scripture. I find four places wherein it is uſed, beſides this in my Text;

1. The firſt is, *Jonah* iii. 9. *Who can tell if God will turn and repent, and turn away from his fierce anger, that we periſh not?* Well, you will ſay, This was the ſpeech of an Heathen King, one who was unacquainted with the ways of God, and his gracious dealings. Well, to mend that, there is, B

2. A ſecond place in *Daniel* iv. 27. *Break off thy ſins, if it may be a lengthning of thy tranquillity.* That was the ſpeech of the Prophet *Daniel* himſelf; but yet it was to a wicked, and prophane King. Well, there is yet,

3. A third place that goes higher; *It may be that the Lord God of Hoſts will be gracious unto the remnant of Joſeph,* Amos v. 15. That's a Speech of a Prophet, and to Gods Viſible Church; and yet for all that, it is but *A may be, Quis novit?* There is yet, C

4. A fourth place, *Zeph.* ii. 3. *Seek the Lord, ye meek of the earth, it may be you ſhall be hid in the day of the Lord's wrath.* That's a Speech of an holy Prophet, and to holy Men. *The meek Ones, Calvin* renders the Saints, *They who have wrought his judgments, done righteouſly*; yet 'tis but *fortaſſe* to them; but an half ſuſpenſive promiſe; 'Tis but, *Quis novit?* 'Tis but, *It may be you ſhall be hid.* That's a ſtrange Promiſe. What ſaith S. *Auguſtine? Si Deus fortaſſe non perdet malos, ſine dubio non perdet bonos; potiùs illud eligamus, ubi dubitatio nulla eſt; in Pſal.* lxxvii. D

What ſhall we think of this Speech? Surely this inkling and intimation of hope, it may be uſeful;

1. It ſhews us *deliquium ſpei*, the faintings and faltrings of hope upon ſome ſins. As we ſtrengthen our ſins, ſo we weaken our hope. Great ſins are hardlieſt pardoned. As Saint *Peter* ſpake to *Simon Magus, Repent*, ſaid he, *of this thy wickedneſs, if perhaps the thought of thy heart may be forgiven thee.* Groſs Sins make great gaſhes into the Conſcience; we can hardly attain to full aſſurance that God will pardon them. E

2. It ſhews *magnitudinem periculi*; We may come to ſuch a caſe, be brought to ſo low an ebb, beſet with ſo many miſeries, that there is but ſmall hope of delivery. It made *Amos* cry

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A cry out, *By whom ſhall Jacob ariſe? Amos* vii. *for he is ſmall*, brought ſo low, that there are ſmall hopes to recover. *Son of man, can theſe dead bones live? Lord, thou knoweſt.* In ſuch a caſe, any hint or inkling of hope will be ſome comfort to us.

3. This kind of Speech, *Quis novit?* 'Tis *remedium contra deſperationem.* As this Speech doth not fully aſſure us, ſo neither doth it wholly reject us. If we be paſt hope, we grow preſumptuous and reſolve to ſin; as they in *Jeremy* xviii. 12. *They ſay there is no hope, we will walk on in our own evil wayes.* B It is the loweſt degree of hope; if we have no more, yet hold this faſt; *I will wait and pray, if I cannot get aſſurance; yet I will not caſt away my hope, God may be gracious,* This is one degree of hope to know that God is intreatable, and ſin is pardonable, and mercy is attainable, and Hell is avoydable. Part not with this hope, leſt thou fall into deſperation.

4. This Speech, *Quis novit?* It ſhews *incertitudinem beneficii.* The judgment that is threatned is a temporal judgment; and for the avoiding of that, the moſt we can make of it, is but a *Quis novit?* We are not ſure to eſcape it. Indeed C for ſpiritual judgments, upon our Repentance, we may know and be aſſured to eſcape them; but deliverance from temporal judgments have not ſo certain a Promiſe. What ſaith *David? Thou forgaveſt them, O Lord, and yet thou didſt puniſh their own inventions.* It was ſo with the Jews. The ſins of *Manaſſeh* upon his Repentance were forgiven him; but yet for all that (even after *Joſiah* his Reformation) God would not ſpare *Jeruſalem* for thoſe ſins of *Manaſſeh*, but caſt them into Captivity: No ſtronger are our hopes for temporal Proſperity. As *Jonathan* ſaid to his Armour-bearer, *It may be the Lord will work for us,* D *1 Sam.* xiv. 6. Or, as *Joſhuah* of his own prevailing for his Inheritance, *Joſh.* xiv. 12. *If the Lord will be with us, I ſhall prevail, and drive them out.*

5. This Speech, *Quis novit?* It ſhews *gravitatem peccati.* What ſin is that? The Violation of his Covenant, when we deal falſly in that; the forſaking of his Religion, the embracing of a falſe Worſhip, the chooſing of a new God; that, that puts his People into a ſad Condition? Who knows that he will be merciful to ſuch a ſin? We have nothing to relieve us but this *Quis novit?* We cannot then plead for mercy by the E Tenure of his Covenant. In ſome ſins, we may ſue out our Pardon of Courſe, by Virtue of his Covenant. So ſaith S. *John, If we confeſs our ſins, God is faithful*; not onely merciful, but faithfull. We have his Covenant for it; but if we falſify his Covenant and forſake it, that breaks off our hold. It was ſo with the

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Israelites; when they made and worship'd the Golden Calf, what saith *Moses* to the People, *Exod.* xxxii. 30. *O ye have sinned a great sin, peradventure, I shall make an atonement for you.* It was but *peradventure*; he could give them no better assurance. And what saith he to God? *verse* 33. *If thou wilt forgive, forgive*; as if he should say, I cannot plead for pardon, I can onely beg for it, *If thou wilt forgive, forgive.* That's the last particular; *The measure of their Hope, Quis novit?*

A

B

C

D

A

E

A SERMON ON

PSAL. lxxviii. 34, 35, 36, 37.

When he ſlew them, then they ſought him, and they returned and enquired early after God.

And they remembred that God was their Rock; and the high God, their Redeemer.

Nevertheleſs they did flatter him with their mouth, and they lyed unto him with their tongues.

For their heart was not right with him, neither were they ſtedfaſt in his Covenant.

THis Pſalm, we may term it a Pſalm of Record, or a Pſalm to bring to Remembrance. It is an holy Panegyrick, or Song, for the whole Nation, and people of the Jews; a ſolemn recital of the many memorable paſſages in that Common-wealth, from their firſt ſettlement. And it hath been the wiſdome of Kingdoms and Common-wealths, to have their *Chronographoi*, thoſe who ſhould Record, and Regiſter the ſeveral paſſages, and affairs of their State; to keep upon Record their beginnings and foundations; their Acts and Monuments, the good and ill events that have betided them. And accordingly the wiſdom of God hath authoriſed, and employ'd

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ploy'd his Sacred Pen-men, and Secretaries, to Enroll and Regiſter up the ſeveral paſſages of his Church, and to tranſmit them to poſterity. A

In particular, beſides thoſe ſacred annals of his Church, contained in the Hiſtorical books of Scriptures, the Holy Ghoſt hath purpoſely framed ſome more ſummary and compendious, but yet full, and perfect relations of the affairs of his Church; and thoſe likewiſe compoſed and framed into Songs, and Pſalms, to make them more fit carriage for memory; and that, by the pleaſantneſs of them, they might ſink more deeply into their hearts, and more ſtrongly affect them.

Thus *Moſes*, after all his Sermons and Commemorations, made to the people in *Deuteronomy*, of Gods dealings with them, and their cariage towards him, at laſt he compoſes a Song, and ſings it to the people, and commends it to poſterity, as a laſting Monument for all generations, *Deut.* xxxii. Thus the Poets among the Heathen, whom, in *Titus*, *Paul* calls their Prophets, had their *Carmina ſæcularia*, their State-ſongs, compriſing the affairs of their Common-wealth. Anſwerably, that *Sweet Singer of Iſrael*, the Prophet *David*, is ſtudious to frame ſuch ſacred Songs: As, firſt, this preſent Pſalm; ſo again, the eighty ninth; then the hundred and fifth, the hundred and ninth, the hundred and ſeventh; all Songs and Pſalms of publick Commemoration. *David* cloth that which the Prophet *Eſay* ſpeaks of, *Chap.* v. *I will ſing to my Well-beloved, a ſong of my Well-beloved, touching his Vineyard.* B

I termed it a Pſalm of Record, or of Commemoration; and ſo it is, if we reſpect the materials of which it conſiſts. It is a recital of Gods gracious dealings towards his people; and of their ungracious dealings towards him again. But yet I find another name given it by the Pſalmiſt. It is called *Maſchil* in the title of the Pſalm. And that name reſpects the end, and purpoſe of it. *Maſchil*, is a Pſalm to give inſtruction. It is not only Hiſtorical, but Doctrinal. Even theſe Hiſtorical parts of Scripture, are not onely Gods Day-book, to tell us what hath paſſed afore; but they muſt be to us as a Law-book, to direct us what we muſt do; not onely Reports, but Preſidents, and Rules. It is not onely a Pſalm to bring to Remembrance, which is the uſe of the thirty eighth, and ſeventieth Pſalms; but *Maſchil*, a Pſalm for inſtruction. C D

1. When he commemorates his ancient Mercies to their Forefathers, that's *Maſchil*, a Pſalm of Inſtruction. *We have heard with our ears, O Lord, and our fathers have told us what work thou didſt in their days, in the times of old.* What's the Inſtruction of that? It ſhould teach us confidence in God, *that they might ſet their hope in God, verſ.* 7. E

2. When

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A 2. When he commemorates their ancient Deliverances from perſecutions, and enemies, that is *Maſchil*, a Pſalm for Inſtruction, to look for the like deliverances from him in our dangers, and diſtreſſes. *Pſal.* cvi. *Many a time did he deliver them.* Verſ. 47. *Deliver us, O Lord our God, and gather us from among the Heathen.*

3. When he commemorates the wicked and ungracious courſes of their Forefathers, that is *Maſchil*, a Pſalm of Inſtruction to avoid their fathers ſins: *Verſ.* 8. *Not to be as their foreſathers, a ſtubborn, and rebellious generation, that ſet not their heart aright,* B *and whoſe ſpirit was not ſtedfaſt with God.*

And this Inſtruction was not only for them, that the after-ages of the Jews ſhould make a profitable uſe of the former times; but it reacheth to us Chriſtians. S. *Paul* tells us, that the time of the Jews concerns us Chriſtians: *Rom.* xv. 4. *Whatſoever things were written before-time, were written for our learning.* And again, 1 *Cor.* x. there he acquaints them what befell the Jews; then adds, *verſ.* 6. *Theſe things were our examples, to the intent we ſhould not luſt, as they alſo luſted:* And then, *verſ.* 11. telling them of the judgement that befell the Jews, he ſaith, *Theſe things* C *happen'd to them for examples, and they were written for our admonition.*

So then, this Pſalm ſets forth the great diſobedience and ſtubbornneſs of the people of Iſrael under Gods government.

1. It upbraids them with forgetfulneſs of his Mercies.
2. It objects to them their unproficiency and unteachableneſs, even by miracles.
3. It reminds them of the profane abuſe of his patience.
4. It reproves them for their incorrigibleneſs by his chaſtiſements.
5. It ſhames them with the falſneſs, and unſoundneſs of their D hypocritical repentance.

The Text, it contains this laſt; and ſo take the purpoſe of it to be Gods cenſure, and reproof of the Jews unworthy repentance. And in it obſerve theſe two particulars;

1. Is the ſeveral Acts of their repentance; then,
2. The many defects and faults of their repentance.

The firſt will ſhew us how far they went in the practice of repentance.

The ſecond will diſcover their faultrings, and failings, E how much they came ſhort of a true, ſpiritual, ſaving repentance.

Firſt, the Acts of repentance, which here they performed, they are five;

1. Seeking; *They ſought him.*

2. Re-

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2. Returning; *They returned.*
3. Inquiring; *They enquired early after God.*
4. Remembring; *They remembred that God was their rock, and the high God their Redeemer.*
5. Renewing their Covenant with God, that's implyed in *verſ.* 37. *They were not ſtedfaſt in his Covenant.*

Secondly, The Text ſets out the defects of their repentance, how much they failed in it: Theſe are four; The

1ˢᵗ. Defect and fault of their repentance, It was untimely; a fore-ſlowed, and delay'd repentance: that's implyed in this word, *When*; not till ſuch a time; then, not till then. The

2ᵈ. Defect and fault of their repentance, is, that it was enforced repentance, not ingenuous and voluntarily undertaken; it was extorted by plagues: They repented when they were under the rod, nay, under the ſword; it was, *When he ſlew them.* The

3ᵈ. Defect and fault in their repentance, That it was an unſound repentance; not true, and ſincere, but fained and acted onely: It was a flattering, and lying repentance; *They flattered him with their mouth, and they lyed unto him with their tongues.* The

4ᵗʰ. Defect and fault of their repentance was, That it was a momentary, tranſitory, unſettled, unconſtant repentance, not firm and laſting; *Their heart was not right with him, neither were they ſtedfaſt in his Covenant.*

Theſe four faults;

1. Untimely, and backward;
2. Enforced, and extorted;
3. Unſound, and diſſembling;
4. Vaniſhing, and unconſtant.

And theſe four are uſually linck'd together, one draws on the other. Theſe four twiſts, make up *Eſay's Cart-rope of ſin.*

1. He that puts off, and procraſtinates, and delays his repentance, he will never bethink himſelf of it, or ſet himſelf to it, till ſome judgement awakens him, and conſtrains him to it.

2. He that repents not, but by conſtraint, and when he is under the laſh, uſually, if he look not well to it, it will be but a ſhew of repentance, ſome outward humiliation, and no better: And then,

3. Unſound repentance, will never prove laſting repentance; he will be ſoon weary of it, and return to his former ways again.

Come we to the

Firſt, and here briefly take a view of the Acts, and Exerciſes of their

A their repentance; *Seeking, returning, enquiring after God, remembring of him, and covenanting with him.* Actions, all of them, in their own nature good; all of them, if rightly performed, penitential acts, good ingredients into repentance.

Put them together, they are such acts as accompany Repentance, and they will afford us a double Meditation.

The first Meditation arises by way of Supposition.

The second, by direct Position.

I. By way of Supposition; these actions of *Seeking, Returning, Enquiring*, &c. acts, and duties, and exercises of Repentance,
B they all suppose the quite contrary actions that accompany our sinning. As thus;

1. When we repent, then we set our selves to seek God; therefore when we commit sin, then we part with God. Repentance, that's a seeking, therefore sin and wickedness, that's a losing of God.

2. In Repentance, there is a returning to God; 'tis a work of conversion; therefore in our sinning, there is a departing from God, and a forsaking of God, that's more; Forsaking is more then losing.

C 3. In Repentance, there is an enquiring after God; therefore in a course of sin, and before we repent, we never think of him, but slight and neglect him.

4. In Repentance, there is a remembring of God, and of his mercies; therefore by sin, we do not onely not actually think of him, but we grow into a forgetfulness of God, we have no remembrance of him.

5. In Repentance, we renew our Covenant with him; therefore by sinning, we break and forfeit, and, as much as lies in us, we disannull our Covenant with him.

D These five evil effects of Sin, take notice of them; By sinning against God, we lose him, we never so much as think of him, nay, we remove him out of our memory, we utterly forget him, nay, we break our Covenant with him.

Here is the condition of a stubborn and a wilfull Sinner. A man that lives, and lies in sin, he doth wretchedly cast off all communion with God, rejects and abandons him. Though he may have some vanishing notions of God, yet to all good purposes he is an arrant Atheist, *without God in the world*; no interest in him, no effectual cogitation of him.

E This estimate the Scripture puts upon a wicked people;

1. It calls them Forsakers of God, *Isai.* i. 4. *Ah sinfull nation, they have forsaken the Lord.* So *Jerem.* xvi. 11. *Your fathers have forsaken me.* Saints are a generation of Seekers, so these are a generation of Forsakers.

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2. It cals them Departers from God, *Eze.* vi. 9. *They have departed from me with an whoriſh heart.* So *David* deſcribes a wicked man, *Pſal.* xviii. 21. *I have not wickedly departed from my God.* There is a wicked departure. The Apoſtle forewarns them of it, *Heb.* iii. 12. *Take heed of an evil heart; to depart from the living God.*

3. It calls them Revolters, *Iſai.* xxxi. 6. *The children of Iſrael have deeply revolted*; and *Jer.* vi. 26. *They are all grievous revolters.*

4. It repreſents them as thruſting God from them; *Iſai.* xxx. 11. *Cauſe the holy One of Iſrael, to ceaſe from before us.*

5. And for matter of Enquiry, or Thought, or Remembrance of God, the Scripture makes this the mark and guiſe, and character of a wicked man, to lay aſide all thoughts of God. *The wicked, through the pride of his countenance, will not ſeek after God, God is not in all his thoughts, Pſal.* x. 4. God is far above out of his thought; he tuſhes at the name of him. *Pharaoh* ſaid that which every wicked man thinks, *Who is the Lord? I know not the Lord. Ye that forget God*; a wicked mans deſcription, *Pſal.* xl. *All the nations that forget God, Pſal.* ix. 17.

It ſhould beget ſome ſad thoughts in us. Were there nothing elſe in Sin, no after miſchievous conſequences following upon it, it ſhould ſtrike upon the heart of obſtinate ſinners; What? while I live in ſin, am I no better then an Atheiſt? Is this the fruit of all my courſes? do they utterly eſtrange me from God? I loſe him, and the thought of him, and the remembrance of him. Yes, that thou doeſt. Thou mayſt go for a Chriſtian, and be reckon'd amongſt the people of God, and ſeem to own him, and to be acquainted with him, but while thou liveſt in thine impenitency, thou art wholly eſtranged from him.

Even the children of God in their failings, and infirmities, they find theſe ſad effects partially, and in ſome degrees. Not a fault that they commit, but it ſets them off ſome degrees from God. It weakens their hold of him, they loſe him in part, it abates their union with him; they forſake him in part; it dims their thought of him, it dulls their remembrance of him. But a wicked man in an impenitent courſe, hath all theſe miſchiefs in extremity.

That is the firſt Meditation, the Suppoſition. The next is,

II. By direct Inference, and Poſition. And this is the Meditation; That true Repentance will enforce upon us, a ſeeking of God, whom by ſin we have loſt; a returning to God, whom we have forſaken; an enquiring after God, whom we have neglected; a remembring of God, whom we have forgotten; a renewing our Covenants with him, which we have broken.

1. It will put us to a Seeking; and that is,

1. An act of eſtimation; it values that which it ſeeks. If we count it as good loſt as found, no great matter whether we

A we hit, or miſs, there will be no ſeeking; if we meet with it by chance, well and good; but lightly valued is but ſlightly ſought for. It muſt be a precious Pearl that the Merchant ſeeks for, *Matt.* xiii. 45. When we come to this reſolution; If I miſs of Gods favour, I am undone; if I find it again, I am made for ever; then we ſeek as we ſhould, becauſe we value it as we ſhould. *Thy favour is better then life it ſelf, Pſal.* lxiii. 3. See how *David* valued it, *Pſal.* xxviii. 1. *Be not ſilent to me, leſt if*
B *thou be ſilent to me, I become like them that go down into the pit.* 'Tis death to miſs him; better then life to find him. It will put us to a ſeeking, and that is,

2. An act of diligence. Search implies labour and anxiety, and all poſſible endeavour. Such are the ſeekings of repentance; not a few ſluggiſh wiſhes, but it will be active and induſtrious; it lights up the Candle, and ſweeps the Houſe, *Luke* xv. A penitent ſoul will give no reſt to it ſelf, till it hath recovered God and his Favour. That's the ſeeking God will accept. *Jer.* xxix. 13. *Ye ſhall ſeek*
C *me, and find me, when ye ſhall ſearch for me with all your heart*; not like the lazie ſeekings of the Spouſe; *In my bed by night I ſought him; I ſought him, but I did not find him:* but when ſhe gets up into the ſtreets among the watchmen, then at laſt he finds him. That's the firſt.

2. Repentance, it will put us to a returning; it will make us tread over all our ſtops, and ſtrayings, and wanderings from God with ſorrow, and regret, undo what we have done afore, do the quite contrary. It will make us reſolve with the Church in *Hoſea* ii. 7. *I will go and return to my firſt husband, for then was it better with me than now.* So again, *Hoſ.* vi. 1. *Come, let us return un-*
D *to the Lord.* 'Tis called a *Converſion*; a full and pregnant word.

1. Not a meer Averſion from ſome ſin. Repentance, 'tis not a meer ceſſation, and giving over what we did before, and there reſt. A man that is out of his way, recovers not himſelf by a meer ſtep, and ſtay; no, he muſt go back again.

2. 'Tis not a meer Diverſion; give over this ſinfull courſe, and turn into another; I will be no more prodigal, but I will fall to ſome other carnal, or ſenſual practice. Here is *alia ſemita, ſed eadem via*; a keeping of the ſame rode ſtill, though you change the track. But,

E 3. 'Tis a full Converſion; that brings him to the firſt point, from which he ſtrayed. This *Jeremie* directs, *Chap.* iv. 1. *If thou wilt return, O Iſrael, ſaith the Lord, return unto me.* It brings a man round about, makes him quite another man.

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3. Repentance will put us to Enquiring. That is a buſie word. Inquiring, and ſearching diligently, S. *Peter* puts them together, 1 *Pet.* i. 10. Our *Saviour* calls it *Seeking, and asking, and knocking.* 'Tis a conſulting with others, who can direct as. Thus the Penitents in the *Acts* of the Apoſtles, *Chap.* ii. 37. enquired of *Peter*, and *John*, *Men and brethren, what ſhall we do?* help, and direct us. So the Penitent Jaylor, *Acts* xvi. *Sirs, what muſt I do to be ſaved?* The Prophet *Jeremiah* ſhews them this duty; *Stand in the paths, and ask for the old paths, where is the good way?* And *Iſaiah* quickens them to this enquiry, *Ch.* xxi. 12. bids them enquire of the Watchmen; and what ſay they? *If ye will enquire, enquire ye*, that is, do it, and do it again, do it to ſome purpoſe. A B

1. Enquire of the Guides that God hath ſet up.

2. Enquire of thoſe that have ſtrayed, and wandered, and loſt him, and now have found him; what courſe took they? And,

3. It muſt be early; *Take the wings of the morning.* Early begingings may do much. *Iſaiah* gives us this Item; *The Watchman ſaith, The morning comes and alſo the night; if ye will enquire, enquire; Return, come.* The days are ſhort, the morning ſpends, the night haſtens. Early ſeekers, ſeldom miſs. Late beginnings moſt-what fall ſhort. C

4. Repentance, it will quicken our memories; *They remembred that God was their Rock, and the high God their Redeemer.* It will make us re-call to mind all the good ways of God towards us. Thus the revolting Church of Iſrael, when ſhe bethinks her ſelf of returning to God, ſhe recounts how well it was with her, when ſhe kept her ſelf to him. *Hoſ.* ii. 7. So the returning Prodigal, *Luke* xv. he remembred the plenty of his fathers houſe.

This remembring of Gods gracious dealings with us, hath great force in the work of Repentance. D

1 It will upbraid us of our baſe unthankfulneſs, *Deut.* xxxii. 6. *Do ye thus requite the Lord, O fooliſh people, and unwiſe? Is not he thy father that hath bought thee? hath he not made thee, and eſtabliſht thee?*

2. It melts our hearts into remorſe, and ſorrow. *Oh! the love of Chriſt conſtrains us.*

3. It encourages, and puts heart into our repentance; *I will remember the years of the right hand of the Moſt High.*

5. Repentance will cauſe us to renew our Covenant with God; that's implied in *Verſ.* 37. *They were not ſtedfaſt in his Covenant.* That's the true and principal work of Repentance, it makes us enter into new Covenants with God. Initial repentance, that firſt enters us into the Covenant with God; we engage E

gage

A gage, and bind our ſelves over, by ſolemn Covenant, to become his ſervants: Then, our renewed repentance, that bewayls the breaches of our firſt Covenants, and binds us to him by new Engagements. A ſinner is a Covenant-breaker with God; and a true penitent makes up thoſe breaches, and puts upon himſelf new bonds of obedience.

Here is the right method of Repentance; Not onely bewail thy particular ſin, into which thou haſt fallen; but remember, thou haſt in thy Baptiſm entred Covenant with God. Mourn for the violations of that, recal to mind that great and ſolemn
B Engagement.

Thus, when the people of Iſrael rebelled in the wilderneſs, God commanded them to return to the Red-Sea again. They were *Baptized in the Red-Sea*, as S. *Paul* ſpeaks: Now that they had fallen from God, God recalls them thither again, to bewail the breach of Covenant, that there they made with him. The remembrance of that Covenant, muſt work us to Repentance. Renew that again, not in the Ceremony, and Sacrament, but by thy new purpoſes, and promiſes of better Obedience. In this ſenſe, a Chriſtian muſt be an *Hemero-baptiſt*, waſh himſelf every
C day in that holy Laver.

We have ſeen the Several Acts, in which their Repentance conſiſted;

Now follows, the

Second thing obſervable; that's the failings, and defects of their repentance, that made it unacceptable. And they were four;

1. It was fore-ſlowed, and untimely;
2. It was extorted, and enforced;
3. It was falſe, and hypocritical;
D 4. It was momentary, and inconſtant, and fickle.

I. It was untimely, a delayed repentance. Firſt they ſinned; *verſ.* 10. *They kept not his Covenant*: again, *verſ.* 17. *They ſinned yet more*: ſtill they went on. Yet again, *verſ.* 32. *For all this they ſinned ſtill*: whiled off, and delay'd, and ſet back their repentance. Even this is a malignant circumſtance, breeds a great flaw, and blemiſh in our repentance, the late date it bears. Oh! repentance ſhould be a timely, a ſpeedy, and an early work.

1. 'Tis preſently due, as ſoon as we have ſinned. So, *Ratione officii*, by the law of right Reaſon, a man is bound to be ſor-
E ry as ſoon as he hath done evil. It is Gods Due, and he demands it preſently. Even in Lending, *Solomon* bids us not *put off till to morrow*; much more in paying thy debts.

2. 'Tis good repenting betimes, *Ratione incerti*. Do it while thou mayſt do it, while we have time: *In the morning ſow thy ſeed*,

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ſeed, *Eccleſ.* xi. 6. Thou knoweſt not what a day may bring forth. Hereafter, *Repentance may be hid from thine eyes.* We all pretend, our reſolutions are to repentance; we grant we muſt repent; and reſolve to repent before we dye. Be it ſo. Be ſure thou repent before thou dye, and then thou muſt repent ſpeedily; for, time to come, is a moſt hazardous uncertainty. The Jews have a rule, He who vows to do any thing before he dyes, he muſt do it ſpeedily out of hand, becauſe he is not certain whether he ſhall live till to morrow; and then his Vow is broken, and he muſt anſwer for it. A B

3. 'Tis good repenting betimes, *Ratione facilitatis.* Timely repentance is the moſt kindly, and gentle, and eaſie repentance. A wound is beſt taken, when it is green; deferr to dreſs it, and it will rankle, and feſter. A bone is beſt put into joynt, as ſoon as it is out; neglect it any time, it will hardly keep in. Repentance, 'tis the phyſick of the ſoul; and phyſick, you know, is beſt taken in a morning. Thus *Peter* went out preſently. *When I was inſtructed, I ſmote upon my thigh, Iſa.* xxxi. 19.

Ey, this is the failing of theſe mens repentance; 'tis all dilatory, poſted off as long as may be: It ſhews, C

1. They took little pleaſure in it.

2. They came unwillingly to it; as a Bear to the ſtake, who muſt be fetch'd about, with a ring in his noſe; they were not led to it by any inward principle of grace, but upon other inducements, or enforcements rather.

But yet there is one word in the Text, that ſeems to ſet a timelier date upon their repentance; 'Tis ſaid, *They enquired early after God.* How can this ſtand with this procraſtinating *When?* *Manè properabant*; ſo *Calvin*; In the morning they haſtned; *Diluculò veniebant*; ſo others, By day-break. D

True, true; All this takes not off the charge and imputation of late repentance:

1. Is't not a Sarcaſm, an holy ſcorn, and deriſion, of their ſlow, and ſluggiſh returning unto God? Yes, yes; after ſo much time waſted, and mercies abuſed, and provocations multiplied, now you beſtir your ſelves; Is this your early return to God? So ſhaming their backwardneſs in this needful duty.

2. The Scripture, even in the ſame place where it upbraids ſinners with delayes, yet then uſes this term of early ſeeking. E *Prov.* i. 24. *Becauſe when I have called, and ye refuſed; I have ſtretched out my hand, and no man regarded; therefore,* verſ. 28. *they, then ſhall call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me.* Here are two extremities; very

A very late, nay, too late; and yet early. Such converſions then have an Early, and a Late; or rather, a late, and an early; an evening, and a morning.

1. They have *Veſpertinum culpæ*; Look at the time of their ſinning; oh! 'tis very late e're they repent; all the day long, and they never thought of it. But then,

2. There is *Matutinum pœnæ*, The morning of their puniſhments. When Gods judgements break in upon them, then they beſtir themſelves. Take their time of
B ſinning, ſo it is *Veſperè*: Take their day of ſuffering, ſo it is *Manè*. *Serò quoad culpam, Citò quoad pœnam.*

3. Or, they ſeek and enquire early, and yet very late. That's early, or *manè*, when a man awakens. The Sluggards morning, when he breaks off ſleep, that may be at noon, or night, in true computation. Security layes a ſinner in a deep ſleep; when Gods hand awakens him, that's his morning; till then, he was aſleep. That's the firſt fault, *Untimely.*

II. A ſecond defect of their repentance, is, That it was enforced: *Cum occideret, When he ſlew them*, and his judgements fell
C upon them, then they bethought themſelves and turned to him. That's a ſecond malignant circumſtance, that marrs their repentance. Till then they never thought of him. Many other times there were, that would have better become their repentance; much better then this, *When he ſlew them*, and fell upon them with a deſtroying judgement:

1. *Quando peccarunt*; As ſoon as they had ſinned, had they any grace, they ſhould have repented. I told you before, Repentance is preſently due, as ſoon as we have ſinned. God calls all delayers, fools. *O ye fools, how long will ye love fooliſhneſs? Prov.* i. 22. As *Tertullian*, God *Dedicavit pœnitentiam in Paradiſo*: So the time as ſoon as ever *Adam* had ſinned, God ſummon'd him to repentance. Wiſdom and Grace would have us do
D ſo. Thus it was with *David*, when he numbred the people, preſently his heart ſmote him; he ſaw his fault, and ſorrowed for it.

Well, ſuppoſe they took not that firſt time; there are more intermediate times before he came to ſlay them:

2. *Quando benefecit eis*; When he did good to them; that ſhould reclaim them.

E 1. They ſinned, and yet he ceaſed not from bleſſing them.

2. They murmured, and yet he bleſſed them.

3. They tempted him, and yet he fed them.

4. They would poſe his Power, whether he could fetch water

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water out of the rock, and he did it for them. A

Oh! that's high time for repentance, when Gods goodnes wreſtles, and ſtrives with our wickedneſs, and would overcome us. *Luther* tells us of a man, wicked and yet proſperous. *Viciſti me, Domine, nimia bonitate tua.* He overcame him with love. S. *Paul* charges it deeply upon impenitent ſinners, tells them, It makes them inexcuſable, *Rom.* ii. 4. *Deſpiſeſt thou the riches of his goodneſs, not knowing that the goodneſs of God leadeth thee to repentance?*

There is another time, when they ſhould have repented; B

3. *Quando invitavit*; When by the Miniſtery of *Moſes*, and *Aaron*, he found fault with their ſins, and called them to repentance. That ſure is a juſt time for us to repent, when Gods Word calls us to repentance. 'Tis that which *Chriſt* commends in the *Ninevites*, *Matth.* xii. 41. *The men of Nineveh ſhall riſe in judgment with this Generation, they repented at the preaching of Jonah*; No ſooner did God diſpatch a Prophet to them, to call them to Repentance, but they yielded preſently, *in auditu auris*. One look of *Chriſt* made *Peter* weep bitterly. It was that, which S. *Paul* takes comfort in, in the matter of his Converſion, *I was not diſobedient to the heavenly Viſion*, Acts xxvi. 19. It was that alſo that commended the Converſion of thoſe Penitents, *Acts* ii. *When they heard this, they were pricked at the heart.* One Sermon of S. *Peter*, reclaims them preſently. The Miniſtery of Gods Word is the great ſanctified Inſtrument to work us to Repentance. C

Yet there were other Opportunities, that in all reaſon they ſhould have taken to repent, though they ſlighted the former; That's

4. *Quando caſtigavit*; When he did viſit their ſins with more moderate, and fatherly chaſtiſements. We know, God had his Ferulae, and Rods, and Fatherly Corrections, with which he did viſit them; Hunger, and Drought, want of bread and water. The Wilderneſs in which he led them was a School of Afflictions. And therefore in alluſion to that, Afflictions are called a *Carrying into the Wilderneſs*, Hoſ. ii. 14. *I will bring her into the wilderneſs, and there ſpeak unto her heart.* D

'Tis the uſual way God takes with us; when his word alone will do us no good, to write our leſſons on our backs with his Rod. Proſperity makes us wanton, Affliction often times hunts us in, and brings us before him. Sickneſs, and Poverty, and Loſſes, and other uncomfortable Events, they are uſual means to reclaim us. *Hoſea*, chap. ii. 6. compares afflictions to an hedg of thorns; *Behold, I will hedg up thy way with thorns*, ſo that you E

ſhall

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A shall have little list to break out. Thus was *Manasseh* converted; Captivity and Imprisonment wrought him to repentance, 2 *Chr.* xxxiii. 12. *When he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his Fathers.* It was *Luther's* speech, *Schola Crucis, Schola Lucis.* And it is the great aggravation of wicked King *Ahaz*, 2 *Chron.* xxviii. 22. *In the time of his distress, did he trespass yet more and more against the Lord*; this is that King *Ahaz*; that's his brand: as if he should say, Here is a sinner, whom Affliction will not tame. 'Tis to great purpose that *Solomon* advises us, *Prov.* iii. 11. *My son,*
B *despise not the chastening of the Lord.* Gentle Corrections must not be despised, nor slighted. And *David* his father counted it an happy thing to get good by such chastening, *Psal.* xciv. 12. *Blessed is the man, whom thou chastisest, and teachest him out of thy Law.* He shews it will prevent this same *Occideret, That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked*, verse 13. Happy chastisements, that prevent slaying! To do as *Isaiah* speaks, *chap.* xxvi. 16. *Lord, in trouble have they visited thee, they poured out a prayer, when thy chastning was upon them.* No, this wrought not with them, *Quando castigavit.*
C So then, here is the unworthy servile baseness of their Repentance; no time would serve but *quando occidit*; *when he slew them*; never till their heads were on the block. Yes, this is *Pharoah's* Repentance; he stood out many a stroke; but when it came to a destruction, then he seeks to *Moses*, *O I have sinned, save me from this death onely.* We condemn it in *Pharoah*, and wonder at it here in the Israelites; and yet upon examination, we shall find, it is the case of many of us. Take it,

D 1. Either more collectively and largely, for our national Repentance; Or,

2. More privately and personally for each mans particular.

1. Let us look abroad; not to censure and descant upon other mens estate, but yet we may soberly consider the sins of the times, and lay them to heart. Have we not passed all the former *Quandoes*, the Seasons of Repentance with small Amendment?

1. Not when we sinned; God knows many sins stand upon the Score, uncancelled by Repentance.

2. Not when he blessed us with Deliverances, with
E Peace, Plenty, Freedom from Annoyances; yet small fruits upon it. *Evidentibus Beneficiis ingrati.*

3. Not when he hath by his word invited to Repentance; Nay, that Mannah comes out at our Nostrils,

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we begin to loath it. Ye begin to queſtion whether God ſpeaks by us.

4. Not when he hath chaſtiſed us in meaſure, ſhot off warning Pieces, rather then murdring Cannons; Commotions, and Plagues, and unnatural Diſcontents: we deſpiſe thoſe Chaſtiſements.

5. When he comes to ſlay us, then we will bethink our ſelves: When the Kingdom is on a light fire, and Invaſions of Enemies, or inteſtine Rebellions begin to deſtroy us; then it is to be hoped we will repent.

2. Let us take it more privately, and perſonally; and then ask your hearts what time you ſet for your Repentance? It is, *cum occidet*, when we are on our Death-beds, and no hope of life; when God ſends his laſt Executioner, to cut us off from the land of the living, then we reſolve to repent. Well, 'tis poſſible, you may do ſo; *De nemine deſperandum, quem patientia Dei ſinit vivere:* Yet conſider,

1. It is *Infamis Pœnitentia*; here is a brand ſet upon it by the Holy Ghoſt.

2. It is *Incerta*; There is ſmall encouragement the Scripture gives to it, rather rejects it. See what entertainment ſuch Seekers are promis'd to find at God's hand, *Prov.* 1. 26. *Becauſe I have called and ye refuſed, I have ſtretched out my hand, and no man regarded*, verſe 26. *I will alſo laugh at your calamity, I will mock when your fear comes —— when diſtreſs and anguiſh comes upon you*, verſe 28. *then they ſhall call upon me, but I will not anſwer.* See what encouragement ſuch early Seekers have.

3. It is *Suſpicioſa Pœnitentia*; there is great cauſe to ſuſpect the goodneſs of ſuch Repentance, which is forced from us, *cum occideret*, when the fear of death ſurpriſes us. A man may deceive himſelf in judging his Repentance. In great affliction, he may promiſe fairly, and think he hath good and honeſt purpoſes to forſake his ſin, that he is mortified to it; becauſe,

1. That luſt which reigned in him is nipp'd, and forc'd back by his affliction: 'tis like the ſap of a tree in Winter, all ſhrunk to the Root. Sorrow, and ſickneſs, and any great affliction, is like Winter-Weather, it nips the Branches, hinders our Corruption from ſprouting; and ſo we think 'tis dead; but the Root holds life and ſap: Warm Weather of Proſperity will make it ſpring again; like *Job*'s tree, *chap.* xiv. 8, 9. *Through the ſent of waters it will bud, and bring forth boughs like a plant.*

2. In the fear of death, or any ſore affliction, we may take our ſelves to be mortified, becauſe afflictions will juſtle out temptations of ſinful pleaſures; he hath loſt the reliſh of them

A them for a time: As ſick men can find no ſweetneſs in meats, which otherwiſe they delight in; becauſe their taſte is for a time embittered. Let them recover health, and they will fall to again.

3. In ſickneſs many take themſelves mortified, not becauſe ſin is weakened in them, but nature is infeebled; that withdraws her ſtrength by which ſin was active: recover nature, and ſin will recover. As a graff in a tree, let the tree ſpring, and that will ſpring too. 'Tis not the body of ſin that is mortified, but the body of nature is infeebled. Put not thy
B Converſion then upon ſuch hazardous adventures; ſtay not till he comes to ſlay thee by death. It is an infamous, 'tis an uncertain, 'tis a ſuſpicious Repentance; thou mayeſt be miſtaken in it.

Come we to,

III. The third defect of their Repentance, that's falſneſs, and diſſembling; it was a flattering, unſound, hypocritical Repentance. *Nevertheleſs they did flatter him with their mouth, and they lyed unto him with their tongue.* All their converſion and turning to God was but flattery and falſhood. And this Flattery and falſhood will appear,

C 1. In their Profeſſions.

2. In their Promiſes; Flattering Profeſſions and falſe Promiſes.

1. Flattery is ſeen in Profeſſions;

1. A Flatterer will profeſs a great eſteem of goodneſs and worth in the Perſon whom he applies himſelf to; ready to aſcribe much unto him: So did theſe hollow Converts; In their Affliction, they acknowledged, *God was their rock, and ſtrength, and the high God their Redeemer*, verſe 35. Thus the He-
D rodians flattered *Chriſt*, *Matth.* xxii. 16. *Maſter, we know that thou art true, and teacheſt the way of God in truth, and regardeſt no mans perſon.* *Chriſt* diſcovers them, *Why tempt ye me, ye hypocrites?* Such are the ſoothings of unſound repentance, when affliction preſſes us. Oh! then we will acknowledge God, and his goodneſs; As *Benhadad* did with the King of Iſrael, *O the Kings of Iſrael are merciful Kings*; but yet falſe and treacherous for all his profeſſion: when he recovers his ſtrength,
E he will renew his war with him.

2. Flattery is ſeen in profeſſion of great love, and affection. *Judas* his kiſs, a teſtimony of great love, as if *Chriſt* were dear to him. Such Profeſſions hypocritical repentance will make under Affliction,

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Such love *Ziba* ſhews to *David*; profeſſed great love and loyalty to him. The Jews had ſuch blandiſhments to God-ward, *Iſai.* xxix. 13. *They drew near him with their mouth, and with their lips did honour him.* In our extremities, who but God, and *Chriſt* are in our mouths? then we ſeem much to affect them.

3. Flattery is ſeen in profeſſion of ſorrow for any offence. A Diſſembler to eſcape his due deſert, will confeſs all, and profeſs great ſorrow for former offences. Thus did railing *Shimei* to *David*; Oh, who ſo ſorry for his offence, who ſo ſubmiſs in confeſſing it? 2 *Sam.* xix. 18. And ſuch profeſſions an hypocrite under the laſh will make to God. The Iſraelites, when thunder and lightnings were about their ears, *O we have ſinned in asking a King, beſides all our other ſins*, 1 *Sam.* xii. 19. Theſe are flattering Profeſſions.

2. As they flatter'd in their Profeſſions, ſo they were falſe in their Promiſes. Repentance will make Vows and Promiſes; and ſo will this falſe and counterfeit Repentance abound in Promiſes. Aſk *Pharaoh*, If God ſpare thee this time, wilt thou let Iſrael go? O yes, No longer ſtay. An Hypocrite will go about to bribe God with Promiſes; *Spare me this one time, I will become a new man*; yet all falſe. A double Falſneſs;

1. Falſe in Intention; He ſayes what he never means, his tongue contradicts his heart.
2. Falſe in Performance; He never makes good what he ſaith. *David* calls it a lying, fained Obedience, *Pſal.* lxvi. 3. *Through the greatneſs of thy power, ſhall thine enemies yield fained obedience unto thee*; Falſe and Counterfeit.

So then, In that theſe Jews were thus falſe and fraudulent in their repentance; it will diſcover unto us the dangerous condition of this ſin of Hypocriſy, in three ſtrains of Hypocriſy:

1. See the guile of Hypocriſy; Rather then fail, it will counterfeit and act any duty, though never ſo unacceptable, as Repentance is. No duty in Religion goes down ſo hard with an Hypocrite, as Repentance. Repentance is a ſhaming duty; A penitent muſt confeſs, and acknowledge he hath ſinned; take ſhame and confuſion to himſelf; cry with the Leper, *I am unclean.* Now Hypocrites are, *Animalia Gloriæ*, all for their Credit and Reputation. In matter of Opinion, they are in no Errour; *Quod volumus ſanctum eſt.* What? Are we ignorant

Serm. 1.

A *rant and blind also?* Joh. ix. 40. In matter of Converſation, they are without ſpot or wrinkle; *Yea are they which juſtifie themſelves before men.* Luke xvi. 14. It is hard to bring them to acknowledge either errour or fault; But yet, if it makes for their turn, they will even act a penitential part, and confeſs, and recant, and ſeem to be ſorry for ſin. So did *Simon Magus*, and King *Saul*.

2. See the pertinacy, and obſtinacy of hypocriſie; It will act, and counterfeit, and not give over, no, not in the greateſt affliction. *Cum occideret*, when Gods hand is ſlaying them, yet then they will counterfeit. Neither mercies, nor miracles, nor chaſtiſements, nor plagues, will alter or change him. Let favour be ſhewed to him, *yet he will not learn righteouſneſs*; Nay, *Let Gods hand be lifted up, yet they will not ſee it.* Iſai. xxvi. 10. Of all other ſinners, an Hypocrite is the moſt hopeleſs, and incorrigible. Afflictions have brought home prophane ſinners; but an Hypocrite will ſtand out that too; either accuſe God for afflicting him, or diſſemblingly accuſe himſelf; like ſome deſperate Cutpurſe, that will ſteal in the Seſſions-houſe, or at the Gallows.

3. See the ſtupor, and brutiſh ſottiſhneſs of Hypocriſie. It will not only undertake to deceive men, but God alſo; think to mock him with flatteries, and lyes. As *Ahaz*, how did he cover his infidelity? *O he would not tempt God.* What ſaith *Iſaiah?* Iſai. vii. 13. *Is it a ſmall thing to weary men, but will ye weary my God alſo?* An Hypocrite will not only faulter with men, ſeek to delude the world, but, *they are lying children to God.* Iſai. xxx. 9. Thus S. *Peter* charges *Ananias* and *Sapphira*, *that they lyed not to men, but to the Holy Ghoſt*, Acts v. 4. Thus *Iſaiah* brings in the Hypocrites of his time, boaſting even to God, of their hypocritical ſervice and devotion, Iſai. lviii. 3. *Wherefore have we faſted, and thou ſeeſt it not? Wherefore have we afflicted our ſoul, and thou takeſt no knowledge?* Indeed, Hypocrites are in truth, ſecret Atheiſts, *They turn the glory of God into an Idol*, ſo hoping to put him off with vizards, and counterfeits; worſe than *Jacob* toward *Iſaac*, God can neither ſee, nor feel, nor find out their mockeries.

That's the third, the falſneſs of their Repentance.

Come we to,

IV. The fourth defect of their Converſion and Repentance, It was momentary and unconſtant, *Verſ.* 37. *Their heart was not right with him, neither were they ſtedfaſt in his Covenant.*

And this clauſe comes in as a proof of the former; 'tis a Conviction of their unſound and hypocritical repentance. And here is a double Conviction, by which an Hypocrite may judg of himſelf. Their repentance was falſe and fained.

1. Becauſe it was not hearty. True repentance is hearty repentance. If the heart be wanting, it is counterfeit, and

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and hypocritical: *Their heart was not right with him.* Their repentance was falſe and fained. A

2. Becauſe it was not laſting and durable; *They were not ſtedfaſt in his Covenant.*

1. It was hypocritital, becauſe it was not cordial and hearty. How was it not hearty? were they not in earneſt? was it meer out-ſide, acted, pretended repentance? 'Tis likely not. There is a double Hypocriſie;

1. Formal, and expreſs, when he that acts it, intends onely to counterfeit, means nothing elſe. That's groſs hypocriſie. Such were the Phariſes in *Chriſt's* time, and the world is full of them. Hardly can we think a man in ſuch a caſe as theſe Iſraelites were now in, at the point of death, would be ſo groſs, as to mock God expreſly. B

2. There is hypocriſie of a finer thread, that's interpretative hypocriſie; Such an hypocriſie wherein we deal falſly with God, and our ſelves too: Such as God will judge hypocriſie. How's that? when a man reſts in ſome acts of repentance, but yet fails, and falls ſhort in the main, and is careleſs of that. As

1. There are ſome actions of repentance, as confeſſion of Sin, calling for Mercy, promiſing Amendment; theſe are good, but yet more is required. C

2. There are ſome affections, and paſſions of repentance; as ſadneſs, and ſorrow, and fear, and anxiety, dejection of mind, and other paſſionate motions; theſe alſo are good, but yet fall ſhort.

3. What then is wanting? The main of all is, that the heart muſt be changed. I ſay, changed. It may be affected, dejected, and troubled, and yet remain as bad as ever. So it was with *Pharaoh*; the terrours of God deeply affected him. So *Ahab* was ſtrangely caſt down upon *Elijah's* threatnings; was ſad in good earneſt. And what think you of *Judas?* was not he much affected? But yet, no true change was wrought in their hearts; they were the ſame men ſtill; *Pharaoh* an oppreſſour in his heart, *Ahab* a perſecutour. D

Here then is that which makes up repentance to be true and ſpiritual, and ſuch as God will accept; when it puts a new heart into us, changes our natures from what we were before, begets in us new reſolutions, that we chuſe what we refuſed, love what we hated; frames the very heart a-new. In this caſe, hypocriſie works like Art, ſincerity like Nature. How is that? Why Nature's work begins within, frames the inward of a man: firſt the heart, then ſhapes the outward members, ſo doth Sincerity; But Art, that works upon the outſide, alters the figure and outward lineaments, goes no further, ſo doth Hypocriſie. E

Judge

A Judge thy converſion by this trial; Art thou another man? a new frame put into thee? hath God taken away thy ſtony heart? ſo, thy profane, or covetous, or proud heart? and given thee an heart of fleſh, *&c?*

2. A ſecond Conviction of their unſoundneſs of repentance is, that it was a flitting, momentary, unconſtant repentance; *They were not ſtedfaſt in his Covenant.* That's a ſecond Conviction. True repentance will prove laſting repentance; Hypocritical repentance is ſlippery, and unconſtant.

B A true Convert hath an inward principle of repentance planted into him; Grace is a ſecond Nature, and works conſtantly, as nature doth; but an Hypocrite in his actions of reformation and repentance, is moved, not by an inward principle of God, but by ſome outward motive. When that ceaſes, his converſion fails. The motions of Piety in a good Chriſtian, are like natural motions; the motions of an Hypocrite, are as artificial motions. The motions of the Sun, and the motions of a Clock, keep time alike; and for a time, we will ſay, the Clock goes as true as the Sun. Ey, but here's the difference, the one moves out of an inward principle, naturally; the other, the Clock, is C moved by an outward principle; the weight, and plummet makes it go; and when that is down, the Clock ſtands ſtill: Or, as in waters, a natural Stream flows always, it is fed with a Spring; but a ſudden Land-floud, though it runs ſtrongly for a while, yet it will dry up, it hath no ſpring, or fountain to feed it.

A great difference 'twixt affectation that will tire; and affection, which will hold out: A great difference 'twixt paſſion, which is ſudden, comes and goes; and fixt reſolution, which is conſtant. An Hyocrite is like an unbroken Horſe, he may ſtrike a ſtroak or two right, but falls to his trot. Sudden fluſhings of D heat are one thing, and the kindly warmth at the heart is another. A good Chriſtian is the ſame out of affliction, that he is in affliction. An Hypocrite, Oh! he is a new man on his ſick-bed; recover him, and ye diſcover him as covetous, as profane as ever. In affliction he vows, in proſperity he forgets his vows. What ſaith *David? My heart is fixed, O Lord, my heart is fixed.* Pſal. lxvi. 13. *I will pay thee my vows, which my lips have uttered, and my mouth hath ſpoken, when I was in trouble.* In his repentance, he hath renewed his Covenants with God, and he will not break with him. Failings he may have, but yet he revoltes not; trip E he may, but yet recovers. *Davids* reſolution is his, *I will never forget thy Commandments, for by them thou haſt quickened me.*

A SERMON ON

Isa i. xxvi. 9.

—— When thy Judgements are in the earth, the Inhabitants of the world will learn righteouſneſs.



His Chapter is ſtiled by the Prophet *Iſaiah*, *Canticum*, A Song. *Verſ.* 1. *In that day ſhall this Song be ſung in the land of Judah.* A Song, penn'd and prepared for the people of God againſt their return out of Captivity. The Prophet not onely forewarns them of it, that they muſt all be in bondage to the King of *Babylon*; but foreſees, and aſſures them they ſhall not periſh there, but they ſhall be brought back again into their own Countrey.

Thus the Prophet, placed *in Excelſa Fidei ſpecula*, in Faith's Watch-tower, foreſees their miſeries, and foretels their deliverance. And this prediction of their deliverance is framed into a Song; that, as the occaſion will be comfortable, the matter triumphant, ſo it beſpeaks ſuitable affections, chearful and joyful thanksgivings unto God. *Thus light is ſown for the righteous, and gladneſs for the upright in heart*, *Pſal.* xcvii. 11. In the midſt of all troubles and afflictions, yet there is a Seed-time, and there ſhall be an Harveſt of Joy, and Comfort. *Eſay*, he ſowes this Seed in

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Promiſes, and, in Gods good time, they ſhall reap the Harveſt in a full Performance. A

This *Song* conſiſts of many ſweet ſtrains; 'Tis partly Euchariſtical, a Pſalm of Thankfulneſs; and partly Didactical, *Maſchil* (as *David* terms many of his Pſalms) a Pſalm, or Song, to give Inſtruction. And the Text belongs to this ſecond ſort; 'Tis a ſtrain of Inſtruction. This well learned, and practiſed, will make the other ſtrain ſeaſonable unto us. Let us firſt *learn righteouſneſs*, by Gods juſt judgements; and that will bring us to a condition of Joy, and Thankfulneſs, for his merciful Deliverances. B

The Text, it ſhews us what uſe we are to make of Gods Viſitations; what's the profit, and improvement we muſt make of our ſufferings and afflictions. They are *ruſtoias*; they are ſo many leſſons, and inſtructions to us; and we muſt undergo them accordingly, and learn righteouſneſs by them.

So then, the Text recommends unto us this Truth, That the land of Affliction, 'tis, and ought to be, the School of Inſtruction. And herein we may conſider two things:

1. *Doctorem.*
2. *Diſciplinam.* C
   1. What is that that muſt teach us; that is, our Afflictions; they are our Inſtructours.
   2. What we muſt learn by them; We *muſt learn righteouſneſs by them*: That's the Diſcipline and Inſtruction we muſt receive by them.

Firſt, Let us conſider what's that which muſt teach and inſtruct us; They are our Sufferings and Afflictions. And they are here deſcribed unto us in a threefold Notion;

1. In their Nature and Propriety, what, and whoſe they are; what we muſt eſteem our Afflictions to be; they are no other then *Gods judgements*. D
2. They are deſcribed by their Time and Seaſon; that's implyed in this particle of Time, *Quando*, *When*.
3. They are deſcribed by the circumſtance of Place, where they are inflicted. That which God makes the School of Correction, that's the earth. *When thy judgements are in the earth.*

I. Conſider their Nature and Propriety. Afflictions and Calamities, they are *Gods judgements*. It is a point of Piety, to know and acknowledge this Truth, That whatſoever befalls us, all our Sufferings, Perſonal or National, God is the Authour of them; 'tis his hand that inflicts them. And the Prophet *Jeremiah* makes it a point of Wiſdom to acknowledge this, *chap.* ix. 12. *Who is a wiſe man, that may underſtand this? —— for what the* E

land

Serm. I.

A *land perisheth.* It is great wisdome to know from whom, and for what our Afflictions are come upon us.

1. It is an acknowledgement that God expects from us. He looks we should see him in all our sufferings, and observe his hand in them. *Hear the rod, and who hath appointed it, Mica.* vi. 9. and know whose hand it is that brings it.

2. He challengeth these Afflictions to himself, as his own special administrations. *Is there any evil in the City, and the Lord hath not done it? Amos* iii. 6. *I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things,*
B *Isai.* xlv. 7.

3. He takes it hainously, as a great indignity offer'd to his Providence, that we will not acknowledge him in all our Sufferings. Our Prophet complains of it, *vers.* 11. *Lord, when thy hand is lifted up, they will not see it*; give no testimony to his just proceedings. See what construction God makes of this; he accounts it no better then a reproach, and slander cast upon him. *Jer.* v. 12. *They have belyed the Lord, and said, 'Tis not he.* In all our Sufferings, it must make us confess with old *Eli*, *It is the Lord:* and conclude of our Affliction, as *David* did of Promo-
C tion, *It comes neither from the East, nor from the West*, nor any other point of the Compass; but, *In the hand of the Lord there is a Cup*, and he reacheth it to us, and pours it upon us.

A necessary Truth it is, and yet we are exceeding backward to learn it. And this backwardness in us, is grounded upon two difficulties:

1. This acknowledgment, it is *Confessio Fidei*; and all men have not this Faith, to see and discern our calamities and miseries from whence they come. Many feel the rod, that cannot hear it; feel the smart of it, that cannot apprehend who hath
D appointed it. With *Belshazzar*, we can see the Hand-writing upon the Wall, but we cannot read it, and understand the meaning of it. As the Jews, when God spake from heaven, *John* xii. 29. *They said, it thundred*; it was but a ratling in the Sky, they made no more of it: So, a natural man without Faiths prospective, can hardly look so high as to the hand of God. The evil we suffer, 'tis but some distemper in nature; or the malice of men; or, if it be more immediately from God, then it is chance and fortune, any thing rather then God, that doth afflict us. Whereas Faith and Piety overlooks secondary causes, and fixes
E upon God. *Job* neither mentions *Sabeans*, nor *Caldeans* in all his losses, but acknowledges God in all his sufferings: *The Lord hath given, and the Lord hath taken away.* This made *Joseph*, when he was shamefully entreated by his unnatural brethren, acknowledg to them, *Non vos, sed Deus*; 'twas not you, but God, that sent me into *Egypt*.

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2. Men are exceeding loth to acknowledge their ſufferings to be Gods judgements, upon another difficulty; 'Tis *Confeſſio reatûs*; it bewrays our guiltineſs; it carries with it an acknowledgment, that all is not well 'twixt God and us, but that he is become our enemy, and fights againſt us. Now naturally we are very unwilling to think that God hath any quarrel againſt us. It is a deceit which we are exceedingly ſubject unto. Prone we are to delude our ſelves with this falſe perſwaſion, that God and we ſtand in good terms. How hardly could *Samuel* diſpute *Saul* out of this deluſion, and make him confeſs there was a breach 'twixt God and him? We are very deſirous in all our afflictions, if it be poſſible, to prove that God is not the Authour of them, but ſome other cauſe: *Judiciis Dei detrahimus, ne peccatores nos eſſe cognoſcamus*, ſaith *Salvian*. As *Pharaoh* laboured a long time to prove that God ſent not thoſe plagues upon him, but that *Moſes* wrought them ſome other way; his Inchanters could do as much as that came to. It is no eaſie matter to make us acknowledge, either our doings of evil to be ſins againſt God; or our ſufferings of evil, to be judgements from God. *Thy judgements*, ſaith *David*, *are far out of his ſight*; that makes him tuſh, and puff at all his afflictions.

So then, the point is briefly thus much; The evils and calamities which we ſuffer, they are *Gods judgements*; 'tis our duty ſo to eſteem them, to acknowledge them Acts of Divine Juſtice. And that will draw from us three other Acknowledgments, and clear and juſtifie Gods proceedings from three Imputations.

Are our afflictions *Gods judgements?* Then,

1. They are deſerved by us; God doth juſtly inflict them upon us, *Sine iniquitate.*
2. They are adviſedly decreed, and wiſely ordain'd; he brings them upon us, *Sine temeritate*; he doth not caſt them upon us at all adventures, and unadviſedly.
3. They are proportion'd in a juſt and holy manner, with a due meaſure and moderation; he ſends them upon us, *Sine furore*; not in rage and fury.

1. Our miſeries and afflictions, they are *Gods judgements*, and therefore deſerved. We muſt not *charge God fooliſhly*, but acknowledg him to be righteous in all his proceedings. Indeed, while we have to deal with men, *In foro humanæ Juſtitiæ*, we may have ſomething to ſay: We may charge them with violence and oppreſſion, and plead our innocency: But when we conſider, Gods hand is in all that we ſuffer, that will convince us of ſin. His judgements are evident convictions of our ſinful provocations. *I know, O Lord*, ſaith *David*, *that thy judgements are juſt*, *Pſal.* cxix. The violence of men doth not impeach the juſtice

A juſtice of God; nor doth the juſtice of God warrant, or excuſe the violence of men. *Jehu* muſt anſwer for all that bloud which was ſhed in *Jezreel*; and yet *Jezreel*, by Divine Sentence, was devoted to deſtruction, *Hoſ.* i. 4. *Vos cogitâſtis malum, ſed Deus vertit in bonum*; You thought evil againſt me, but God meant it to good, ſaid *Joſeph* to his unnatural brethren, that ſold him into *Egypt*. Their wicked deſigns were no impeachments to Gods holy purpoſes. *Quod homo facit improbè, Deus facit juſtè.* The malice of men can be no prejudice to the juſtice of God.

We owe this dutiful acknowledgement to God in all our af-
B flictions. *We muſt accept of the puniſhment of our iniquity, Levit.* xxvi. 41. Thus the Church of God ſubmits her ſelf to Gods ſeverity; *I will bear the indignation of the Lord, becauſe I have ſinned againſt him, Micah* vii. 9. And ſo again, *Lam.* i. *The Lord is righteous, for I have rebelled againſt him.*

In all heavy calamities of warr and blood-ſhed, of dearth and famine, of ſickneſs and diſeaſes, we may take up the Prophet *Habakkuks* queſtion, *Was the Lord diſpleaſed againſt the Rivers? Was thine anger againſt the rivers? Was thy wrath againſt the Sea?* So may we ſay; Is the Lord diſpleaſed with the courſe of nature,
C that he makes it unkindly? Is he angry with the quiet and peaceable order of the world, that he turns it all into up-rore and confuſion? No verily, he is the God of order, not of confuſion; he is the God of peace, not of diſſention; but our ſins have bred and brought upon us thoſe judgements. We are like chimneys, ſet on fire with our own ſoot. We miniſter the fewel that feeds the fire of Gods indignation. That's the firſt; they are judgments, and therefore deſerved.

2. Our miſeries are *Gods judgments*, and therefore wiſely decreed, and ordered by God; he ſends them upon us, *Sine*
D *temeritate*; not unadviſedly. Our afflictions, they are not caſualties, but the wiſe and holy diſpenſations of a righteous God. *In regno providentiæ, non eſt locus temeritati.* Chance, or miſhaps, have no place, bear no ſway, in the kingdome of Providence, and government of God. Our ſufferings, they are not *Miſſilia fortunæ*, ſcatterings of fortune (as the Philiſtins thought of their diſeaſes, *It may be, 'tis but a chance that hath befallen us.*) No, *they are right-ayming thunderbolts*, as the book of *Wiſdome* excellently calls them. Our chaſtiſements, they come from the hand of God, that doth wiſely order them; they lye not at the
E feet of Fortune, to be ſpurn'd into the world at all adventures.

Thus the Scripture tells of *the bending of his Bow, and the preparing of his Arrows*; and he ſhoots not at rovers (as that man that hit *Ahab* in the battel, it was unwittingly done, and at all adventure) but he hath a ſteddy aym. He ſets up a ſinner as his mark,

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mark, at which he levels and directs his stroke. The most uncertain, and seemingly casual afflictions, are yet wisely and steddily ordered by Divine Providence. Amongst the Plagues of Egypt, that of the Swarms of Flies was the most unlikely to be subject to Guidance; Who can order, or direct the tumultuary motions of those living Atoms, and errattick Creatures? Yet, what saith God of that Judgment? *Exod.* viii. *I will send swarms of flies, and the houses of the Egyptians shall be full of them; but in Goshen, where my people dwell, no swarms of flies shall be there.* Thus also he calls the Annoyance of Locusts, and Catter-pillars his great Army, of which he is Commander; and see how he orders them, *They shall march every one in his wayes, they shall not break their ranks, they shall walk every one in his path,* as a well-ordered Army, *Joel* ii. It makes us acknowledge 'tis neither fate, nor fortune, neither natural destiny, nor uncertain casualty, but the holy hand of God that doth afflict and punish us.

3. They are *Judgments*, and therefore proportioned in a due measure, and moderation; he brings them upon us, *Sine furore.* Rage and fury are boundless, doth all in extremity. But Justice and Judgment sets limits to it self; keeps within Compass of a just Moderation. *Dispensator pœnarum est, & non profusor.* S. *Basil* calls them, Κολάσεις ἀφὸ εἰρέας τῆς φιλίας ἀπομιζόμεναι.

1. He proportions our sufferings to the measure of our sins. That's *Proportio Justitiæ.* He ponders our punishments with the weight of our sins, *Ut punire videatur justitia, non potestas,* saith *Salvian*; therein rather discharging the office of a Judge, then fulfilling the pleasure of an angry Potentate. Yea, and this he doth with much abatement. He punishes not *ultra*, but *citra*; his Judgments fall short, and on this side of our Iniquities. *He punishes us less then our deservings,* Ezra ix. He serves out his Judgments with the Strike, not with the heaped Measure.

2. He proportions his Judgments with an eye to our infirmities; That's *Proportio Misericordiæ.* He considers not onely what we do deserve, but what we can endure. He knows our weakness, and will not over-charge us with unsupportable Judgments. *I will not contend for ever, neither will I be always wroth,* saith God in *Isaiah, for the spirit would fail before me, and the souls which I have made.* He so remembers us to be sinners, as that he forgets not we are weak Creatures; able to deserve that, which we are not able to endure. *His punishments do not come upon us in their perfection,* as elsewhere he threateneth, *Isai.* xlvii. 9.

Thus

Serm. 1.

A Thus God proportions our Afflictions, as he did the manner of Legal Purifications. That which could endure the fire, was to pass through the fire; but that which could not endure the fire, was to pass through the water. It was his gracious dealing with his people; How oft did they provoke him in the Wilderness? But yet *He destroyed them not, and did not stirr up all his wrath; for he remembred they were but flesh; spiritus vadens, & non rediens, a wind that passes away, and cometh not again.* Hence arises that seeming Contradiction betwixt his peoples confession, and his pity and compassion; *Thou hast*
B *punished us less then our iniquities*; nay, saith God, I have punished you more, *You have received at the Lords hand double for your sins.* He is sorry for their afflictions, and seems to blame his Justice, for being too severe.

We have seen the first Particular, the Nature of our Afflictions, what they are, and what we must account them to be, *They are Gods Judgments.* Consider,

II. Their Time and Season. And that is set forth in this Particle of Time, *Quando, when: When thy Judgements are in the earth.* And we may consider this Circumstance of Time in a
C threefold Notion;

1. This *When*, 'tis *Tempus restrictum*; 'Tis a limited and confined Time. This *Quando*, 'tis but *Aliquando*; This Time, 'tis but Sometime. His *Judgments* are not always abroad *in the earth*; He is not always smiting, not ever punishing, and afflicting the sons of Men. *He doth not always chide*, saith *David*, *nor keep his anger for ever*, *Psal.* ciii. What we say of the offers of his grace, 'tis most true also of the testimonies of his wrath; they are *hodiè*, they are not *quotidiè*; they have a limited time, they are not always upon us. There are other times pass over our heads,
D before this time of Judgment begins;

1. There is the time of his goodness and bounty; and that's like a long Summers-day; a time that God delights in, to do good unto us; to win us to himself by his mercies, that we might *serve him with gladness of heart, and delight our selves in his great goodness.*

And,

2. There is the time of his Patience; and that is a long day too, μακροθυμία. He hath his time of long-suffering and patience, when he waits upon the hardness
E of our hearts, when his Spirit strives with us to reclaim us. We provoke him, and yet he will not be provoked, but forbears us, winks at our faults; when his eye-lids, rather then his eyes, look upon us, as *David* speaks, *Psal.* xi. and he will not take that advantage

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vantage which our ſins give againſt us. Theſe, and many ſuch times are with him, e're he proceeds to puniſh us. A

2. This Particle of Time, *When*, admits of another Notion; 'Tis *Tempus præſtitutum*; He hath a ſet Time and Seaſon for Execution of Judgment. What *Paul* ſaith of the Laſt Judgment, it is true of all other Puniſhments that do befall us; *God hath appointed a day in which he will judge the world*, *Acts* xvii. Thus we ſee God hath appointed a Birth-day to his Judgments; and when that day comes, his Judgments ſhall appear, *Iſai.* xlii. 14. *I have a long time held my peace, I have been ſtill, and refrained my ſelf; now will I cry like a travelling woman, I will devour and deſtroy.* According to the time of life, the mother is delivered, and brings forth her child; So God hath his appointed time, when the conceptions of his anger ſhall be brought forth, and ſhall no longer ſtay at the place of breaking forth. *Jeremy* calls it, *The day of calamity*; *Ezekiel*, *The day of trouble*; *Amos*, *the day of darkneſs*. And though theſe times are in the certain knowledge and power of God onely; yet, as our Saviour ſpeaks, *There are ſigns of the times*, by which we may conjecture them. B C

Ripeneſs of Sin, that is the Seaſon of puniſhment. *Put in the ſickle, for the harveſt is ripe, their wickedneſs great*, *Joel* iii.

1. Great in the kind; when outragious crying ſins, Bloud, Oppreſſion, all kind of Exceſs aboundeth. Theſe haſten Judgments.
2. Great in the ſpreadth, and generality of ſin; when *all fleſh hath corrupted their ways*; as they in *Sodom*, from all quarters; *A puero uſque ad ſenem, All the foundations of the earth are out of courſe.*
3. Great in the degree; that ſin grows impudent and ſhameleſs: *They declare their ſin as Sodom*, they bluſh not at them, *Iſai.* iii. D
4. Great in their obſtinacy, that they are impatient of cure. *Lot* muſt not find fault in *Sodom*. *Amos* muſt not propheſie in *Bethel*. The word of God is become a reproach to *Jeremy*, and a deriſion daily. *When they mocked Gods meſſengers, and deſpiſed his words, and miſuſed his Prophets, then the wrath of the Lord was againſt his people, till there be no remedy*, 2 *Chron.* xxxvi.

3. This Circumſtance of Time admits of another Notion; 'Tis *Tempus ultimæ inſtantiæ*; It is then the laſt Seaſon, and moſt urgent Opportunity to look about us, to take out this Leſſon, which God is teaching us. E

Indeed, there were other Times when this ſhould have been done,

A done, when our learning and amendment would have been more ingenuous;

1. *Tempus admonitionum*; When God had called upon us by his Word, warned us by his Miniſters, and Meſſengers, whom he hath diſpatched unto us; *In auditu auris*, as ſoon as he ſpeaks, we ſhould anſwer him preſently. That had been an aeceptable time, and would have proved a time of Salvation. What S. *Paul* ſaid to the Mariners in their diſtreſs, *Acts* 27. may juſtly be the exprobration of our unteachableneſs by ſuch fair warnings; *Sirs, you ſhould have hearkned unto me, and then you had gained*
B *this harm and loſs.*

2. *Tempus benignitatum*, The time of mercies and goodneſs of God, when he invited us to himſelf by his loving-kindneſſes, would have drawn us with the cords of love, woo'd us to amendment by his favours; Oh! the bounty of God, that ſhould have prevailed with us, and led us to Repentance.

3. *Tempus caſtigationum*; The time of more mild and gentle Corrections; when he ſends upon us more tolerable tokens of his anger, abates ſomewhat of our plenty, cuts us ſhort of our abundance, frowns upon us with ſome ſmaller appearances of
C his diſpleaſure, that ſhould make us to look about us, and beſtirr our ſelves, and haſten into the wayes and paths of righteouſneſs.

Theſe indeed ſhould be the times of our amendment; and it would have been more pleaſing and acceptable. But ſuch is our ſervile and baſe nature, ſuch is our want of faith to diſcern him in theſe ſmaller appearances of his diſpleaſure, that nothing will work upon us, but his more heavy Judgments. His Judgments muſt drive us in, his Mercies will not draw us; that's too gentle Phyſick, it will not work upon us. Our Prophet com-
D plains of it, *Verſ.* 10. *Let favour be ſhewed to the wicked, yet he will not learn righteouſneſs.* Nay, threatnings will not do it; *Though thy hand be lifted up, they will not ſee it*, verſe 11. never be moved, till we feel it fall on us. Yea, naturally we are prone to ſet light by Gods more gentle and mild Viſitations; *Nubecula citò tranſibit. Solomon* forewarns us of it, *My ſon, deſpiſe not the chaſtiſement of the Lord*, leſt his milder Chaſtiſements, turn into ſeverer Judgments. This Contempt of ſmaller Puniſhments, will beget an other Contempt, that will little pleaſe us. *Ezekiel* tells us of it; *The Sword ſhall contemn the Rod*,
E ſaith he; gentler Chaſtiſements ſhall give place to more heavy Deſtruction. We ſee it in the Method that God obſerved with *Pharoah*, and the *Egyptians*; firſt, He admoniſhed them by his Meſſengers; then, He awakened them by his Miracles; then, He ſcared them by his Threatnings; then, He viſited them with

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more remote Afflictions; then, came home to them with sores and sicknesses; then at last, slew them; And then, they yielded to Him.

What saith the Prophet in the foregoing Verse? *In the way of thy judgments have they waited for thee.* We should have done it in the way of his mercies; but we have lost that opportunity. 'Tis high time we should turn to him *in the way of his judgments.* It had been our wisdom to have prevented our sufferings. As *Solomon* makes it a point of wisdom, *Prov.* xxii. 3. *The prudent man foresees the evil, and hides himself.* But that's not our Case now. Our Πρόνοια hath failed us, let us be sure our Μαρόνοια may relieve us and stand us in some stead; See if that may recover us. Ey, when Gods judgments seize upon us, that's the instant and urgent time of repentance; the time of the last patience of God: Either come in now, and make thy peace with God, or thou art devoted to Destruction.

There is yet one Particular more; and that is,

III. The Circumstance of Place, where these Judgments are inflicted, τὸ διορθωτήριον, καὶ παιδευτήριον, as Saint *Basil* calls it; the School of Correction; that's the Earth: And this Circumstance doth put upon these Judgments three useful Qualifications to teach and instruct us.

1. These Judgments, they *are in the earth*; that is, they are outward, and visible, and external Judgments.
2. These Judgments, they *are in the earth*; they are common, and general, and over-spreading Judgments.
3. They *are in the earth*, and so they are present and actual Judgments. Three good Advantages to make them profitable to us.

1. They are visible, and external Judgments. And they are the Judgments that are fittest to teach us. Spiritual Judgments have a quite contrary operation upon us; they render us more indocible and uncapable of this lesson. Blindness of Mind, Hardness of Heart, Stubbornness and Obstinacy of an inflexible Will; these Plagues and Punishments, they are not teaching and correcting, but destroying Judgments. *I will send my plagues upon thy heart*, saith God to *Pharoah*; that made him past hope, mark'd him out for destruction.

As *Gregory* distinguishes of sins, so may we of sufferings; *Carnalia peccata sunt majoris infamiæ, sed spiritualia peccata sunt majoris culpæ:* So, outward bodily Judgments may be more smarting and vexatious; but spiritual Judgments are a great deal more dangerous. Oh! when our sins are made our sufferings, *Quando non patimur id quod acriter dolet, sed facimus id quod turpiter delectat*; that saith S. *Aug.* is *Ira Dei gravissima.*

'Tis

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A 'Tis a fearful token of Gods heavy diſpleaſure, when *David's* curſe falls upon us, and we fall from one wickedneſs to another; when (as S. *Aug.* ſpeaks, *lib.* 1. *cap.* 24. *contra adverſar. Legis & Prophet.*) *Crimina criminibus vindicantur, & ſupplicia peccantium ſunt incrementa vitiorum*; there is ſmall hope then to enter into his righteouſneſs. Oh! take heed of being Agents in the Judgments of God. Sufferers may be pitied, but when we come to be Self-deſtroyers by wilfulneſs in ſin, that puts us into an hopeleſs condition: when we ſport our ſelves with our miſeries, like the Citizens of *Cæſarea* in *Africk*; of whom S. *Auguſt.*
B reports, that upon a ſet time every year, they divided themſelves into two Companies, Fathers on one ſide, and their children on the other, and took up ſtones, and with them maimed, and miſchieved, and killed each other.

2. His *Judgments are in the earth*; They are common, and general, and over-ſpreading Judgments; and they are moſt likely to work good upon us. God hath not onely his Perſonal, but his National, and Epidemical Judgments. Sometimes he takes a Sinner with a private Judgment, as with an Angle; otherwhile he hath his Ἀμφιβληστρον, his *Verriculum*, and Drag-net
C that catches all kind of Sinners. He hath his Arrows in private Viſitations, and he hath his Chain-ſhot that will bear down all before them. All theſe are ſtored up in his Treaſures. For, as S. *Aug.* obſerves well; *Non ſicut Regi hominum, aut Principi, ſic Deo; quicquid à multis peccatur, inultum eſt.* A multitude of offenders among men, even forces an impunity. And, as elſwhere he ſaith, *Neque Rex neque Multitudo,*— Excommunication muſt not reach to Kings, nor to whole Congregations. 'Tis ſo with Men; but God knows how to puniſh Multitudes of Sinners, be they never ſo many. Though we have our ten thouſands, he
D hath his twenty thouſands to come againſt us, as our Saviour ſpeaks. He hath his Sickle in his hand to reap down whole Countries, *Joel.* iii. He hath his Raſor, not onely his *Volſellæ* to pluck out ſome diſordered hair, but to ſhave and make bare all the body, *Ezek.* v. 1. He can command his Sword to go through the Land, *Ezek.* xiv.

3. His *Judgments are in the earth*; and ſo they are preſent, and actual Judgments. Conceive them in a threefold nearneſs and propinquity:

1. When theſe Judgments are *aliorum pœnæ*. When we ſee
E Gods judgments lie heavy upon others, then we ſhould take warning, and e're they come nearer to us, we *ſhould learn righteouſneſs*. 'Tis the wiſdom which *Chriſt* teaches us; *When our enemy is afarr off, we ſhould ſend and ſue for conditions of peace.* That's the firſt, and beſt way of amendment by Gods Judg-

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ments; when the visible Judgments of God upon others make us to bethink our selves, and return to him. Murdering pieces to others, should be Warning pieces to us. The Jews have a saying, that if war be in another Country, yet they should fast and mourn, because the evil of warr is begun, though amongst other people. We should consider, the Judge is now in his Circuit, God hath entred upon his Visitation, he hath begun with others, it should make us look about us, lest he ends with us. This is *Sapere aliorum exemplo*; to learn our lesson by other mens sufferings. A

Well, we have over-slipt that time, we are nothing bettered by Gods heavie hand upon other Nations; the sufferings of *Samaria* have wrought no good upon *Jerusalem*; There is yet, B

2. A nearer propinquity, when these Judgments of God are *Nobis impendentia, Ecce Judex ante fores adstat*; *The Judge stands before the door*; that comes closer to us, and doth more nearly concern us. When a dismall cloud of vengeance hovers over our heads, when we find our selves beset with his judgments, when the tokens of Gods displeasure begin to appear upon us; discontents, divisions, great thoughts of heart, rumours shall be upon rumours, as the Prophet speaks; when God hath unsheathed his Sword, and is whetting of it, and we see the Angel, as *David* did over *Jerusalem*, ready to smite us, then 'tis high time to look about us; *Quando nondum affligente, sed adhuc imminente & minante adversario, pacem quærimus*; that is *Sapere nostro periculo*. To learn *Righteousness*, upon fear of Judgments, it is servile; but yet it may be accepted, may prevent actual punishments. Had we feared them, we should not have felt them. C

Well, we have lost that advantage too; There is yet,

3. Another propinquity, and that is worst of all. That is, When his judgments are *Nobis incumbentia*. They are already upon us; his wrath is already kindled, and smoaks out against us. We do not onely fear the rod, but feel it; then, if ever, it concerns us to quicken our conversion. When he hath bathed his Sword in our blood, and it hath eaten flesh, and his Arrows stick fast in our sides; this is *Sapere proprio damno. What? Know you not that Egypt is destroyed?* O 'tis high time to awaken, when Gods judgments have broken in upon us, and begun to consume us. D

We have seen the first particular of the Text; *Doctorem*, that which must reach us; *His Judgments*; Now, let us consider the E

Second; that is *Disciplina*, the Lesson we must learn by them; *We must learn Righteousness.*

And here we have three things observeable;

1. Who

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A 1. Who are the Scholars; They are *the Inhabitants of the World.*

2. What is their Duty; they must *be Learners.*

3. What is their Leſſon; they must *learn Righteouſneſs.*

1. *The Inhabitants of the world*; they are the Scholars that muſt be taught and inſtructed by theſe *judgments.* The Prophet's ſpeech, we ſee, is of a large circumference. It takes in all, it aims not at any one rank, or order of men, to reform them and all will be well; No, the amendment muſt be anſwerable to the judgment. If that be general and over-ſpreading the earth, the B reformation muſt be as general. The plaiſter muſt be as broad as the ſoar. If it be an over-flowing ſcourge, that goes through the Land, ſure the amendment muſt not be confined to a narrower compaſs.

There is a neceſſary connexion in theſe two combinations.

1. National ſins, bring National judgments; that's the firſt; and then

2. National Judgments call for National Repentance.

In *Joel* ii. we read of two Trumpets ſounding;

C 1. One in the firſt Verſe, there we have it; *Blow the Trumpet in Sion, ſound an alarm, let all the inhabitants of the Land tremble* at it; then,

2. At *Verſ.* xv. There is another Trumpet ſounding; *Blow the Trumpet in Sion, proclaim a Faſt*; call all to repentance.

This Trumpet muſt ſound as loud, give as ſhrill a noiſe, as did the other Trumpet; all the inhabitants of the Land muſt be called to repentance. And the Uſe of this ſecond Trumpet belongs to us of the *Clergie.* We are to *lift up our voyces like trumpets,* to call to repentance. As for that other Trumpet, to fore-tell a judgment, eſpecially to blow a Trumpet to ſtirr up and bring on a judgment, let them look well to their warrant that will ſound ſuch a Trumpet. Let the Sons of *Aaron* obſerve that rule which God gives to them for this uſe of the Trumpet, *Numb.* x. 7. *When the Congregation is to be gathered together, you ſhall blow, but you ſhall not ſound an Alarm.*

Sure, in all the Scripture, we find not any Prophet of God, by any ſound of theirs, quickning or haſtning of a judgment. And when they did but fore-tell it, they did it with much regret E and commiſeration: *My bowels, my bowels*, ſaith the Prophet *Jeremiah, I am pained at my very heart, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of warr, Jer.* iv. 19. But for the Trumpet that calls to repentance, let that like the Trumpet on Mount *Sinai*, ſound louder, and louder. You are the *Lords Remembrancers,*

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Remembrancers, keep not ye ſilence. 'Tis our office, *to teach every man, and to warn every man*, by the ſound of this Trumpet. They ſay, there is a tenure of Land in the Northern borders, which they call the tenure of *Cornage*; they hold their land by ſounding of a Trumpet upon the approach of an Enemy. That is our tenure for what we poſſeſs. *Our ſound muſt go into all the earth, and our words unto the end of the land*; all the inhabitants of the land muſt be called to repentance. Indeed, ſometimes God puniſhes a few, that all may amend, and his mercy delights in ſuch compendious cures; but he never puniſhes all, that a few onely may mend; but expects, and exacts a general reformation. To hope that the repentance of a few private men ſhould prevail for the ceaſing of a general judgment, is as if we ſhould think to quench a raging fire by the drops, and ſprinklings of a caſting-bottle. No, when *all fleſh have corrupted their ways*, tis not *Noah*, *Daniel*, or *Job*, that can prevail with God; nothing can appeaſe him but a general repentance.

Thus you ſee, Who are the Scholars. *All the Inhabitants of the Land.*

2. What is their dutie? They are required to *learn*; And learning on our part, ſuppoſes teaching on God's. His judgments then, they have this virtue in them, they are purpoſed by God to be our inſtructions. He delights indeed to win us to himſelf by a more gentle way, by favours and mercies; but, if that will not do it, (as it does but ſeldom); we liſten to God, ſaith S. *Aug. Rarius inter proſpera, crebrius inter adverſa*; *I ſpake unto thee in thy proſperity*, ſaith God, *but thou ſaidſt, I will not hear*, *Jer.* xxii. 21. but then he *opens our ears by his corrections*, *Job* xxxvi. he delivers us over to afflictions, Καθάπερ παιδαγωγοῖς, καὶ διδασκάλοις, (as S. *Baſil* ſpeaks) as to ſo many curſt Schoolmaſters, that we may *learn obedience by the things which we ſuffer*, as the Apoſtle ſpeaks, Ἡ χάλαζα ἡ διδοῦσα, καὶ ἡ πρώϊα παιδαγωγία, καὶ ἡ ἐγγὺς διδάσκαλος; his diſpleaſure muſt be our inſtructer; as it is ſaid of *Gedeon*, he *took briers, and thorns, and with them he taught the men of Succoth*; *Judg.* viii. 16. *Res proſpera donum eſt conſolantis*; *res adverſa, donum eſt admonentis Dei*, ſaith S. *Aug.* Doth he grant us proſperity? then he doth encourage us; Doth he ſend us adverſity? then he doth admoniſh us, *Ut, qui beneficiis non intelligitur, plagis intelligatur*, ſaith *Cyprian*, that we may learn to know him by his puniſhments, whom we would not acknowledge in his mercies. His judgments, they are ſpeaking judgments; as God ſaith to *Moſes*, *Exod.* iv. *If they will not hearken to the voyce of the firſt Sign*, Gods judgments are *Judicia vocalia*, and *clamantia* too; not dumb and ſilent, but loud ſpeaking judgments.

And that calls for our Attention; *Audiam quid loquatur Dominus*;

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A *minus*; If he ſpeak, it becomes us to liſten; If he teaches, it is fit we ſhould Learn. *He that planted the eare, ſhall not he hear?* ſaith *David*; The conſequence is as good and ſtrong; He that planted the ear, ſhall not he be heard? he that chaſtiſeth the Heathen, ſhall not he correct Us? That is the duty of the Text; *We muſt all learn Righteouſneſs.* Surely, if Gods Rod be upon us, we may conclude, there is ſome things, either not known, or miſtaken, or forgotten, or neglected in point of duty. Indeed, as S. *Aug.* ſaith, 'Tis a ſhame for ſome men to begin to learn, but it is a greater ſhame to continue ignorant. We ſhould be μεταμαθεῖς,
B learn betimes; but if we have let ſlip that opportunity, we muſt be ὑπομαθεῖς, late learners, rather then not at all eſpecially; when he writes our Leſſons upon our backs in bloud. What ſaith S. *Paul* to ſuch? *What, have you ſuffered ſo many things in vain? If it be yet in vain*, Gal. iii. 4.

And Learners we muſt be, and that looks at our own duty, what concerns our ſelves to know and do; not become teachers of other mens duties. And yet, to invert the words of the Apoſtle; *Whereas for this time, we ſhould be all learners now*; how few of us are learners? how many of us will teach, and find fault
C with others? *Aliena ſatagimus, & noſtra negligimus*, as *Chryſoſtom* ſpeaks; Complain of diſorders, call for reformation, cenſure and condemn the lives of other men, and they, it may be, more innocent then our ſelves; Ey, but no man ſaith, *What have I done*, ſaith *Jeremiah* of the people of his time; and it is too true of us. So fart we are from *Jonahs* confeſſion, *Propter me tempeſtas hæc*, My ſins have had an hand in raiſing this tempeſt, that we come not to the Diſciples ſuſpition of themſelves, *Maſter, is it I?* Every man will be an officer to attach others, none acknowledges himſelf a malefactor, and condemns himſelf. *Curioſum genus ad cognoſcendum vitium alienum, deſidioſum ad corrigendam*
D *ſuam*; exceeding curious to find fault with others, extreme careleſs to reform themſelves. Ἀλλων ἰατρὸι, ἀυτῶν ἕλκεα βρύουσι, very diligent to ſearch other mens ſores, but neglect our own, and let them rankle and putrifie.

Learn then we muſt; and that, may be, we will be content to do. Tis but the buſineſs of the brain. Hearing, and conceiving, and remembring, there is no great pains in that; nay, may be, much delight and pleaſure in learning and knowing. Τὸ μανθάνειν ἡδύ, ſaith *Ariſtotle*; there is much pleaſure in learning, and increaſe
E of knowledge. Man, naturally, is ζῶον ἐπιστημὸν, καὶ ἐπιστημονικὸν, an underſtanding, knowing creature. Ey, but that is not all the duty to be learned in the Text. Tis a practical duty, and practical things are beſt learned by practice. We may know them in notion, and apprehenſion, and ſtill be accounted ignorant men,

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men, if we do not practise them; Ἃ μανθάνομεν ποιοῦντες, ταῦτα μανθάνομεν, saith the Philosopher, Those things which we learn to do, by doing we learn them. You may teach a man all the rules and method of Musick, but he is no Musician till he can handle his Instrument. *Ambulando discimus ambulare*; we teach children to go, not by rules and precepts, but by making them go. S. *John* bids us take heed we mistake not in this point; *Little children, let no man deceive you, he that doth righteousness, is righteous*, 1 *John* iii. 7. A good understanding have they that do thereafter, *Psal.* iii. Such learning, is to some purpose. And this brings in, A

3. The last particular, the Lesson to be learned; that is *Righteousness*. And take the summ of this duty in these three particulars; B

1. It is *Primarium officium*. *Righteousness* is that which God chiefly aims at in all our afflictions; *To make us a righteous people, zealous of good works*. Indeed, there are other substantial duties, which he requires of us, and expects at our hands, in the day of our visitation. Prayers, and Fastings, and Mourning, and the acts of Humiliation; they are pious, and profitable, and seasonable duties when Gods Hand is heavie upon us. *Humble your selves under the mighty hand of God*, saith Saint *James*, *Return to me, with fasting, and with weeping, and with mourning*, saith the Lord, *Joel* ii. *In that day did the Lord call to weeping, and to mourning, and to girding with Sackcloth*, *Isai.* xxii. 12. And the neglect of those duties, were an high provocation; *Vers.* 14. But yet, the doing of these, is not the thing that God chiefly aims at; as if all were well when these services were performed. These are not *Justitiæ*, but *condituræ Justitiarum*, as *Origen* speaks; they are but instrumental, and preparative duties, to fit and dispose us to the great duty of *Righteousness*; C

1. They are *Realia insignia*, real confessions of our sinfull unworthiness. D
2. They are *Incitamenta pœnitentiæ*, good provocations to Conversion and Amendment.
3. They are *Testimonia interni doloris*, visible testimonies of our inward Contrition.

But yet they come short of the works of *Righteousness*. They may serve for Physick, but not for Diet, and the regiment of health. We do not say, a man is recovered, because his physick works kindly. The life, and strength of Piety, consists in *Righteousness*. 'Tis not ἀπὸ βρωμάτων, ἀλλ' ἀπὸ ἁμαρτημάτων, saith *Chrysostom*, not abstinence from meat, but from sin, that makes a good fast. The Ninevites, they fasted, and wore Sackcloth, and sat in Ashes, and it was well-pleasing to God; but yet it was their *Righteousness*, and the amendment of their lives that prevailed for deliverance. E

A verance. 'Tis not ſaid, That God ſaw their Faſting; but, *God ſaw their Works, that they turned from their evil way*, and he repented, and ſpared them. 'Tis *Righteouſneſs*, ſaith *Solomon*, that delivers from death.

2. It is, *Subſtantiale officium*. The Leſſon to be learned by Gods judgements, is *Righteouſneſs*; and that's a Subſtantial duty. Our Saviour calls them, βαρύτερα τοῦ νόμου, the *weighty things of the Law*. It conſiſts in the performance of real, and ſubſtantial, and moral Obedience. The neglect of thoſe duties, God revengeth; and the practice of theſe, he calls us unto by his ſevere
B judgements.

It is not the altering of ſome outſides, and rituals, to purchaſe ſome external forms, that God will be appeaſed with; or that which he ayms at in his heavy judgements: and yet this is the conſtruction that we make of all his judgments; As if we ſhould pull down an houſe, to remove a few cob-webs, that are in the roof of it; or pluck out the eye, that we may free it from a mote; or (as *Gerſon* wittily) as if to kill a Fly, that is on a mans forehead, we ſhould take an hammer, and beat out his brains. No, What ſaith God, when he reckons with his people? *Pſal.* l.
C *I will not reprove thee for thy Sacrifices, and Burnt-offerings.* 'Tis not the failing in theſe ceremonious Services that doth ſo much provoke him. The kingdome of God conſiſts not in theſe, but *in Righteouſneſs and Holineſs*. We muſt not, *cum capiti mederi debeamus, reduviam curare*, think to cure a vital part, by waſhing away a mote, or freckle that appears in our face. *Relieve the oppreſſed*, ſaith God, *judge the cauſe of the poor, break every heavy yoke, let Righteouſneſs run down like a mighty ſtream*, that is able to quench the flames of Gods anger, and juſt indignation.

3. The Leſſon to be learn'd, is *Righteouſneſs*, and that is
D *Univerſale officium*; 'tis a comprehenſive duty, of a large circumference.

1. It takes in all eſtates, and orders of men. Some virtues are appropriate to ſome ſorts of men, they ſuit not with others. Good Government, that is the Magiſtrate's virtue; Obedience, that is the duty of the people: and ſo in many others. But *Righteouſneſs*, it is of univerſal concernment. It ſpeaks, like *John Baptiſt*, to People, to Publicans, to Souldiers; teacheth every one of them what they muſt do. Warns us, as S. *John* doth, *I write unto you Children, I write unto you Young men, I*
E *write unto you Old men*: It gives every man his charge. And then,

2. 'It takes in all ſorts of duties; 'tis σύμπασαν, every virtue: As health is the εὐκρασία, the good temper of all the humours of the body, ſo is *Righteouſneſs* the juſt proportion, and

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exercise of every virtue. And Gods judgements ayms at both these: First, all the Inhabitants of the land; every rank and order of men, must take out this Lesson. Not say, Reform the Clergie, and all will be right; punish exorbitancies in them, no matter for the rest. What saith the Lord to the Israelites that were so hot in pursuing their brethren, 2 *Chron.* xxviii. 10. *And now ye purpose to keep under the children of Judah and Jerusalem for bond-men, and bond-women unto you; but are there not with you, even with you, sins against the Lord your God?* It was a word in season, and gave a check and stop to their rage and fury. Oh! that it might do the like with us. And then every sort of men must resolve of every sort of duty that belongs unto them. Gods judgements have an universal aym; he hunts us not out of one ill course, to drive us into another; hate Idolatry, but commit Sacriledge; flee from Superstition, and run into Prophaneness; cry out of Oppression, and bring in Confusion; suppress Popery, and suffer Schisme and Faction to increase and multiply; as if Locusts had been the onely judgement, and that swarms of Flyes and Lice had brought no annoyance upon the land of Egypt.

No; Let us resolve of an universal Reformation, and then we may expect an universal Deliverance. Then our God will *Return, and Repent, and leave a Blessing behind him.* Let us first learn the Didactical part of *Esay's* Song; and then we shall have cause to take up the Eucharistical part. *He will put a new Song into our mouthes, even Thanks-giving unto our God. The righteous Nation shall have perfect peace,* as our Prophet here promises. The Apostles words will admit of this inversion; we shall find it true, *The fruit of Peace, is sown in Righteousness.* Indeed, in this holy Husbandry, *Et tellus, & annus fructificat*; Righteousness and Peace, they help each other. *Righteousness,* that is the soil out of which Peace springeth; and Peace, that is the season, in which *Righteousness* flourisheth. *Sow to your selves in Righteousness, and reap in mercy,* *Hosea* x. 12. *The work of Righteousness shall be Peace; and the effect of Righteousness shall be Quietness, and Assurance for ever,* *Isa.* xxxii. 17. As S. *Augustine* sweetly meditates on those words of the Psalmist, *Righteousness and Peace have kissed each other*; *Fac Justitiam* (saith he) *& habebis Pacem; duæ amicæ sunt, tu unam vis, & alterum non facis; nemo est, qui non vult Pacem, sed non omnes volunt operari Justitiam.* Every man wishes for Peace, but every man is not for *Righteousness.* No, saith the Father, *Si amicam Pacis non amaveris, non amabit te Pax.* Either love *Righteousness,* the companion of Peace, or Peace it self will never love thee, or delight to dwell with thee.

Now

A

Now, the God of Peace, that delights in the Peace and Prosperity of his servants, lead us into all the ways of RIGHTEOUSNESS, *and guide our feet into the paths of Peace; And that for His sake, who is the Lord our Righteousness, and the Prince of Peace, even* JESUS CHRIST *our Peace-maker;*

To whom, *&c.*

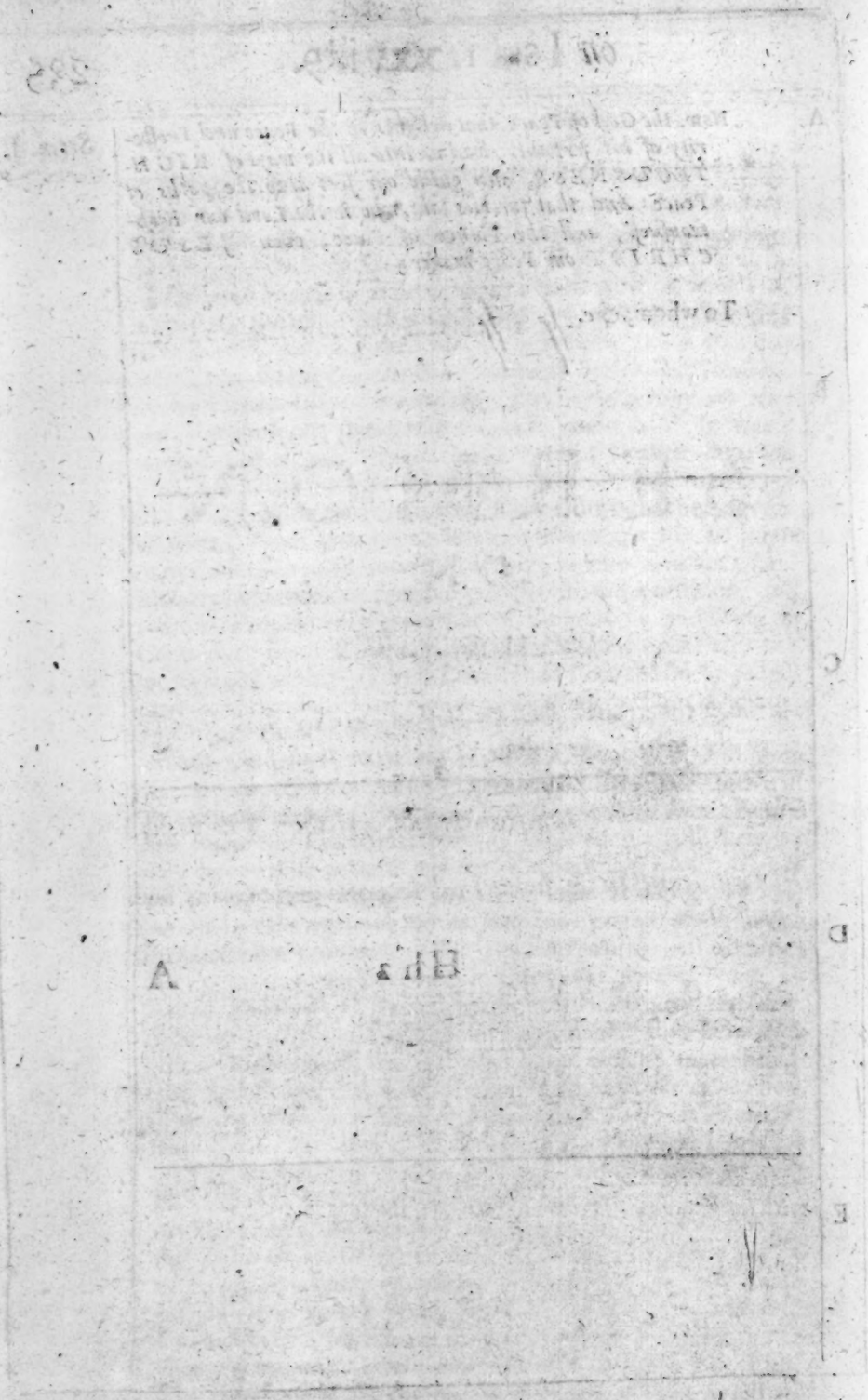
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A SERMON ON

Habbakkuk iii. 17, 18.

Although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vines; the labour of the olive ſhall fail, and the fields ſhould yield no meat,

The flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtall;

Yet I will rejoyce in the Lord, I will be joyful in the God of my ſalvation.

THE Text, it is a Prophetical Intimation of a Judgment of Dearth, and Famine, that ſhould fall upon the Land. In it, the Lord threatens to break the *ſtaff of bread, to ſend cleanneſs of teeth, and ſcarcity of all things*; a general want of all the ſupports of life.

And this paſſage of Scripture, together with the Context, ſets down the entertainment that the Prophet, and People of God gave to all this ſad Prediction. Here is a double Entertainment.

1. They entertain it with fear; *Verſe* 16. *When I heard this, my belly trembled, my lips quivered at the voice, rottenneſs entred into my bones, and I trembled in my ſelf.*

2. They

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2. They entertain it with faith, and confidence; yea, with joy, and comfort; *Although* this affliction ſhall befall us; *Yet will I rejoyce in the Lord, I will joy in the God of my ſalvation.* A

See a ſweet combination, and mixture of two contrary diſpoſitions in the heart of this holy Prophet.

1. A diſpoſition of fear, and ſorrow.

2. A diſpoſition of joy, and comfort.

1. When he foreſees this great calamity, he fears and trembles at it.

1. Take it either as a natural affection, hearing of ſo great a miſery to come upon them; though he be a Saint, yet he is afraid, and troubled at it. The holieſt men, while they are in the body, they are not ſo fortified with grace, but that they ſhrink, and ſtartle, and tremble at miſeries, like other men. *Abraham* in Egypt is afraid of his life: Good *Jacob*, when *Eſau* comes towards him, is afraid to meet him. *David*, purſued by *Saul*, cries out in fear, *I ſhall one day fall by the hand of Saul.* *Elijah* was ſubject to the like Paſſion; he fled for his life. Want, and poverty, and pain, and miſery, are fearful conditions even to the Saints of God. Or, B C

2. Conceive this fear, as an holy, and religious diſpoſition in them. When God threatens to bring a judgment upon us, the firſt apprehenſions we muſt have of his menaces, muſt be apprehenſions of fear and ſorrow, and humiliation, motions tending to Repentance. *My fleſh trembles for fear of thee*, ſaith *David*, *Pſal.* cxix. 120. *And I am afraid of thy Judgments.* It is not fortitude, but fool-hardineſs to ſtout it out with God, and not to ſtartle at the ſigns and tokens of his diſpleaſure. How was God delighted with this awful diſpoſition in good *Joſiah*, when he wept and his heart melted at the hearing of thoſe Judgments, which God threatned againſt them? Nay, it prevailed ſomewhat with God, when it was ſad and ſerious, though not ſound and ſanctified, in wicked *Ahab*. D

2. When this grace, hath had a perfect work in us; then faith, and hope, and confidence, will be ſeaſonable graces. *I trembled in my ſelf, that I might reſt in the day of trouble, v.* 16. Then fear ſhall give place to joy and comfort. This holy fear, will bring in faith. And this faith, will caſt out fear. As mercy, on Gods part, rejoyceth againſt judgment; ſo faith, on our part, ſhall triumph over fear. *In the multitude of the ſorrows that I had in my heart, thy comforts have refreſhed my ſoul*, *Pſal.* xciv. 20. In the midſt of all theſe ſad occurrents, yet will *I rejoyce in the Lord, I will joy in the God of my ſalvation.* E

Theſe

A These are the two bleſſed Entertainments of any threatned Judgment;

1. A deep Humiliation.

2. A ſtedfaſt Faith, and Conſolation.

For the words themſelves, we may reſolve them into theſe two particulars;

1. Is a ſad Suppoſition; *Although the fig-tree ſhall not bloſſom*, the ſtrength, and comfort of all the creatures fail us; and we ſuffer a want and deſtitution of all things; That's the Suppoſition. Here is,

B 2. A comfortable Reſolution; *Although* theſe miſeries befall us, yet in the midſt of them all, the Prophet knows how to ſupport himſelf, *Yet will I rejoyce in the Lord, I will joy in the God of my ſalvation.*

Firſt, For the Suppoſition. And the Sum and Subſtance of it will appear unto us in theſe three Extractions, which we will draw out of the Text.

I. The Strength and Comfort of the Creatures, may fail us; there is in them a fading, and vaniſhing Condition; *The fig-tree may not bloſſom, the Vine may be fruitleſs, the fields may yield no*

C *meat:* we may be deſtitute of all theſe ſuccours, and ſupports of life.

All theſe helps, and ſupplies for life, have a poſſibility in them of failing of us. Reckon not upon them as certain and unchangeable comforts, that will not diſappoint us. As it was in the Manna, which they fed on in the Wilderneſs; 'tis ſo in all the helps and means of this life, there is a Worm of Corruption that will breed in them.

This uncertainty, and failing in the Creature, will appear to us in theſe three Particulars;

D 1. In their production and breeding, there is a great deal of uncertainty. *In the morning ſow thy ſeed, and in the evening with-hold not thine hand; for thou knoweſt not whether ſhall proſper, either this, or that*, ſaith *Salomon*, *Eccleſiaſt.* xi. 6. He who ſowes, ſowes in hope, upon adventure, God gives it a body at his pleaſure. The dew of Heaven, the influences of the Stars, the luſt and ſtrength of the Soil, all uncertainties to mans Providence. *Ye have ſown much, and bring in little*, ſaith God in *Haggai, chap.* i. 6. *Ye looked for twenty meaſure and there were but ten; for fifty veſſels, and there were but twenty, chap.* 2. 16. A great un-

E certainty in their Production.

2. There is a great deal of uncertainty and inſufficiency in their uſe; there may be a failing in that. It is poſſible we may receive the fruits of the earth in plenty, and abundance, and yet come ſhort of the comforts of them. The Prophet tells

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us of *Bread*, and of a *Staff of Bread*. This *Staff of Bread* may be broken, and then that ſupply of life is weak and impotent. *Levit.* xxvi. 26. *When I have broken the Staff of your Bread —— then ye ſhall eat, and not be ſatisfied.* There is ἄρτος, and τὸ τρόφιμον τοῦ ἄρτου; Bread and the Foiſon, and nouriſhing ſtrength in Bread. We may have the firſt, and yet miſs of the ſecond; and ſo, that creature will prove empty, and inſufficient to us. A

And the reaſon is, becauſe the vigour, and nouriſhing power of the creatures, are not originally in them, but by a voluntary derivation from God into them. He is the Authour, and Fountain of Life. *Thou ſendeſt forth thy Spirit, and they are quickned*, *Pſal.* civ. 30. It is in him, *that we live, and move, and have our being.* This ſtrength, and helpfulneſs in the creature, it is but as a beam from the Sun; intercept the Sun, and the beam vaniſheth. It is as a branch from the root; divide it from the root, and the branch withereth. It is but as a ſtream from the fountain; ſeal up the fountain, and the ſtream dries up. Our Saviour tells us, *Matth.* iv. 4. *Man lives not by bread alone, but by every word that proceedeth out of the mouth of God.* He muſt ſpeak that word, or our bread will not nouriſh us. There is a threefold *Word* on which it doth depend: B

1. A *Verbo ordinante.* He hath given an original Law and command to the creatures, that they may nouriſh us. C
2. A *Verbo ſuſtentante.* Theſe weak creatures muſt, in their uſe, be ſupported by the word of his Power, or they cannot comfort us. If he withdraws away his face, they periſh, *Pſal.* civ. 29.
3. A *Verbo benedicente.* That virtue that is in them will lye dead, unable to put forth it ſelf, except his Bleſſing gives it an actual working, to refreſh and cheriſh us. 'Tis he, *who fills our hearts with food and gladneſs*, *Acts* xiv. 17. D

Without which influence from God, how poor and inſufficient are all helps of nature? As the Prophet *Haggai* expreſſes it, *Chap.* i. 6. *Ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye cloath you, but there is none warm.* Of themſelves, they are poor, beggerly elements, empty huſks, their goodneſs is not incloſed in them. The comfort they convey unto us, 'tis from an higher fountain. That's the ſecond, they may fail in their uſe. E

3. The very being, and ſubſtance of theſe natural helps, carry with it this condition, That they are vaniſhing, and fading.

1. As creatures; ſo there is a ſeed of decay, and fading in

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A in them. The moſt excellent, and permanent creature of it ſelf tends to nothing, if not ſupported with the word of Gods Power. *Heb.* i. 6. There is a *Pondus Naturæ*, and there muſt be *Manutenentia Divina*, that muſt ſuſtain it. As S. *Auguſtine* ſpeaks of man, He is *Terræ filius, Nihili nepos*; the Earth was his Mother, Nothing was his Grandfather. As all creatures came out of Nothing, ſo thither would they ſink again, and return to nothing.

2. As ſublunary creatures, ſo by their natural compoſition, they are ſubject to fading and corruption. All things under the Moon, are fading and tranſitory. The heavens have a B frame of perpetuity; but theſe creatures, that are the means of our lives, they are full of variety, uncertainty, contrariety; all grounds of corruption.

3. Conſider the creatures as living under Gods curſe for the ſin of man, and ſo they are ſubject to a greater weakneſs and vanity. Gods diſpleaſure doth blaſt them, ſuck out the ſtrength, and vigour of them; and it brings upon them, not only *Adam*'s puniſhment, not to yield us fruit without our labour; but, often times, *Cain*'s curſe, they are barren, fruitleſs, though we do labour. As his Bleſſing can put a ſtrange virtue and vivacity into them; C *Daniel*'s Pulſe was more nouriſhing then the King's Dainties; It made a little Meal in the barrel, and Oyl in the cruſe, to yield plenty; So, on the contrary, his Indignation conſumes the ſtrength and vigour of nature. *Maſter, the tree that thou curſedſt, is preſently withered.* See this in the Iſraelites, they muſt needs have Quails, and Dainties, the moſt nouriſhing food; he ſent it them to the full; but what ſaith *David? He ſent leanneſs withall into their ſoul, Pſal.* cvi. 15. It never thrives with them. *He ſent among his fat ones, leanneſs, Iſa.* x. 16.

This vaniſhing weakneſs of the creatures, ſhould make us D think what to reckon of our lives. Such as the fewel is, ſuch muſt needs be the fire. Straw, and ſtubble, yield but a ſudden blaze, and ſoon out again. And if theſe ſuccours, and ſupports of life be thus vaniſhing, and fading; ſure then Life it ſelf is but a tranſitory thing, no matter of conſiſtence. Weak materials make no ſtrong buildings, and vaniſhing meats breed but a vaniſhing life. Our Saviour calls them but *periſhing meats: Labour not for the meat that periſheth, John* vi. 27. And S. *Paul* ſets out this condition, both of meat and life, 1 *Cor.* vi. 13. *Meats for the belly, and the belly for meats, but God ſhall deſtroy both it and them. Whoſoever drinks of this water, ſhall thirſt again, John* iv. 13. E Theſe outward helps may, for a time, refreſh; but, not alwayes preſerve and ſupport our lives. All theſe outward things, they are but *Conſolatiunculæ temporales*, as S. *Auguſtine* calls them, petty, tranſient comforts, like the refreſhings of *Jonah*'s gourd,

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but the ſhade of a few leaves, and there is a worm at the root of it, that will conſume it preſently. A

So much of the firſt Extraction; The creatures are weak, and may fail us.

II. A ſecond Extraction from the Text, is, When Scarcity and Want comes as a judgement from God, and from his wrath and heavy diſpleaſure, then it is extreme, and extraordinary, and beyond the courſe of nature. The creatures have naturally ſome weakneſs in them, they are ſubject to fade and decay; but when his anger blaſts them, then Want and Scarcity proves far more heavy, and unſupportable. It is like a ſharp arrow, ſhot by the hand of a mighty Giant; and drawn up to the head, it falls with a double force, and pierces deadly. See the greatneſs, and ſadneſs of this judgement now threatned, in theſe aggravations of it: B

1. Gods anger will cauſe a dearth and famin in a moſt plentiful and fruitful land. The land of *Canaan* was the fruitfulleſt of all lands; as the garden of God; a land *flowing with milk and honey*; *a land of vineyards*; the beſt of all lands, as *Moſes* deſcribes it, *Deut.* viii. It was *Terra fructus centeſimi*; it brought forth to *Iſaac*, no leſs then an hundred-fold, *Gen.* xxvi. The Fruit of it was ſo wonderful, that they cut down but one bunch of Grapes at *Eſchol*, and the people, who had ſeen the plenty of Egypt, admired it. It was ſo rich a land, that it was the granary of other neighbouring Countreys. It had not onely plenty for it ſelf, but bounty for others. *Solomon* gave *twenty thouſand meaſures of Wheat*, for food; *and twenty meaſures of pure Oyl, to Hiram, King of Tyre.* 1 *King.* v. 11. *And the Countrey of Tyre was nouriſhed by this Country.* *Acts* xii. 10. Yet, when God is diſpleaſed, *Pſal.* cvii. 34. *A fruitful land maketh he barren.* He turns Paradiſe into a wilderneſs. He brings Want, *in monte filii Olei*, Scarcity in a moſt fruitfull land. That's the firſt Aggravation. C D

2. Gods anger will cauſe a Dearth in thoſe Fruits, that are naturally moſt yielding and pleaſant. The Fig-tree, of all trees, is moſt fruitful, bringing forth of it own accord, with the leaſt care, and culture, fructifying in the moſt barren, and ſtony places; bearing twice a year; ſooneſt ripening; almoſt never failing. So the Vine, that's a fruitful Plant; 'tis made the Emblem of Plenty, and Fruitfulneſs. That's a print of Gods judgment, when the moſt hopeful, and plentiful of all the creatures, fail us, and do not their kind to us. E

3. A third print of Gods anger in this Scarcity threatned, is, That it is a national, general, over-ſpreading Famine. Uſually, if one part of the land ſuffers Scarcity, other parts abound

A bound with Plenty. But when God calls for a Famine, ſends a judgement in this kind, he turns the whole land into a Deſart. *Baſhan languiſheth, and Carmel, and the flower of Lebanon languiſheth, Nahum.* i. 4. Theſe were the richeſt ſoil of all the Countrey, yet theſe were parch'd up, and fruitleſs by his diſpleaſure. When he ſends a Judgment, *he will bid it go through the land, Ezek.* xiv. He will make the whole Land to mourn, bring an overflowing ſcourge upon it.

4. A fourth print of Gods anger is, He makes it an univerſal ſcarcity upon all kinds of food, and ſupports of life. Here B is the *ſtaff of Bread* broken, and the herds and flocks fail, and the refreſhing of the Wine-preſs; the Seed, and the Vine, and the Fig-tree, and the Olive-tree, all become fruitleſs. Such a deſolation is more then ordinary. Uſually, when one commodity fails, another abounds; if Corn be dear, Cattel will be cheap. That weather oft-times that hinders one kind, helps another. But here, when God comes with a Judgment, he blaſts all the helps of Nature. Then the Corn, and the Wine, and the Oyl, they all fail by the blaſtings of his diſpleaſure. Thus God compares his Judgment to a fire that burns all before it; *The Land is as the Garden* C *of Eden before it; and behind it, a deſolate Wilderneſs, Joel* ii. 3. This the Lord points at as a wonder, *Joel* i. 2. *Hear this, ye old men,* ye who can talk of dear years, *hath this been in your days, or even in the days of your fathers?* —— *That which the Palmer-worm hath left, hath the Locuſt eaten; and that which the Locuſt hath left, hath the Caterpillar eaten.* O, Gods Judgments make a full end. He makes the decays of Nature exceſſive, and violent. As it is ſaid of the Graſs-hoppers of Egypt, *there were never ſuch ſince*; exceeding grievous.

D Now, Gods diſpleaſure oft-times breaks out in this kind of Judgment; he chooſes this kind of ſcourge of ſcarcity and famine to puniſh a people with, for divers reaſons.

1. It is a moſt juſt Judgment, thus to cut us ſhort, to diminiſh our portion, to call for a dearth, and poverty upon the land, to withdraw from us the ſuccour and ſupply of the creatures. For ſin forfeits all our intereſt and right we have in the comforts of the creatures. We are not ſoveraign and ſupreme owners of them, but we hold them of God; our title to them is from him, and that upon condition of our duty, and homage, and obedience to him. Thus we ſee God claims, and challenges them all, E as his own. 'Tis *my oyl, and my meat, my flour, and my honey, Ezek.* xvi. 18, 19. Now, wicked men, they incur not onely ſome ſmaller penalties, but it is juſt with God to ſeize all the creatures into his own hands, and to forbid them to yield their fruit unto us. Thus he puniſhed the firſt ſin, *Curſed be the earth for*

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thy ſake, thorns, and thiſtles ſhall it bring forth unto thee, Gen. iii. Thus he revenged *Cains* wickedneſs, *When thou tilleſt the ground, it ſhall not yield to thee her ſtrength.* So alſo he threatned the Jews for prophaning his Sabbaths, *That the land ſhould lie waſte, and keep her Sabbaths; there ſhould be neither ſowing, nor reaping, Lev.* xxvi. 34. God tells us the Land is his, we are but ſojourners with him. Or, as *Pariſienſis* tells, God doth as ſome Land-lords, lets out the world to halves. There ariſes a double fruit.

1. Glory, that he reſerves to himſelf.
2. Comfort, that is our half.

Pay him his glory, or elſe 'tis juſt with him to deny us our comfort. Acknowledge thy great Land-lord, do him ſuit and ſervice, or the creatures are forfeited, and all thy comforts by them.

2. This ſcourge of Scarcity, 'tis an equal, and ſuitable, and proper puniſhment. Our ſins are, uſually, the ſins of abuſing the plenty of a good Land, to luxury and exceſs; and it is the uſual rule of Gods proceedings, *In quo quis peccat, in eo plectitur.* The matter of our ſinning, commonly becomes the matter of our ſuffering. Thus God fits the puniſhment of *Jeruſalem*, ſuitable to their ſin; *Thou haſt taken my meat, and my flour, and mine oyl, and offered them to Idols; therefore I will diminiſh thine ordinary food, Ezek.* xvi. 19. So, when God threatens a ſcarcity of wine, *Joel* i. 5. Whom doth he call upon to take notice of this Judgment? *Awake ye drunkards, and weep, and howl all ye drinkers of wine, becauſe of the new wine, for it is cut off from your mouths; howl ye drunkards*; and ſo, howl ye worldlings when ſcarcity ſeizes upon you; you have ſinn'd in the abuſe of theſe creatures; your exceſs hath brought this judgment upon you. God uſually meets with men in their own ways. Covetouſneſs, and earthly-mindedneſs, luxury, and exceſs, all of them are abuſes of theſe good gifts of God; To puniſh us in the loſs of theſe is a proper puniſhment.

3. This calamity of dearth, and ſcarcity, the failing of the creatures, that the earth doth not give her increaſe, 'tis a proportionable judgment. The creatures are made to be our ſervants, we are made to be Gods ſervants. As long as we do perform our ſervice to him, the creatures ſhall yield their ſtrength, and increaſe, and prove ſerviceable to us. But, if we fail God, how juſt is it then that the creatures ſhould fail us? As S. *Aug.* ſweetly obſerves, our Reaſon would not obey God, therefore our Senſe ſhall not obey Reaſon. As *Huſhi* ſaid to *Abſalom*, *Whom all Iſrael makes King, and ſerves, him will I ſerve*; excuſing his ſeeming revolt from *David*; ſo, when the creatures ſtart aſide, and revolt from us, prove unſerviceable to us, 'tis their real profeſſion, They muſt ſerve their grand Lord; if we revolt from him, they

A they revolt from us. The Father's words are these, *Lib.* 13. *de Civit.* 113. *Qui superiorem Dominum deseruerunt, inferiorem famulum ad suum arbitrium non tenebant*; And, *de Nupt. & Conjug.* lib. 1. cap. 16. *Injustum erat, ut ei obtemperetur, à servo suo, qui non obediverat domino suo.*

4. God oft-times, singles out dearth and famine, to punish a Nation with; it is a deep, and evident, and apparent judgment. War, and oppression, and captivity, many other calamities, mans hand is seen in them, they are agents and instruments in bringing them upon us. And in such calamities, we can be content not to B see Gods hand in them, but to charge our sufferings upon the malice of men; as if God and we were in good terms. God oft-times loses the glory of such afflictions. As indeed the heart of man is exceeding desirous, in all afflictions, if it be possible, to prove that God is not the authour, but some other cause. As *Pharaoh* laboured a long time to prove that God sent not those plagues upon him, but that *Moses* wrought them some other way, his Enchanters could do as much as that came to, till at last they cried out, *It is the finger of God.* Now, in such a judgment as want, and famine, to weaken the strength of nature, to C make that fruitfull womb of the earth barren to us, none but God can do it. He onely can *make the heavens as brass, and the earth as Iron*, and restrain the celestial influences. Can man *bind the sweet influences of Pleiades? or loose the bonds of Orion? Job* xxxviii. 31. Can any but God, forbid the clouds to drop fatness? No, these Judgments are ὑπερβάσια, we must cry out, *God fights against us.*

5. Famine, it is a Scourge wherewith he uses to chastise a people, as being a comprehensive Judgment, like a chain-shot that bears all before it. Many other calamities that are brought D upon us by humane means, are most-what avoidable by humane helps. Wisdom, or riches, or strength may exempt, or secure from some other annoyances; but scarcity, and famine, that strikes at the life of every man. All must beg *daily bread. The profit of the earth is for all; the King himself is served by the field, Eccles.* v. 9. No King can help against this Judgment. *If the Lord do not help thee, whence shall I help thee? Out of the barn-floor, or out of the wine-press?* said the King of Israel, in the famine of *Samaria*, 2 *Kings* vi. 27. These extremities are unavoidable; They will make us look up to heaven, and say with *Jehoshaphat*, E *O Lord, we have no might against* this Judgment that comes upon us, *Neither know we what to do, but our eyes are towards thee*, 2 *Chron.* xx. 12.

III. A third Extraction from the Text is, Gods own children and servants, are lyable to these extremities of want and scarcity, which

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which God brings upon the world, as well as others. The Prophet here, in his own name, and in the name of the Church, hath a fearfull apprehenſion of them. A

Indeed, ſometimes, and in ſome Judgments, God vouchſafes a ſpecial exemption to his Church and Children. Inſtance in three caſes;

1. To preſerve an holy portion of his People, and a Nurſery for his Church. *Iſaiah* acknowledges it, *Chap.* i. 9. *Except the Lord of hoſts had left us a ſmall remnant, we ſhould have been as Sodom and like unto Gomorrah.* Still a remnant ſhall be ſaved. And S. *Paul* applies it to the preſervation of his choſen People, *Rom.* ix. 29. Gods Church muſt remain to all Poſterity, no Judgment muſt ſweep them all away. In this caſe, when common Judgments are ſent upon the world, he exempts his own. When the deluge came upon the old world, an Ark was provided to ſave *Noah*, and the holy ſeed. When he viſits them, he doth it in meaſure, he makes not a full end of them. B

2. God exempts his own People from common Judgments, when the Judgments are ſent in the cauſe of his Church, to manifeſt and maintain that they are his People, and that their ſufferings from the world, are moſt unjuſt, then uſually he puts a difference, and exempts his own from common calamities. Thus in all the plagues of *Egypt*, *Goſhen* was priviledged; he put a difference betwixt the Hebrews, and the Egyptians; he paſſed over them, when he plagued their enemies. Thus in the caſe of famine, *Iſaiah* tells the enemies of Gods People; *Behold, my ſervants ſhall eat, but ye ſhall be hungry; Behold, my ſervants ſhall drink, but ye ſhall be thirſty; Behold, my ſervants ſhall rejoyce, but ye ſhall be aſhamed*; *Iſai.* lxv. 13. *Malachi* aſſures them of this exemption, and that God will make it appear Who are his, *Chap.* iii. 17. *In that day, when I make up my jewels, I will ſpare them, as a man ſpares his own Son that ſerves him; and then ſhall ye diſcern between the righteous and the wicked, between him that ſerveth God, and him that ſerves him not.* C D

3. In the puniſhment of thoſe ſins, which his children have withſtood, oppoſed, proteſted againſt, and mourned for; uſually in that caſe, God exempts ſuch Saints, and Servants of his. This obtained *Lot*'s exemption out of *Sodom*'s overthrow, he mourned for the abominations that were done in *Sodom*; and S. *Peter* makes it a ruling caſe, and argues from it, 2 *Pet.* ii. 5. *If God ſpared not the old world, but ſaved Noah, the eighth perſon, a Preacher of Righteouſneſs*; and in the overthrow of *Sodom*, verſ. 7. *delivered juſt Lot, vexed with the filthy converſation of the wicked*; thence he gathers this Concluſion, *verſ.* 9. *The Lord knows how to deliver the godly out of temptation.* This proteſted *Jeremiah*, and E

kept

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A kept him out of captivity. This holy carriage exempted *Baruch*; his life was given him for a prey. Thoſe that mourned for the abominations of the Land, were marked out by God for eſcapal and deliverance, *Ezek.* ix. 4.

But out of theſe, and the like caſes, 'tis true, Gods own people and ſervants are ſubject to theſe common calamities, and judgments, as well as others. *Abraham* and his family, are by famine driven into Egypt, *Gen.* xii. So *Iſaac* and his family were driven into the Philiſtines country, *Gen.* xvvi. And *Jacob*, and his family, by want, were driven into Egypt. Thus the People of God in B *Davids* time, ſuffered a famine of three years. *Elias* that great Prophet, was forced out of the land of *Iſrael*, into *Sarepta*, by reaſon of want.

The Saints have their ſhare and portion in theſe common calamities upon divers Reaſons;

1. The differences, that God puts 'twixt his own and others, are not ſeen in the adminiſtration of theſe outward things, not in making their portion in riches, and outward proſperity, more full then others. As he makes the wicked partakers of temporal bleſſings, *his Sun, and his Rain doth good to them*, *Matth.* v. 45. C So his temporal judgments fall upon the righteous, as well as upon the unrighteous. *Communia eſſe voluit, & commoda profanis, & incommoda ſuis*, Tertul. *Solomon obſerves it. Eccle.* ix. 1. *No man knows love, or hatred, by all that is before them; all things come alike, to the righteous, and to the wicked.* The priviledges of Gods People are not temporal, but ſpiritual; not exemption from common ſufferings, but grace and comfort in them; that's the Saints portion. Otherwiſe, Religion would not be a matter of faith, but ſenſe; and men would ſerve God, not for piety, but for plenty.

D 2. The Saints are partakers in theſe common ſufferings, as being parts and members of thoſe Societies and People who are thus puniſhed. A Chriſtian, is both *filius Seculi*, and *filius Dei*. He hath that in him, which belongs to the preſent generation, as well as that which pertains to the ſtate of regeneration. Now, the ſins of any body, or nation, may involve all the members in the ſame Judgment. *Hæc mala, nos quoque perſtringunt, at vobis inhærentes. Lot* was carried away in the Captivity of *Sodom*, as cohabiting with them. As in perſonal ſins, the Father's ſin doth ſubject the Son to puniſhment, *quia filius pars patris*; all *Achans* family was E deſtroyed for *Achans* ſacriledge; ſo, in national ſins, the Saints of God, though perſonally innocent, yet becauſe members of a nocent body, are liable to undergo the temporal ſmart of national Judgments.

3. The Servants of God, are often contributers to the common

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mon heap of ſin, that brings down Judgments. Though they be not actours of thoſe groſs impieties that call for vengeance; yet their ſins, though of a ſmaller nature, adds to the fewel of Gods indignation. Groſs impieties are like Pitch, or Gunpowder, that enrages the fire; but even the ſins of Gods Servants, are combuſtible matter, and do add to the flame. Thus, not onely *Manaſſes* his bloud-ſhed, but even good *Hezekiah* his vanity, and boaſting of his riches, brought upon the Land the Babyloniſh Captivity.

Saint *Auguſtine* meditates upon this point piouſly; and gives reaſons, why good Chriſtians are involved in common calamities.

1. *Quamvis longè abſint à flagitiis, non tamen à delictis*; Sinners they are, though not outragious ones; and their ſins, may be, are *tanto crebriora, quanto minora*. Small ſins frequently committed, are juſt provocations.
2. They are puniſh'd here with wicked men, ſaith he, *Quia non ſic vivunt cum impiis, ut cum iis vivendum eſt*. They ſuffer with wicked men; becauſe living with them, they do not teach them, and admoniſh them, and reprove them, and mourn for them.
3. Saints ſuffer in temporal things, becauſe, though they do not luxuriouſly abuſe them, yet, ſaith he, they do too much enjoy them. *Simul cum impiis flagellantur, non quia ſimul agunt malam vitam, ſed quia ſimul amant temporalem vitam; non æqualiter, ſed tamen ſimul.*

We have ſeen the Suppoſition; Come we now;

Secondly, to the reſolution; though all theſe evils come upon us, *Yet will I rejoyce in the Lord* ——

And here are two prints of Piety in this Speech of the Prophet;

1. Is implied in this Particle, *Although*; that's an act of forecaſt; theſe miſeries may befall us.

2. Is implied in this Particle, *Yet*; that's an act of preparation againſt theſe miſeries.

1. *Quamvis*, *Although*, that forecaſts the miſery.
2. *Tamen*, *Yet*, that forelays the Remedy.

Prævidet, He foreſees ſorrows in the firſt.

Providet, He provides againſt them in the ſecond.

1. He forecaſts it, that miſeries and afflictions may, nay, will befall us. That's one point of wiſdome, and print of piety, to forecaſt it in our thoughts. Proſperity will not hold always; we muſt

A must look for changes. Summer will not laſt all the year long, a Winter will come; and with it ſtorms, and tempeſts. It was *Solomons* counſel; *Eccleſ.* xi. 8. *If a man live many years, and rejoyce in them all; yet let him remember the days of darkneſs, for they ſhall be many.* It is good to premeditate on evil days, to acquaint our ſelves with the thoughts of poverty, and ſickneſs, and adverſity, and mortality. It will have a threefold good operation upon thee.

1. It will moderate thy care, and purſuit after theſe outward things. What, ſhall I toil, and vex my ſelf to get that which
B I cannot hold? but muſt part with all, I know not how ſoon. 'Tis *Solomons* advice, *Prov.* xxiii. 4. *Labour not to be rich, ceaſe from thine own wiſdom; Wilt thou ſet thine eyes upon that which is not? for riches certainly make themſelves wings, they flie away like an Eagle towards heaven.* Certainly they will do ſo. All the certainty that is in them is, that they are uncertain.

2. This Forecaſt, it will moderate thy delight in them. Wilt thou place thy joy in that which thou canſt not enjoy? It will make us we ſhall not, *apponere cor*, not ſet our hearts upon them.

C 3. It will moderate our ſorrow in parting with them. It is good to look dangers and miſeries in the face before-hand. Acquaint thy ſelf with them, it will take off the horror and dreadfulneſs of them. Unlook'd-for calamities ſeem diſmal to us; but foreſight breeds acquaintance; that when they befall us, we ſhall not be diſmayed with them. That's the firſt, he forecaſts them.

2. As he forecaſts them; ſo, in this Particle *Yet*, he provides againſt them. And that ſets out the holy entertainment which the Prophet will give to this foreſeen Calamity.

D 1. Tell an Atheiſt, a Judgment is coming from God, he entertains thoſe threatnings with deriſion. *Let him haſten his work, that we may ſee it*, ſaid thoſe mockers in the Prophet, *Iſai.* v. 19.

2. Tell a voluptuous man of it, that poverty and ſcarcity is approaching, What ſaith he? Let's then enjoy the world while we may, let's crown our ſelves with Roſe-buds before they be withered, *Let's eat, and drink, for to morrow we ſhall die.*

3. Tell a Worldling, that want and poverty is a coming, what ſaith he? Let's ſtore up then, and provide againſt it, lay up againſt a dear year, fence out Gods Judgments when they ſhall
E beſiege us, keep them out from entring upon us. Theſe, and ſuch as theſe, are the thoughts of carnal men. Ey, but this Scripture offers more grace. The piety of the Prophet hath other apprehenſions of Judgments, and farr other reſolutions for the undergoing of them.

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And this Piety in the Prophet appears in two degrees, that make it more remarkable. A

1. Here is the low degree of the affliction; he takes it at the worſt; he ſuppoſeth himſelf not onely in ſome neceſſity, but in extremity, in want of all outward things. He ſaith not, Onely if I have food, and raiment, though but hard fare, and coarſe clothing, it ſhall ſuffice; He ſubmits not onely to *Agur*'s portion, *Neither riches, nor poverty, but food convenient* to ſuſtain nature; He ſtops not at *Micaiah*'s diet, *Bread of affliction, and water of affliction*; No, he knows how to undergo the loſs of all things. Let poverty come upon him as an armed man, and ſpoil him of all; yet his heart will hold up, he is not diſmayed. Ey, here is Piety in the ſtrength, and higheſt improvement. That will not capitulate with God, how much it will ſuffer, and no more, but will reſolve to bear the heavieſt burthen, ſubmit to the ſharpeſt affliction, and undergo it holily. B

2. The Prophets Piety is ſeen in another degree, that's the high degree of affection, with which he will entertain this great affliction.

1. He makes not onely uſe of his patience; he will ſuffer patiently, and meekly, he will not murmure at it. C

2. He reſolves, not onely to be content with it, and well pleaſed with this condition; that's a degree higher. Patience ſuffers it, but Contentment feels it not. Contentment, is an *Autarchie*, it feels no want. But the Prophet riſes higher;

3. He knows how to rejoyce in affliction. Joy, that's the affection that belongs to happineſs, and felicity. Κἀν ταῖς ἀσὰρξὶ ἐν ἐπαγαις, *Chryſoſt. In the day of proſperity, rejoyce; but in the day of adverſity, conſider.* ſaith *Solomon, Eccleſ.* vii. 14. Sad thoughts, one would think, are then ſeaſonable. No, here the Prophet can rejoyce in the day of adverſity. Nay, more, as S. *Paul* exhorts, *Rejoyce in the Lord always, again I ſay rejoyce, Phil.* iv. 4. So here, this Feaſt of Joy, hath two Courſes; D

1. *I will rejoyce in the Lord.*
2. *I will joy in the God of my ſalvation.*

E

TWO

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The First Sermon.

JOB xix. 25, 26, 27.

For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth:
And though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God:
Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another, though my reins be conſumed within me.

THis Text is a Propheſie and Prediction of our Saviour *Chriſts* glorious Reſurrection; the great benefit, and myſterie of our Religion, which the Chriſtian Church doth this day celebrate. A Sacred Truth, requiring not onely the Aſſent, but the Devotion, and Adoration of our Faith. The work of this day layes the greateſt proofs of *Chriſts* God-head, and Divinity. *He was declared to be the Son of God, by the Reſurrection from the dead, Rom.* i. 4. And, when God was to bring his Son back from the grave, this, and the like Propheſies, as Uſhers, attended him, and proclaimed before him, as

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Pharaoh before *Joseph*, *Abrech*, *Bow the knee. Let all the Angels of God worship him*; *Let every knee bow before him*; *Let every tongue confess him*; Let every soul receive, and embrace him. A

'Tis true, the incredulous, unbelieving Jews labour to obscure, and deface this, and all other Prophesies of *Christs* Resurrection; and, by a mis-construction, to draw it away to another sense. They answer all these Prophesies, as *Esay* complains of them, *chap.* xxx. 10. *They say to the Seers, see not*; *and to the Prophets, prophesie not unto us right things, but prophesie to us deceit.*

The Jews, they pervert the Text, and some other Expositours mistake it; and draw down the height and mysterie of this speech, to an inferiour sense. But, generally, the most Ancient, and most Orthodox Interpreters, do fasten their Meditations upon this Text, as a clear, and undoubted prediction of our Saviours Resurrection. And this sense we embrace, and so apprehend the words as a Prophetical prediction, and faithful confession of our Saviours victory, and triumph, over the power of death. B

And, it is of good use to look back to these Prophesies, even after their fulfilling: As the Angel spake this day to the women at the Sepulchre, *Come see the place, where the Lord was laid*; The emptiness of the grave proved that he was risen: So, even after *Christ* is risen, it is of use to our faith, to review these Prophesies; Come see the place that foretold his rising again; the fulfilling of these Texts will greatly confirm our faith of his Resurrection. As in your purchases, and possessions, though you be already seized and stated in them, yet ye desire to get in all former Conveyances, to strengthen your tenure: So, though you be possess'd of this dayes benefit, yet these Prophesies are as our fore-fathers records; we claim these Testimonies as our Inheritance; our Faith holds by them. C

To reflect upon these Prophesies, will confirm our belief in all other Truths, as yet to be fulfilled; *Impleta credimus, impleri videmus, implenda confidimus*, saith S. *Augustine*: It will put *Davids* Song into our mouths; *As we have heard, so have we seen*: Heard it foretold, Seen it fulfill'd. We may sing with the Psalmist, *All the wayes of the Lord, are Mercy and Truth*: Mercy in Promising, Truth in Performing. We may confess with *Solomon*, *Blessed be the Lord, who spake it with his mouth; and hath with his hand fulfilled it.* We may open our Text, as *Christ* did; *This day is this Scripture fulfilled in your ears*; our Faith may safely set to its Seal, That God is true. D

For the words themselves, they report unto us a memorable, remarkable Prophesie of the Resurrection; of a double Resurrection: E

1. Here

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A 1. Here *Job* fore-ſees, and fore-tells the Reſurrection of *Chriſt*. He tells us, That *Chriſt*, who by his Death Redeem'd him, hath again obtain'd an endleſs Life; That after his fall by Death, he is recovered, and got up again; ſtands, and ſhall ſtand laſt upon the earth.

2. He Propheſies of his own reſurrection, That though he were now in a dying condition, death had already ſeiz'd upon him; yet he knew there was hope in his death, that he ſhould be raiſed from the grave of corruption, to an ever-living and bleſſed ſtate and condition.

B. Now, ſurely, this is a Text of Scripture worthy of all acceptation, much to be ſet by, both for the clearneſs, and evidence of it, and alſo for the date it bears, and print of Antiquity.

1. 'Tis a clear Propheſie; there is not a fuller, more expreſs deſcription of the Reſurrection, in all the Scripture, then this of *Job*'s. He ſpeaks like an Apoſtle, rather then a Prophet. *O virum ante Evangelium, Evangelicum!* With *Thomas*, he puts his hand into *Chriſts* ſide, he holds and embraces him, and then his Faith worſhips and adores his *Redeemer*; *My Lord, and my God.*

2. And then there is another Excellency that commends it,
C the date of Antiquity. They all agree, that *Moſes* was the Penman of this Book. *Job* lived in *Moſes* his time, or before him. St. *Chryſoſtome* reckons him the fourth from *Eſau*. So timely a Propheſie of our Saviours Death and Reſurrection, 'tis a rare Monument. S. *Peter* tells us, that *Chriſts* Reſurrection was the *Purchaſe of our Inheritance.* Now, in matters of Inheritance, the ancienteſt Deeds and Conveyances are alwayes the beſt. Here is a Court-roll written by *Moſes*, the firſt Pen-man that God ever imployed; and here is a Copy taken up by *Job*, one of the Primitive Saints, and by him conveyed to the Church for ever. It
D was a matter of debaſement to S. *Paul*, that he had *Poſthumam fidem Reſurrectionis*; *Laſt of all he was ſeen of me, as born out of due time*, 1 *Cor.* xv. Contrary, 'tis a great Dignity to *Job*, that he is *Primogenitus Fidei*; Firſt of all he was ſeen by him. His Faith hath the Birth-right of all the Saints in the Old Scripture. It was the high praiſe of thoſe good women in the Goſpel, that they roſe early to go to the Sepulchre. *Job*'s Faith out-ſtrips them all, carries him betimes to the grave of *Chriſt*; he believes, and confeſſes his Reſurrection.

The words then, they ſet out unto us a lively Profeſſion of
E *Job*'s Faith. *Job*, indeed, is propounded to us as a pattern of patience, *Jam.* v. *Ye have heard of the patience of Job:* And it was moſt remarkable. But yet patience, it is not an original virtue; but ſprings, and ariſes from ſome other Grace. 'Tis *Filia Fidei*, the Daughter of Faith, *Rom.* v. It flowes from Faith. Would you

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you know what made *Job* ſo patient in all his afflictions? Here is the Mother, and Breeder, and Supporter of his Patience; his Faith of a Redemption, and a Reſurrection, made him endure all. *I ſhould utterly have fainted, but that I believe to ſee the goodneſs of the Lord in the land of the Living*, ſaith *David*, *Pſal.* cxvi. So ſhould *Job*; his Faith kept him from fainting. Nay, not onely ſo, ſaith S. *Paul*, *Rom.* v. but by virtue of true Faith; *We glory in Tribulations*. It makes *Job* endure them, chearfully, comfortably, and even to glory in them. A

So then, let us a little vary the Apoſtle's Expreſſion, and ſay, We have heard of the Faith of *Job*. He makes a double Profeſſion of it in the Text: B

1. Here is his Belief concerning *Chriſt*. Then,
2. Here is his Belief and Confidence concerning himſelf.

Firſt, his Profeſſion concerning *Chriſt*. Wherein three things are obſervable; all of them requiſite in a right Believer:

1. Here is *Salvificum Objectum*; the ſaving Object of his Faith, that's *Chriſt*, in three main Articles of Faith to be believed:
   1. *Quod Redemptor*; that he was his *Redeemer*.
   2. *Quod Vivit*; that his *Redeemer* was dead, and is alive again; that's *Chriſt's* Reſurrection. C
   3. *Quod Judicabit*; he believes that he ſhall appear again at the laſt day to judge the quick and the dead. *He hath redeemed me, He roſe again for me; He ſhall judge, and abſolve, and give ſentence for me.* That's the firſt thing conſiderable; the Matter and Object of his Faith.
2. In his Profeſſion; here is the Act of his Faith, and that is ſtrong, and lively, full of aſſurance: He ſtaggers not through unbelief, but is fully perſwaded of it: It is *Scio*, I know it, and I am well aſſured of it. And then, D
3. Here is *Appropriatio Fidei*, his Perſonal Intereſt that he claims in *Chriſt*, and in all his benefits, in *Mine*; he is Mine; died, and roſe again; and will come at the latter day for my good and benefit. He contents not himſelf with a Catholique Profeſſion of theſe Truths in general; but poſſeſſes himſelf of them, makes them his own by a cloſe application.

I. See the Object of *Job's* Faith; that is, E

1. *Chriſt*, a Redeemer:
2. *Chriſt*, alive from the dead:
3. *Chriſts* appearing again at the laſt day. Theſe three are the ſtayes and props of his hope, the ſupporters of his comfort. And briefly take a double view of them:

1. In

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1. In reference to *Job*, who makes this holy Profeſſion.
2. View them in themſelves.

1. *Job*'s Faith acknowledges *Chriſt* his Redeemer, Raiſer, Judge; It was the Faith which he lived by: And the Excellency of this Profeſſion will appear, if we take notice of *Job* in three Conſiderations:

1. *Job* a Patriarch; one long before the Goſpel was revealed: In the firſt and primitive times of the Church, he ſpeaks of *Chriſt*, faſtens upon him, and comforts himſelf in him.

1. It is the great Efficacie of our Saviours Mediation; the virtue of it was operative in all differences of time: It was effectual and ſoveraign at the greateſt diſtance. It comforted *Job*, it rejoyced *Abraham*; nay, it recovered *Adam*. The Arrians blaſphemy of his Deity, 'tis as falſe alſo of his Mediatorious Efficacie; *Tempus fuit, quando non fuit.* No, he was *yeſterday, and to day, and the ſame for ever.* *Chryſoſtome* puts this difference 'twixt the Sacrifices of *Chriſt*, and of thoſe under the Law: They were renew'd, and oftentimes offer'd; *Chriſt* died but once, and found *Eternal Redemption:* They were like weak plaiſters, ſhifted and changed every day; *Chriſts* Bloud was *Efficax pharmacum, quod ſemel impoſitum, ſemper ſanat:* By *one offering of himſelf, he hath perfected for ever all them that are ſanctified, Heb.* x.

2. It is the great Excellency of our Chriſtian Faith, that the Church, before *Chriſt*, received and embraced it. The Prophets, as well as the Apoſtles, they all ſaw his Glory, and ſpake of him. They who went before, as well as they who came after, all ſung *Hoſanna* to this *Son of David.* The Goſpel, it is of greateſt Antiquity. *The Law* (ſaith S. *Paul*) *came in afterwards.* The Goſpel hath the Birth-right; it put forth the hand firſt. The ſkarlet thred, dip'd in *Chriſts* bloud, teſtifies for it, though the Law took place for a time, and ſeem'd to be elder. 'Tis a great ſupport for our Faith, that we believe in him, whom all the Saints, and Patriarchs reſted on. Thus S. *Paul* takes off the ſcandal of novelty, which the Jews caſt on the Goſpel, *Acts* xxvi. *I am judg'd for the hope of the Promiſe made by God to our Fathers; Why ſhould it be thought a thing incredible to you, that God ſhould raiſe the dead?* It was this day, that *Abraham deſired to ſee, and he ſaw it, and was glad.* That day, ſay ſome, was the day of the Reſurrection: Then, when he offerr'd up *Iſaac*, *Accounting*

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ing that God was able to raiſe him up from the dead, from whence he received him in a figure. The myſterie of this day, *Abraham* rejoyced in. That's the firſt, *Job* a Patriarch.

2. *Job* a Gentile, none of the lineage of Iſrael, a ſtranger in the land of *Uz*, he layes claim to the *Redeemer*; he builds his Faith on *Chriſts* Reſurrection. Gentiles, as well as Jews, ſome in every Nation, have their ſhare and portion in *Chriſts* Reſurrection. *Chriſt* preached this Truth at his firſt Sermon at *Nazareth*, *Luke* iv. *Naaman* the Syrian, and the Widow of *Sareptha*, both of them Heathens, yet God viſited them, and ſent Salvation to them. In both Stories they were remarkable types of the Reſurrection. *Naaman's* corrupt fleſh, reſtored *as the fleſh of a young child*; all whole, and ſound again. The Widow of *Sareptha's* ſon rais'd from the dead again: Two great ſigns of the Reſurrection. The great Prefiguration of *Chriſts* Reſurrection was performed among the Heathen. *Jonah* devoured by the Whale, and after three dayes reſtored again. That ſign was done at *Niniveh*, the head City of the Gentiles. This myſterie of the Reſurrection, *Chriſt* himſelf preached to the Gentiles, *Joh.* xii. When Greeks came to *Chriſt* (and they were Gentiles) he acquainted them with the Doctrine of his Reſurrection: *If the Wheat-corn dye not, it abides alone; but if it dye, it brings forth much fruit.* The firſt great Manifeſtation of his Reſurrection to all his Diſciples, it was *in Galilee of the Gentiles: Go into Galilee, there you ſhall ſee me.* From *Galilee* this preaching began, *How that God raiſed up Chriſt the third day, Acts* x. 'Tis the foundation of our hope; we are *Sinners of the Gentiles.* So that Gentiles as well as Jews, *Job* as well as *Moſes*, are admitted into the fellowſhip of his Redemption, and Reſurrection.

3. *Job* a Juſt man, highly commended for his Sanctity, and Piety; yet ſee, he layes hold upon this as his onely claim, That *Chriſt* is his *Redeemer* from death and deſtruction. Not onely notorious ſinners, but the chiefeſt Saints ſtand in need of a Saviour, muſt truſt to a *Redeemer*; deſire to be partakers in his Reſurrection.

1. That they are Saints, they owe it unto him: They are the *children of God*, becauſe *they are children of the Reſurrection*, *Luke* xx. 36.

2. And when they are Saints, yet ſo ſhort is their Sanctity, ſo full of failings, that the beſt of them all muſt ſhelter themſelves under his Redemption. *Their own garments do defile them*, ſaith *Job*. Their garments, that's their virtues, that beautifie and adorn them; yet theſe caſt a ſoil and defilement upon them. S. *Paul* diſclaims his own perfection,

A fection, and righteouſneſs, deſires to know *Chriſt, and the power of his reſurrection.* Our Sanctification, 'tis not our fundamental Title to Heaven, but our Redemption. *Gloriabor, non quia juſtus, ſed quia redemptus,* ſaith *Bernard.* Our firſt reſurrection from ſin, is ſo lame, and imperfect, that the ſecond death might ſtill lay hold on us, were it not overcome by *Chriſt's* reſurrection.

That's the firſt Conſideration of this Object of Faith in reference to *Job*; *Job* a Patriarch, a Gentile, a juſt man; In all theſe three reſpects, he profeſſes his intereſt in *Chriſt's*
B death and reſurrection.

2. Let's view theſe Particulars in themſelves.
   1. *Chriſt* a Redeemer.
   2. *Chriſt* alive from the dead; and then,
   3. *Chriſt* appearing at the latter day. The improvement of theſe three Titles, makes up our Salvation.

1. His Redemption, that made the Purchaſe for us. 'Tis call'd, *The Purchaſe of the inheritance, Epheſ.* i. And then,
2. His Reſurrection, that ſeals up the Title, and conveys the Title to us. Our Juſtification, which entitles us to heaven,
C 'tis aſcribed to his Reſurrection; *Rom.* iv. *He was delivered to death for our ſins, and roſe again for our juſtification.*
3. His laſt Appearing, that gives us livery and ſeiſin, and actual poſſeſſion. We ſhall then be taken up into the heavens, and be *ever with the Lord.* All theſe three are neceſſary, we can ſpare none of them.

1. His Redemption is neceſſary; If not redeem'd by his death, *we ſhall not be ſaved by his life, Rom.* viii. *Chriſt* muſt firſt be our *Redeemer*, then after he will become our *Raiſer*, and *Abſolver*. Firſt, make ſure of thy Redemption, and then pro-
D miſe to thy ſelf a joyfull Reſurrection. Get ſin pardoned, and death ſhall be vanquiſhed. The ſting of death, it is ſin. Diſ-arm death of it's ſting, and 'tis eaſily overcome. It is the order and method that *Hezekiah's* faith obſerved, *Iſaiah* xxxviii. *Thou haſt in love to my ſoul delivered me from the pit of corruption, for thou haſt caſt all my ſins behind thy back. Thou wilt not give thine holy One to ſee corruption. Solum ſanctum*, ſaith *Bernard, non viderit corruptionem.* 'Tis that, that embalms our bodies, and keeps them from corruption. Without this firſt, our right in his Redemption; the two other, his Reſurrection, and laſt Appearance,
E will afford us ſmall comfort. Had he not died for us, and by it redeemed us, it were better for us. He had never roſe again; the tidings of his reſurrection, it would be matter of fear, and diſmay, and aſtoniſhment to us. When *Herod* thought that *John* was riſen from the dead, he was troubled, and perplexed at it. The

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Soldiers who watch'd *Christs* grave, were *as dead men*, at his reſurrection. *Bring thoſe mine enemies, and ſlay them before me.* They who have deſpiſed the bloud of his redemption, nothing remains for them but *Heb.* x. 27. φοβερὰ ἐκδοχὴ κρίσεως, *a fearfull looking for of judgment.* O! his redeemed ones, liſt up your heads for joy; your redemption draws near; but ye deſpiſers, hang down your heads for ſorrow; your confuſion approaches. That's the firſt, He muſt be *Redemptor.*

2. It muſt be *Redemptor vivit.* Our Saviour, who hath redeemed us by his death, muſt recover, and revive, and live again. His reſurrection puts life, and efficacie into his redemption. Indeed, there is but cold comfort in a dead Saviour. You know what his two Diſciples thought of his death, as they went to *Emmaus*; *We truſted that it had been he which ſhould have redeemed Iſrael*; but he is dead, and our hopes are dead with him, *Luke* xxiv. Had he not roſe again, the ſcoff of the Jews had been too true of him; *He ſaved others, himſelf he could not ſave, let him come down from the Croſs*; nay, let him die on the Croſs, and riſe out of his grave, and then we will believe on him.

1. Our *Redeemer* muſt riſe, and live again, how elſe ſhould he overcome death? He muſt redeem us from our enemies, (and death is one of them, ſaith S. *Paul.*) Death overcame him when he died, but He overcame death, when he roſe again. *He was crucified through weakneſs, but he lives by the power of God*, 2 *Cor.* xiii. 4.

2. He muſt riſe again, how elſe could he apply the virtue of his death, and make it effectual? The High-Prieſt was not onely to ſhed the bloud of the ſacrifice, but he was to ſprinkle it on the people, and to go into the *Sanctum Sanctorum*, and preſent it before God. In his Paſſion, he ſhed his bloud; but the tendering it to God, and ſprinkling it upon us, that depended on his reſurrection.

3. He muſt riſe, and live again, to quicken and revive our hope in his redemption. *He raiſed him from the dead*, ſaith S. *Peter*, 1 *Epiſt.* i. *that our faith, and hope might be in God. We are begotten to a lively hope by the reſurrection of Chriſt from the dead*, ſaith the ſame Apoſtle. The Sun, when it is at the fartheſt, keeps life in the root of a tree; but 'tis the approaching of the Sun, that brings life into the branches. When *Chriſt* was in the grave, the ſap of our hope ſunk all into the root, but his return from the grave, brought ſap into the branches.

3. His ſtanding on the earth is neceſſary, at his laſt appearance (I will but name it). It is one main end of his reſurrection; By it

A it he was ſealed and autorized to be the ſupreme *Judge of quick and dead. Act.* xvii. 31. *He hath appointed a day, wherein he will judge the world by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.* *Joſeph* was not only enlarged out of priſon, but advanced to the place of government and judicature; The Egyptians, and all his brethren muſt bow before him.

1. This Prerogative of *Chriſt*, 'tis the reward of his Paſſion; for it, he is made Lord of *quick and dead.*

2. 'Tis the full finiſhing, and the accompliſhment of his mediation. He ſhall then preſent us to God his Father; *Lo, here I am, and thoſe whom thou haſt given me!*

3. 'Tis the full poſſeſſing of his *redeemed ones*, of their purchaſed inheritance. *Come ye bleſſed of my Father*, enter into your poſſeſſion.

4. 'Tis the glory of his exaltation; then all thrones ſhall be caſt down, and be made his footſtool, and he alone ſhall be exalted in judgment.

We have done with the object of *Job*'s faith. Come we now,

II. To the Act, in *Scio*, *I know*; A word of confidence, and great aſſurance. It fully expreſſes the nature of faith; it is ſtrongly perſwaded of what it believes; it puts it beyond Ifs, and Ands, and hopefull ſuppoſals. Faith, it is an evidence, not a conjecture; not *ἐνθύμησις*, but an *ἔνσταση*; not a ſuppoſition, but a ſubſiſtence. It is not, as the Philoſopher in *Suidas* defines it, *σφοδρὸς τῆς ὑποψίας*, a vehement ſurmiſe onely, but a firm aſſurance: *Can theſe dead bones live*, ſaith God to *Ezekiel*? *Lord, thou knoweſt*, ſaith the Prophet. Put the queſtion to *Job*; yes, I know they can; nay, more then ſo, I know they ſhall live.

And this knowledge of *Job* will appear the greater, and more admirable, his belief in this point of faith, being beſet with three great Impediments;

1. There is *Magna difficultas*; that's one Impediment, the reſurrection of the dead. To inſiſt on that which is proper to the Day. 'Tis a matter beyond all reach of reaſon. Nature helps forward the belief of ſome points of faith; but this of the Reſurrection, 'tis, *res puræ fidei*, far beyond all conceit of reaſon. The great men of reaſon, at *Athens*, laught at *Paul*, when he preach'd the Reſurrection. The Philoſopher in his diſputes about the Soul, makes *ἀναβίωσις* an impoſſible abſurdity, not to be admitted. *Recta ratio* (which ſome make the ſtandard of all Religion) ſtammers, and ſtumbles at this Article; *How can it be?* Faith onely reſolves it: *Sufficit pro univerſis rationibus, Autor Deus*; Nothing is impoſſible to an omnipotent God, nothing incredible to an omniſcient Faith. In

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In theſe Myſteries, ſaith S. *Auguſtine*, Chriſtians muſt not be *rationales*, but *fideles*. 'Tis the homage our Underſtanding ows to God, to believe what we cannot comprehend, ſaith *Pariſienſis*. It is one rare property of faith, it hath *Vim ſatisfactivam*; it will ſatisfie all doubts; it will aſſoyl all difficulties. Ask a natural man, Is it poſſible *Chriſt* ſhould riſe again? No, it is impoſſible, Ask S. *Peter*, what ſaith he? It is impoſſible but he ſhould riſe again: *Acts* ii. 20. *Him hath God raiſed, having looſed the pains of death, becauſe it was impoſſible he ſhould be holden of it.* Here is the triumph of *Job*'s faith; *Credo, quia impoſſibile eſt.* Theſe Myſteries are *Stulta mundi*, but *Decus fidei*; our faith glories in them.

2. Another Impediment in *Job*'s faith, that makes it more admirable, was *Magna diſtantia*; Things at a diſtance are not diſcernable. It was the Oeconomy of Divine revelation, the myſteries of our Chriſtian faith were but dimly diſcovered to the faith of our fore-fathers; *I ſhall ſee him, but not now, I ſhall behold him, but not nigh.* And it is obſervable, The nearer the accompliſhment of Prophecies, the clearer were the Predictions. The Cocks, the nearer to the Sun-riſing, the louder they crow. But, the time *Job* lived in, it was but *Conticinium fidei*, yet ſee, he ſpeaks of *Chriſt*'s and his own reſurrection, as expreſly and plainly, as if it were near at hand. *Videndo credere*, that's *Thomas* his faith; he ſaw *Chriſt* was riſen, and therefore believed; *Plus oculo, quàm oraculo credidit*; but, *Credendo videre*, that's *Job*'s faith, he believed it as fully, as if he had ſeen it clearly. This is the benefit of faith's proſpective, it brings the remoteſt things home to the eye. It is *Quoddam æternitatis exemplar, præterita, præſenti, futura vaſtiſſimo quodam ſinu comprehendit*; it ſees at all diſtances, and fathoms eternity.

3. There was a third Impediment to *Job*'s faith; that was *Magna contrarietas.* Diſtance hinders ſight; but darkneſs, and indiſpoſition of the air, much more. Yet *Job*, in the thickeſt miſt of contrariety, and contradiction, ſees clearly, believes aſſuredly: God afflicts him, ſets him as his enemy; yet, *Scio quod Redemptor*; he is ſtill my *Redeemer*; though he ſlays me, nay, while he ſlays me, *I will put my truſt in him.* Temptations from Satan, diſheartnings from friends, afflictions from God, *Job* looks through them all, ſees comforts beyond them. To know God a Redeemer, while he is a puniſher; a quickner, and a raiſer, while he is a killer; an acquitter, and abſolver, when he writes bitter things againſt him; *O Job, great is thy faith!* Sure he was not to learn this now in his adverſity; he hath ſtudied this point long, acquainted himſelf with it; now, in affliction and death, how

how it refreſhes him? Weak Faith may ſerve in fair weather, when all goes well with thee; but when terrours from God, temptations from Satan, and diſcomforts from men beſet thee, nothing but this *Scio* will ſupport thee: Weak Faith cannot breed ſtrong conſolation.

That's the ſecond; *Scio*, a clear apprehenſion. The next follows, and that is,

III. In *Meus*; his cloſe application. *Scio*, that was the eye of Faith, it beheld him clearly; but *Meus*, *My Redeemer*, that's the hand of Faith, and holds him firmly. It is the property of Saving Faith; it hath *vim*, ἐφαπτικὴν, it hath a force to appropriate, and make *Chriſt* our own. Without this, a general remote belief would have been cold comfort. *He loved Me, and gave himſelf for Me*, ſaith S. *Paul*. What ſaith S. *Chryſoſtom*? Did *Chriſt* dye onely for S. *Paul*? No, *Non excludit, ſed appropriat*; He excludes not others, but he will ſecure himſelf. This word *Meus*, doth *facere Deum, poſſeſſionem noſtram*, ſaith S. *Auguſtine*, in *Pſal.* xxxii. make God our own. It is the ligature and joynt of Faith that incorporates us into *Chriſt*; Ὁ κολλώμενος τῷ Θεῷ, it glues us to the Lord, and makes us one Spirit with him. *Job*, in his *Scio*, did not glance, but fix upon him here in *Meus*. He uſes no light touchings, but cloſe embracings. *My Well-beloved is mine and I am his*: And again, *My Well-beloved is as a bundle of Myrrh, that lyes betwixt my Breaſts*. A general, notional, catholick Faith, walks in a garden of Myrrh, that's pleaſant and delightful; but this ſpecial Faith, that *Job* ſtayes by, gathers this Myrrh, binds it in a bundle, layes it 'twixt his Breaſts; that's fragrant and comfortable. This application, 'tis always uſeful, eſpecially when we are in *Job*'s caſe. Temptations, and Afflictions, they will make us run to God, claſp faſt about him: *Deus Meus, Deus Meus*, in the cloſeſt application.

We have done with the firſt particular of the Text, *Job*'s Faith of *Chriſts* Reſurrection: Come we now to the

Second, the faithful Profeſſion he makes of his own; That, although death had already ſeiz'd upon him, yet he was aſſur'd he ſhould riſe again, and be made partaker of a joyful Reſurrection.

That we may take a more full view of this holy Profeſſion, and obſerve the many Excellencies that ſhew forth themſelves in this Faith of his, we will reduce all to three obſervable Particulars:

1. *Veritas Fidei*; There we ſhall ſee thoſe Truths that are couch'd here in *Job*'s holy Profeſſion; and thence we ſhall learn the dogmatical part of this ſacred myſterie of our Reſurrection.

2. *Pietas*

Serm. I.

2. *Pietas Fidei*; The many Evidences of Piety and Devotion, which appears in this Profeſſion of Faith, of his Reſurrection. A

3. *Beneficium Fidei*; The many ſeaſonable and uſeful advantages of his Faith, which this holy man found in this Meditation, and Profeſſion.

Firſt, obſerve the ſeveral Truths included in this Faith of *Job*, concerning his own reſurrection: Reduce them all to theſe three heads;

1. Here is *Certitudo reſurrectionis propriæ*: He apprehends the truth of his own reſurrection with fulleſt aſſurance. *I know* it; that word of certainty belongs not onely to his Faith of *Chriſts* Reſurrection, but it ſets out the confidence he had of his own. B

Chriſts Reſurrection and ours, are made two ſeveral Articles of our Creed. Firſt, we believe *Chriſt roſe the third day*; then again, we believe *the Reſurrection of the body*, that we ſhall riſe alſo. Now Divines obſerve, that which makes ſeveral Articles of our Faith, are the ſeveral difficulties that are in thoſe Articles, which we profeſs to believe. Now our reſurrection carries with it the ſhew of ſome difficulty, and improbability, that appear not in *Chriſts* Reſurrection; ſo that a man may yield to the truth of *Chriſts* Reſurrection, and yet ſtick at ours, and doubt and queſtion that. C

1. *Chriſt* was God; it was eaſie for him to raiſe up himſelf. *He had power to lay down his life, and power to take it up again*, at pleaſure. But *Job*, and all we, are frail, and weak creatures; when the pit hath ſhut her mouth upon us, how ſhall we riſe again?

2. Though *Chriſt* were dead, and ſo his ſoul ſever'd from his body, yet his God-head and Divinity were ſtill united to it. His dead body, was the body of the Son of God; ſtill ſupported, and ſuſtained by the Deity; and ſo being united to the fountain of life, 'tis more conceivable that he ſhould revive, and live again. D

3. *Chriſts* body in the grave ſaw no corruption, or putrefaction, no incineration, turn'd not into duſt and aſhes; lay but three dayes in the grave, and revived. *Job's* body, and ours, ſhall be eaten with worms, turn'd to corruption, rotted in the grave many hundred years.

It is eaſier then to conceive *Chriſts* Reſurrection, then to believe ours. Yet *Job*, ye ſee, ſets his *Scio* to both: *I know*, *Chriſt* is riſen; and, notwithſtanding all theſe improbabilities, I am ſure (he ſpeaks it as knowingly) *I know*, I ſhall ariſe. Both Articles muſt be believed with the ſame aſſurance. E

We are told by ſome, that thoſe Truths that concern *Chriſt*, and

A and the Church in general, you may believe firmly, and certainly say, I know them; but for those Truths that concern our selves in particular, That *Christ* hath Redeemed me, Sanctified me, will Raise me to Life and Glory, there is no *Scio* for them; we cannot be sure of them; hope well we may, but with contrary doubtings and suspitions. No, in all Gods Promises, Faith must labour to work out assurance. *Quod propter Deum creditur, æqualiter creditur.* If God saith, Faith assures it self of it. It is the infirmity of Faith to doubt, not the duty of Faith. Then Faith works kindly, when to every Truth reveal'd it sets to its *Scio.*
B That's the first, *Certitudo Fidei.*

2. Here in this Profession of *Job*, is *Fundatio Resurrectionis*; the ground and foundation that he layes to his Faith of his own resurrection. Why is *Job* sure he shall rise again? Because he is sure that *Christ* is risen. First he knows, *Christ* is alive; then he inferrs, I shall live again.

Our resurrection is founded and built upon *Christs* Resurrection. 'Tis that that gives footing and fastning to our Faith. Still the Apostle inferrs our resurrection from that of *Christs*. *He that raised Christ from the dead, shall also quicken your mortal bodies,*
C *Rom.* viii. And this Inference, 'tis good upon three grounds:

1. *Christs* Resurrection, 'tis *Argumentum possibilitatis.* We may strongly argue from *Christs* Resurrection, to the possibility of ours. If God rais'd him, the same power can raise us also. *Tota ratio facti*, it is *Potentia faciendi.* Omnipotency sticks at no difficulty. Nay, *Christs* Resurrection argues the possibility of our resurrection, and that with advantage. *Christ* underwent a cursed death; death was in its full strength when it seized upon him. If *Christ* brake through the Iron-
D gate, clave the Rocks; sure then it is possible for us to rise, now the gate of Life is set open to us, the Rock and Grave-stone roll'd away, and removed for us. Indeed *Christs* was a full death, so is not ours. 1 *Thes.* iv. 14. *If we believe that Jesus dyed, and rose again, them which sleep in Jesus, will God bring with him.* For whether is it easier to say, Awake thou that sleepest; or, Rise from the dead? Dost thou doubt of thy resurrection? Remember that *Jesus* was rais'd from the dead; and be not faithless, but faithfull.

E 2. *Christs* Resurrection, 'tis a good ground of ours; 'tis *Exemplum Resurrectionis*, the exemplary cause of our resurrection. *He shall change our vile body, that it may be fashioned like unto his glorious body, Phil.* iii. 21. Neither *Lazarus*, nor the rest in Scripture, are exact pat-

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terns of our reſurrection: They roſe, to dye again; they were rather bayl'd, and repriev'd from the grave for a time, not fully diſcharged. *Lazarus* roſe with his grave-cloaths on him, ſtill cloath'd with mortality: *Chriſt* left the grave-cloaths behind him, he is the example of our reſurrection. An example, is not a caſual reſemblance, but that which hath a ſimilitude drawn from it by an intended imitation. So, onely *Chriſts* Reſurrection is the example of ours. Hence S. *Paul* ſaith, *We are planted into the ſimilitude of his Reſurrection*, *Rom.* vi. *Chriſts* Reſurrection hath an aſſimilative virtue, draws our reſurrection into the ſimilitude of it ſelf: As the Prophet *Elijah* applyed every member of his living body, to thoſe of the dead child, and ſo recovered him. 'Tis *Exemplum Reſurrectionis.*

3. *Chriſts* Reſurrection, 'tis a good ground of ours; 'tis *Principium effectivum noſtræ Reſurrectionis. Vivo ego, & vos vivetis*; there is the derivation of our living again, *John* xiv. 19. The Jews fondly ſay, that there is ſomething in *Spina dorſi*, that doth not putrefie in our dead bodies, and that is the cauſe of our reſurrection. No, 'tis not *Robur dorſi*, but *Virtus Capitis*, the influence of our Head, *Chriſt*, that ſhall convey life to us. We are to look upon *Chriſts* reſurrection, as the fountain, and original of ours. He was *ἀρχὴ καὶ πηγὴ ζωῆς*, ſaith S. *Baſil. Chriſt* did not riſe as a private perſon, for himſelf, but as a publick principle of all our reſurrections. Hence he calls himſelf, *The Reſurrection and the Life.* S. *Paul* calls him, *Primitias dormientium*: The Firſt-fruits dedicate the whole Crop; ſo our reſurrection, 'tis dedicated by *Chriſt*. *Tertullian* calls our reſurrections, *Appendices reſurrectionis Dominicæ.* It was repreſented as on this day. When he roſe, the *graves of many Saints were open'd, and they roſe with him.* As at Kings Coronations, when they receive the Crown, they enlarge priſoners, diſpenſe honours, advance their favourites. *Non tam Chriſtus in carne noſtra, quàm caro noſtra in Chriſto.* As *Joſeph's* advancement, was the advancement and ſafety of all the Hebrews; and all the Jews were honour'd in the preferment of *Heſter*; ſo all the body of the Church was raiſed in *Chriſt*. Indeed he entred the grave as our Surety, and lay under the arreſt of death for our debt; that being diſcharged, he hath effected not ſo much his own,

A own, as our enlargement. That's the ſecond, *Fundatio Reſurrectionis.*

3. Here in this Profeſſion of *Job's*, is *Realitas Reſurrectionis*; his Faith believes, and expects a true, real, ſubſtantial, bodily reſurrection. Nay, here is not onely a reality, but an identity; he ſhall have a body, and the very ſame body;

1. He expects a true, real body: Not as ſome Hereticks, that turn'd this high myſterie into a moral Allegory; Why the ſoul, by ſinning, neither dyes, nor ſleeps, but is immortal, not capable of a reſurrection. *Thy dead men ſhall*
B *live, together with my dead body ſhall they riſe*, ſaith the Prophet *Eſay. Chap.* xvi. 19.

2. And as there is a reality, ſo here is likewiſe a perfect identity; we ſhall receive the ſame bodies, not new bodies created for us: *In my fleſh ſhall I ſee God. theſe eyes ſhall behold him.*

1. Elſe it were not a reſurrection; *Quod cecidit, hoc reſurgat; quod mortuum eſt, reviviſcat*; ſaith the Father. And,

2. Juſtice and Equity would have it ſo. The body is
C partaker in ſin, as well as the ſoul. *Famula in culpa*, muſt be *Socia in pœna*, ſaith *Salvian.* If the Maſter mourns, the Servant that attends him, follows him in black: If the ſoul, the principal in ſin, if that ſuffers, the body that's acceſſory, muſt ſhare in the puniſhment.

3. The grand pattern and Example of our reſurrection confirms it. *Chriſt* roſe not onely with a true body (*Feel me, a ſpirit hath not fleſh and bones*) but with the ſame body. *Cicatrices Corporis*, were *Indices*
D *Reſurrectionis.*

4. Mercy delights to have it ſo; It will pour forth a redundant reward upon ſoul and body. God will not forget *the labour of love*, that the body hath undertaken. That fleſh which thou haſt chaſtiſed and mortified, thoſe hands that have been lifted up in prayer, reach'd out to the poor, employed in good works, thoſe eyes that have ſhed tears of repentance, *He ſhall wipe tears from thoſe eyes. Utique, & iiſdem oculis, qui flebant, quique adhuc flerent, niſi indul-*
E *gentia Divina ſiccaret.* Nay, not an hair of our heads ſhall periſh. *Si ſic cuſtodiuntur ſuperflua tua, in quanta ſecuritate eſt Caro tua?* S. *Auguſtine.* This fleſh, this body ſhall be raiſed, and glorified.

We have ſeen the firſt thing obſervable, the ſeveral Truths

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profes'd and acknowledged by *Job* in this faith of the resurrection. Now follows, A

Secondly, *Pietas fidei*, the Motions, and Evidences of Piety his faith expresses;

1. Here is *Fortitudo fidei*; here appears the great strength of his faith, that foresees, and forecasts all the future difficulties and hindrances of his expectation, and overcomes them all, and is resolute against them. He considers death, and the consequences of death, rotttenness, and corruption: Can a body, when it is wasted, and consumed in the Grave, ever rise again? Yes, yes, saith *Job*, Nothing is impossible to an omnipotent God; I know whom I have trusted, and he is able to effect it. B

A weak Faith is glad to look off from these difficulties, and shrinks back at them: As *Martha*, considering *Lazarus* was four days dead, and began to putrefie, her faith began to fail her; it was too late now to remove the Grave-stone. But Faith in its strength, considers all these, urges these impossibilities, and yet overcomes them: As *Elijah* in his dispute with *Baals* Priests, took all the disadvantages to himself; *Pour on water*, and again, *Pour on more water*, Faith shall fetch fire from Heaven to enflame the Sacrifice; so, saith *Job*, Let me die, and rot, and putrefie in the Grave, nay, let the fire burn my body, or the Sea swallow it, or wilde Beasts devour it, yet it shall be restored to me; Death shall be *prædæ suæ custos*, like the Lion that kill'd the Prophet, and then stood by his body, and did not consume it. *Job*'s faith laughs at impossibilities, is asham'd to talk of difficulties; with *Abraham*, considers not his own dead body, but believes *above, and against hope*; knew God would restore it. C

2. A second print of Piety, is *Alacritas fidei*; the great alacrity and cheerfulness of his faith, against present discouragements. See how cheerfully he views the horrid face of death, how seizing upon him; looks upon his ulcerous body, the skin consumed and eaten with Worms (*Tertullian* saith, he play'd with the Worms) he surveys all the ghastly appearances, and approaches of death, confidently, comfortably, through this faith of the Resurrection. D

This blessed assurance makes him look Death in the face undauntedly. Alas we! how doth any appearance of death affright us? If we see but another man die, the cold sweat, and the pale face, and the pangs of death upon him, how doth it dismay us. *Job* finds all these in himself, and speaks comfortably of them. 'Tis S. *Augustin*'s pious counsel, *Si times mortem, ama resurrectionem*; If thou beest afraid of death, acquaint thy self with the hope of the resurrection. If a man go to prison, and be able to say, I know I shall be bayled, I have one who will quit my debt, and enlarge E

me

A me, ſuch an one fears not the Priſon. Let death arreſt us, *Chriſt* ſhall enlarge us. *We are priſoners of hope*, Zech. ix. How cheerfully did *Jacob* take his journey, when God ſpake to him, *Gen.* xlvi. *Fear not to go down into Egypt, I will go down with thee, and I will ſurely bring thee up again.* This hope made *Job*, not onely not to fear death, but even to deſire it; *Chap.* xiv. *Oh that thou wouldſt hide me in the Grave*; then he aſks this queſtion; *If a man die, ſhall he live again?* Yes, ſaith he, *Thou ſhalt call, and I will anſwer thee, thou wilt have a deſire to the work of thine hands.* That's the ſecond, *Alacritas fidei.*

B 3. There is yet another print of Piety, *Sancta expectatio Fidei.* What is the thing his Faith longs for at the reſurrection? It is the ſeeing of his Saviour, the beholding of God, the enjoying of his Redeemer. *In my fleſh ſhall I ſee God, and mine eyes ſhall behold him.* 'Tis that that makes the reſurrection comfortable; not that we ſhall live ever, but be *ever with the Lord.* It was ſmall joy for *Abſalom* to dwell at *Jeruſalem*, and not be admitted to ſee the Kings face, 2 *Sam.* xiv. Heaven is not Heaven, but a place of confinement, without this glorious and bleſſed Viſion. Though *Moſes*, and *Elias* vaniſh on Mount *Tabor*, yet to ſee *Chriſt* in glo-

C ry, is abundant happineſs. *Do occidere heliare*; the glory of the Sun ſwallows up the glory of the leſſer Stars. *Whom have I in heaven but thee, and whom do I deſire in compariſon of thee?* *Pſal.* lxxiii. The good women at the Sepulchre this Day ſaw a Viſion of Angels, but that contented them not, till *Chriſt* himſelf appeared. *Job* knew he ſhould enjoy the ſociety of Saints, and Angels, ſit down, and feaſt it with *Abraham, and Iſaac, and Jacob in the Kingdom of Heaven*; but here is the height of his happineſs; *I ſhall ſee my Saviour.* Heaven, as it is *Cœnaculum ſponſi*, the Gueſt-chamber for the ſupper of the Lamb, 'tis a place of com-

D fort; but, as it is *Thalamus ſponſi*, the Bride-chamber of the Lamb, where the Spouſe enjoys him whom her ſoul loves, it is the place of bleſſedneſs.

Thirdly, the laſt thing remains, that's *Beneficium fidei*, the uſe and benefit *Job* makes to himſelf of this Meditation. And the benefit is threefold, ſuitable, and ſeaſonable to a threefold condition in which *Job* now was.

1. *Job* was overlaid, and oppreſt with affliction. Suitable to this condition, this Meditation affords, *Vim ſuſtentativam*; it

E ſupports his ſpirits amidſt all his afflictions. Here is the patience of the Saints; mockings, and ſcourgings, and bonds, and impriſonments, they endured them all, becauſe they expected *a better reſurrection*. *Heb.* xi. That bleſſed day will make amends for all. It was this hope that ſuſtained S. *Paul*, kept him from fainting, 2 *Cor.* iv. *Knowing, that he which raiſed up the Lord Jeſus, ſhall raiſe*

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raiſe us up alſo with Jeſus, —— and for this cauſe we faint not. Thus alſo he comforts, and cheers up other Chriſtians. *If in this life onely, we had hope in Chriſt, we were of all men moſt miſerable*; But there is a Reſurrection, after this life we have hope in *Chriſt*, and therefore of all men moſt happy. This aſſurance will ſtand by us, when all things elſe fail. It was *Eſau*'s confeſſion, Behold, *I am at the point to die, and what profit ſhall this birthright do to me?* But, to be *Filius reſurrectionis*, that Birthright will relieve us at our laſt agony, and ſupport us comfortably. *Job* felt the good of this Meditation, and he inſiſts upon it; Here is *Maſticatio fidei*, he chews it in his mouth, and ſucks out the ſweetneſs of it. A B

2. You may ſee *Job* in another condition, tranſported with paſſion, and ſuitable to that, this Meditation it had *Vim quietativam*; a great virtue he found in it, to ſettle, and compoſe him. In the Verſes going before, his ſpirit is *ſtirred within him*, he is full of complainings, and murmurings, and quarrellings with God, and expoſtulations; See how he rebukes, and allays theſe ſtorms and tempeſts, with this Meditation; *O my ſoul, keep ſilence unto God, for of him comes my ſalvation.* Thus *David* ſtills diſcontents, *Why art thou ſo troubled, O my ſoul? Why art thou ſo diſquieted within me? I ſhall yet praiſe him.* The day ſhall come, that I ſhall ſee his countenance, and for ever enjoy him. *Mortale mori*, is one ground of ſettlement againſt theſe perplexities, and *Job* makes uſe of it, *Chap.* xiv. but, *Mortuum reviviſcere*, is ſatisfaction with advantage; that will calm, and quiet all his complainings. C

3. Laſtly, behold *Job* in another condition; he is charged by his friends, with the ſin of hypocriſie; and then this Meditation, it hath *Vim apologeticam*, 'tis his defence and apologie againſt that accuſation. Againſt all their ſurmiſes and ſuſpicions of his integrity, this he oppoſes for his juſtification; *It is God that juſtifies me, who are ye that condemn me?* 'Tis *Chriſt*, that is dead, and now riſen again, he ſhall judge and acquit me. O! hypocriſie ſhrinks at the thought of death, trembles to hear of a reſurrection. Theſe painted Sepulchres till then, make a goodly ſhew; they are the beautifulleſt parts that are in the Church; but when the Vault ſhall be open'd, and all ſecrets diſcloſed; nothing will appear then, but horrour and confuſion, rottenneſs and corruption. But truth and integrity appeals unto that great Trial; knows, that the Name that's written in Heaven, ſhall one day be cleared from ſlanders on earth. *My witneſs is in Heaven, and my record is on high.* That's the great avowment of *Jobs* truth, and integrity; till then, it matters not much what the world ſays of us. *Lingua Petiliani, non* D E

eſt

A *est ventilabrum Christi*; there lies an appeal of all mens censures, to that days trial, before the great Tribunal. *Serm.* I.

A joyfull appearance before which, He grant unto us, who as this Day overcame death for us, and opened unto us the Gate of eternal life, even Jesus, that hath delivered us from the wrath to come. *To whom, with the Father*, &c.

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of eternal doom Christ; there lies an appeal of all mens con- Serm. I.
duces, to that days trial, before the great Tribunal.

A joyfull appearance before which, He grant unto us, who
as this Day overcame death for us, and opened unto us the
Gate of eternal life, even [selfe, that hath delivered us from
the wrath to come. To whom, with the Father, &c.

ON EASTER-DAY.

The Second Sermon.

ROM. viii. 11.

But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies by his Spirit that dwelleth in you.

IN this Context and paſſage of Scripture, the Apoſtle diſcourſes the ſtate and condition of a Chriſtian. And having in the former part of this Epiſtle ſettled the truth of our Juſtification by the death of *Chriſt*, now he layes down grounds of comfort againſt thoſe infirmities, and imperfections, that Chriſtians find and feel themſelves to be ſubject to.

1. He diſcovers theſe infirmities, *chap.* vii. *I know that in me, that is, in my fleſh, there dwells no good thing. Odi quod ſum, non ſum quod amo. Aug. Epiſt.* 106. *The good that I would, I do not; the evil which I would not do, that do I.* 'Tis that which S. *Auguſtine* calls, *Rixa & jurgium, inter carnem, & ſpiritum*; *Hannah* and *Peninnah*, under the ſame roof, vexing each other; the one pro-

Serm. II.

provoking, the other weeping; both diſquieting the peace of the ſoul. And he who is Spiritual, like S. *Paul*, will heed and obſerve them; have his eye upon his thoughts and inward inclinations. The Naturaliſts ſay, that man hath two muſcles in his eyes more then other creatures, that make him look upward. A Chriſtian hath two more, to make him look inward, to ſearch and deſcry the ſtirrings of his heart. A

2. As he diſcovers them, ſo he bewayls and mourns for them. Ταλαίπωρος ἐγὼ ἄνθρωπος; *O wretched man that I am, who ſhall deliver me from the body of this death!* See the ſpirit of S. *Paul*; he rejoyces in afflictions, but he mourns for corruptions. *Verſ.* 35. *Quis ſeparabit?* He defies afflictions, the greateſt of them: But, *chap.* vii. 24. he hath another exclamation. *Quis liberabit?* He groans under infirmities and corruptions, the leaſt of them. Ey, here is the true mark of a Spiritual man; he chooſeth affliction rather then iniquity. Affliction ſits light, but ſin ſits heavy on him. *Tu noſti gemitus cordis mei, de hac re, & flumina oculorum meorum*, ſaith S. *Auguſtine*, bewailing but one of his infirmities. B

3. He finds, and layes hold upon help againſt them. Faith repreſents *Chriſt*, and his power ready to ſuccour and deliver him; *I thank God, through Jeſus Chriſt my Lord.* Theſe infirmities fetch'd tears from S. *Paul*, but yet he doth not weep out the eye of Faith; looks up to *Chriſt*, as to his ſoveraign Antidote, to cure and recover him. And then, C

4. He comforts himſelf againſt thoſe many evils, that are conſequent fruits ariſing from theſe infirmities. There are three main evils that ariſe from them;

1. Theſe ſinful infirmities, in themſelves, have a condemning power in them; they deſerve, in juſtice, no leſs then the curſe of God, and eternal damnation. Papiſts, and others may ſleight theſe firſt motions, and count them no ſins; S. *Paul* judges them damnable. Sin is ſo ſtrong a poyſon, that the leaſt grain is deadly; and the Goſpel doth not make them no ſins, but makes them pardonable, (As God deſtroyed not the fiery Serpents, but provided a cure and remedy againſt them) in themſelves damnable. Againſt this evil conſequent, S. *Paul* finds a Conſolation, *verſ.* 1. *There is no condemnation to them that are in Chriſt Jeſus*; that State and Condition, brings with it Pardon and Abſolution. D

2. A ſecond evil conſequent from theſe infirmities, is that Thraldome, and Captivity, and Vexation, which theſe remainders of ſin bring upon the ſoul of a Chriſtian. Though he hath his pardon, yet his ſhackles and his bolts are ſtill upon him. Though he be freed from the condemning power of theſe infirmities, yet ſtill he ſuffers encumbrance and vexation from them. E

It

A It is matter of great heavineſs to the Saints, that they are thus hindred and encumbred; that they find ſuch ſtrivings and rebellions in themſelves againſt the law of God; that the fleſh ſhould reſiſt and oppreſs the ſpirit; that *Hagar* ſhould inſult over *Sarah*; the bond-woman over the free; that *Iſhmael* ſhould over-top *Iſaac*; that *Eſau*, in the womb of grace, ſhould ſtruggle with *Jacob*; that the houſe of *Saul* ſhould ſtill be quarrelling with the houſe of *David*. But againſt this, he comforts himſelf and others; *The law of the Spirit hath made us free from the law of ſin*; —— *ye are not in the fleſh, but in the Spirit*, verſ. 9.

B 3. A third evil is, that theſe infirmities, and remainders of ſin, have a malignant power to make us ſubject to the law of death. Their very being in a Chriſtian, is the ſeed and original of mortality.

1. Though ſin be pardon'd by the death of *Chriſt*;
2. Though the dominion and power of it be broken and ſubdued by the Spirit of *Chriſt*; yet,
3. As long as it remains in us in the leaſt and loweſt degree, it makes us ſubject to the power of death.

Yet againſt this, S. *Paul* finds a double comfort:

C 1. This ſubjection to death is not total, 'tis but half a death; the death of the body onely. That, indeed, we are obnoxious to; but the ſoul hath eſcaped free from the ſnares of death. *The body indeed is dead* (that is ſubject to death) *becauſe of ſin*; *but the Spirit, that is life, becauſe of righteouſneſs, verſ.* 10. Our chiefeſt and beſt part, the proper ſeat of miſery, or happineſs, that's put into a ſtate of ſpiritual and glorious immortality. *Fear not that, that kills the body, and can do no more*; It is not a total death.

D 2. Even this bodily death to be undergone, 'tis not perpetual; that's a ſecond comfort. It hath a limit of time ſet to it. Death ſhall not alwayes gnaw upon us in the grave. *The righteous ſhall have dominion over Death in the morning.* Our bodies, in the holds of Death, are *Priſoners of Hope*; there will be an enlargement; Death ſhall be ſwallowed up, and aboliſh'd; the Power and Spirit of God ſhall free theſe mortal bodies, bring us, like *Peter*, aſleep out of the dungeon. *If the Spirit of him that raiſed up Jeſus from the dead dwell in you.*

The Text then, 'tis the bleſſed Aſſurance, and Evidence of a Chriſtians happy Reſurrection. In it obſerve theſe four particulars:

E 1. Is the Condition, upon which it is promiſed, and we may expect it; *If the Spirit of him that raiſed up Jeſus from the dead dwell in you.*

2. Is the main Cauſe and Efficient of this our Reſurrecti-

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on; 'Tis *he who raised up Christ from the dead.*

3. Is the Acting and Performing of it; *He shall quicken your mortal bodies.*

4. Is the Ground and Reason of it; *Because his Spirit dwells in you.*

First, for the Condition, *If.* I call it a Condition, and yet it carries a threefold force in it:

I. It hath the force of a Connexion; it makes a Connexion with the former priviledges and comforts of a Christian.

1. No condemnation for sin, *vers.* 1. that's one comfort.

2. No dominion, nor power, nor absolute sway of sin; that's a second comfort. B

3. No total, nor final, nor utter destruction by sin; Death is aboliſh'd; that's a third comfort.

It shews us a blessed concatenation, and linck of a Christians priviledges. Mercy, it begins in Pardon, and growes, and diffuses it self in Grace, and never gives over till it hath placed us in Glory.

1. Here is the fat Calf kill'd for us; the holy Lamb of God redeeming us from condemnation.

2. Here is the Ring put upon our finger, the Seal and Pledge of his Spirit; and, C

3. Here is the choyce Robe of Glory and Immortality, that we are invested with. 'Tis a Connexion.

II. It hath the use and force of an Illation; *But if.* He deduces, and proves our Resurrection out of former antecedent principles, and priviledges. The raising, and glorifying of our bodies, 'tis an appendix, and deduction from some other things. Our Resurrection is not so much a principle, as a conclusion of Faith; and it must be inferred, not by an *Enthymeme*, but by a *Sorites*; it hangs not upon one principle, but upon many; Not conclude, *Præscivit, ergo glorificavit*; but, He hath redeemed, he hath called, he hath mortified, and sanctified, therefore he will raise us, and at last glorifie us. These assurances are not immediate, and clear in themselves, but are contained in their causes. We must not presently affirm, I shall be saved, my body shall be raised; but it must be lawfully concluded, out of warrantable grounds; If I be justified, If I be sanctified, If the Spirit of God dwell in me; make sure of these, these are Evidences, and Arguments, and Pledges of our Resurrection. That's the second; it hath the force of an Illation. D E

III. It hath the force of a Caution, and necessary Proviso. And so it makes our Resurrection conditional. But how can that be?

1. Our Resurrection, 'tis absolute and necessary, *ex exigentia*

A *gentia Juſtitiæ*; 'tis *appainted for all men to come to Judgment*, *Heb.* ix. The Reſurrection ſhall bring the priſoners from the Jayl to the Bar. True, and yet it is conditional. That there ſhall be a Reſurrection, 'tis grounded on Gods Juſtice; but the reſurrection to Life, that's capable of a limitation and condition; *If I may attain to the reſurrection of the dead*, ſaith S. *Paul*, *Phil.* iii. 11. That there ſhall be an Aſſizes, and Jayl-delivery, is ſettled by Law; but how the priſoners ſhall ſpeed, whether pardon'd, or condemned, there is hazard in that. On *Pharaoh*'s Birth-day, both Butler and Baker ſhall come out of Priſon, but whether

B to Advancement, or Execution, is not ſo certain. But then,

2. This reſurrection to Life, hath a certainty in it; Gods purpoſe hath determin'd it, *Chriſts* merits have purchaſed it. True, and yet it is conditional. Not any promiſe, or mercy on Gods part, but ſuppoſes, and requires conditions on ours. We cannot immediately from Gods purpoſe, or *Chriſts* merits, leap into heaven; but there are pre-requiſite conditions, and ſubordinate means for our actual fruition. *I ſtrive, if by any means I may attain to the Reſurrection*, *Phil.* iii. The ladder to heaven hath many ſtaffs, and ſteps, and degrees; many Iffs, and Conditions

C to be obſerved.

3. Our Reſurrection, 'tis *Articulus Fidei*, a fundamental Article of our Faith, and yet limited with an *If*. Though in it ſelf, never ſo infallible, yet a perſonal, and comfortable apprehenſion for our ſelves, depends on Condition. Let our Reſurrection be never ſo certain in it ſelf, yet, *extra ſtudium Sanctitatis*, 'tis not certain to us. *Without Holineſs, no man ſhall ſee God*, *Heb.* xii. *He that hath this Hope, purifies himſelf, as he is pure*, 1 *Joh.* iii. So then, for conceiving of this condition, we will take of it a double Conſideration:

D 1. Let us conſider it in the ſeveral Particulars:

2. Then, in the Summary drift, and purpoſe of it.

1. Take it aſunder into Particulars; *If the Spirit of him that raiſed up Jeſus from the dead dwell in you.* Here we have a deſcription of the *Holy-Ghoſt*, by a three-fold Reference.

1. In reference to God the Father; ſo he is called *The Spirit of Him*; that is, of God the Father. The *Holy-Ghoſt*, is the Spirit of the Father.

2. The *Holy-Ghoſt* is deſcribed with reference to *Chriſt*; as it was the Spirit of the Father, raiſing *Chriſt from the dead.*

E 3. He is deſcribed in reference to us, by a gracious habitude, and relation to us; he is ſaid *to dwell in us.*

1. Here is a bleſſed relation; he is the Spirit of the Father.

2. Here is a glorious operation, *He raiſed up Jeſus from the dead.*

3. Here

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3. Here is a gracious Poſſeſſion, *He dwelleth in us.*

1ᵐᵗ. Look upon the firſt Reference; the *Holy Ghoſt* is here called, *The Spirit of the Father.* Theſe relations, in the ſacred Trinity, are incomprehenſible: *He dwells in the thick darkneſs. Sanctius & reverentius hæc creduntur, quàm diſcutiuntur.* 'Tis ſafer to meditate on the gracious relations of God to us, then of thoſe myſterious relations within himſelf. The light in the air is eaſier ſeen, then the body of the Sun. Briefly, therefore, the *Holy Ghoſt*, is both the Spirit of the Father, and of the Son; proceeds alike from both of them. The denial of this truth, by the Greek Church, cauſed that great Schiſm 'twixt the Eaſtern and Weſtern Churches; and (if we will believe *Bellarmine*) this errour was remarkably puniſhed by God; the City of *Conſtantinople* being, on the Feaſt-day dedicated to the *Holy Ghoſt*, ſackt and overthrown.

However, the Chriſtian faith acknowledges the *Holy Ghoſt* to be, the Spirit of the Father, and the Spirit of the Son.

Sometimes he is called the Spirit of the Father, *John* xv. 26. *He is called the Spirit of truth, which proceeds from the Father. Luke* xxiv. 19. The ſame Spirit is called, *The promiſe of the Father*; Both in proceſſion and in miſſion; his being, and his ſending come both from the Father.

Again, ſometimes he is called (and that in truth and propriety of ſpeech) the Spirit of the Son, *Rom.* viii. 9. *If any man have not the Spirit of Chriſt, he is none of his, Gal.* iv. 6. *God hath ſent forth the Spirit of his Son into your hearts.* As the Spirit is *the promiſe of the Father*, ſo likewiſe he is *the promiſe of the Son, John* xvi. He promiſed to ſend them the *Holy Ghoſt, the Comforter.* This proceſſion from the Son, was ſweetly, and aptly repreſented by that outward Sign and Ceremony, which *Chriſt* uſed in giving the *Holy Ghoſt*, *John* xx. 22. *He breathed on them, and ſaid unto them, Receive the Holy Ghoſt. Spiratio*, 'tis *ab intra*, it ſhewed the Spirit proceeded from him. The Apoſtles, they gave the *Holy Ghoſt*, but not *ſpirando*, it proceeded not from them. *Chriſt* gave it ἀυθεντικῶς, they gave it λειτουργικῶς, as S. *Baſil* ſpeaks; he by authority, they miniſterially. S. *Paul* expreſſes it, *Gal.* iii. 5. *They miniſtered to them the Spirit.*

The *Holy Ghoſt* then, being the Spirit of the Son, as well as of the Father, why then is he here called the *Spirit of the Father?*

1. *Quia pater, fons Deitatis*, the Father is the fountain, and original of the Deity; and doth communicate it, both to the Son, and to the Spirit. Hence, Divines compare the Father to the Fountain from whence the water ſprings; the Son to the River and Stream that floweth from this Fountain; the *Holy Ghoſt*, to the Pool, or Sea, into which, both Fountain, and River doth run

A run and flow. All one in the ſubſtance, yet diſtinctly apprehended by theſe reſemblances.

2. Saint *Paul* here names the *Holy Ghoſt*, under this expreſſion, *The Spirit of the Father*, as delighting to ſhew the conſent, and concurrence of the whole Trinity in the work and carriage of our ſalvation. The *Father*, *Son*, *Spirit*, all joyned in this great Work. As in our creation, *Let us make*; ſo in our repair, and recovery, the power of the *Father*, the wiſdom of the *Son*, the grace of the *Holy Ghoſt*, all concurred in this work. Thus *Epheſ.* ii. 18. *Through the Son, we have acceſs by one Spirit to the Father.* The
B *Son* recommends us, the *Spirit* conducts us, and the *Father* receives us. The gods of the Heathen, when one favoured, another oppoſed;

Mulciber in Trojam, pro Troja ſtabat Apollo.

One was againſt *Troy*, the other ſtood for it. Our God, *Father*, *Son*, and *Holy Ghoſt*, all ſet themſelves to atchieve our ſalvation.

3. By this expreſſion, the Apoſtle would ſend us to the Well-head of all grace, and teach us to whom to ſeek for the gift of the Spirit; the original donor of it is God the Father. Hence, He is called, *The promiſe of the Father*, *Acts* i. 4. We had
C need be ſet right in this point. S. *James* tells us, we are ſubject to miſtake; *Err not, my dear children; Every good and perfect gift comes from above, from the Father of lights*, *James* i. 16. *Lux à primo lucido.* Our Saviour appropriates it to the Father, *Luk.* xi. 11. *Your heavenly Father ſhall give the Holy Ghoſt to them that ask him.* He hath abundance of ſpirit, as *Malachi* ſpeaks. In all thoſe diverſities of endowments and operations that are in the Church, 'tis the ſame God that works all in all. It muſt teach us to whom to have recourſe, even to this Fountain of holineſs from whom it is communicated and conveyed to all that receive it. That's
D the firſt Reference; 'tis the *Spirit of the Father.*

2^d. Then here is a ſecond Reference to *Chriſt*, in a miraculous operation; *The Spirit of him that raiſed Jeſus from the dead.* God the Father, he raiſed *Chriſt*, by the Spirit from the dead. The point is obſervable, that the reſurrection of *Chriſt*, is in a ſpecimanner attributed to the Father, *Acts* ii. 32. *This Jeſus hath God raiſed up, and is by the right hand of God exalted*; and *Acts* iii. 26. *God hath raiſed up his Son Jeſus.*

Indeed, we find the Reſurrection aſcribed to all the three Perſons;

E 1. The Father, he raiſed him up; *Him God raiſed up the third day*, *Acts* x. 40.

2. *Chriſt*, he is the author of his own reſurrection; his Divinity was inſeparably joyned to his Humanity; united not onely to his living, but alſo to his dead body; and by

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by virtue of that Union, he raiſed himſelf; *He had power to lay down his life, and power to take it up again, Joh.* x. 18. As the Sun ſets, and riſes by his own motion.

3. The Holy Ghoſt raiſed up *Chriſt*; 1 *Pet.* iii. 18. *He was put to death in the fleſh, but was quickned by the Spirit.*

So then all concurr; yet here it is eſpecially attributed to the Father, for divers reaſons;

1. In general, all actions of the Deity, originally, flow from the Father; As in being, ſo in all acting, and working, he is the firſt in order. Hence it is, that *Chriſt* aſcribes all that he doth to his Father, *John* v. 19. *The Son can do nothing of himſelf, but what he ſees the Father do; for whatſoever things he doth, theſe alſo doth the Son likewiſe. The Father*, ſaith *Chriſt*, *gave him thoſe works to do.*

2. The Father is ſaid to raiſe *Chriſt* from the dead, becauſe the Father in a ſpecial manner is the fountain of Life: As the Son is made known by the attribute of Wiſdom; the Holy Ghoſt by the attribute of Love; ſo the Father is repreſented by the attribute of Life. *Chriſt* calls him, *The living Father*, *John* vi. 57. 'Tis his glorious Title, *The living God.* It was S. *Peters* confeſſion, *Thou art the Son of the living God.* And this life, the Father communicates to the Son, *John* v. 26. *As the Father hath life in himſelf, ſo hath he given to the Son, to have life in himſelf.* This, *Paul* makes an act of Gods Paternity to raiſe *Chriſt*. His reſurrection was a ſecond generation, *Acts* xiii. 33. *Thou art my Son, this day have I begotten thee. If thou be the Son of God, come down from the croſs*; Why? it is as good, *If thou be the Son of God, riſe up from the Grave.*

3. The Father is here ſaid to raiſe up *Chriſt*; His reſurrection being the firſt ſtep of his glorious exaltation, it is aſcribed to the Father, rather then to himſelf, deſirous rather his Father ſhould put the Garland of triumph upon his head, then he himſelf aſſume it. Thus the Scripture aſcribes his Humiliation to himſelf, his Exaltation to his Father, *Phil.* ii. 7. *He made himſelf of no reputation, he took upon him the form of a ſervant, he humbled himſelf, and became obedient; wherefore God highly exalted him.* Uſurping *Adonijah*, ſteps of himſelf into his fathers Throne. This is our ambition; Shun the work, but ſnatch the reward. *Solomon* will be placed by his father, anointed, and advanced to the Throne by *Davids* appointment. *He that humbles himſelf ſhall be exalted*; active in his humiliation, paſſive in his exaltation. Thus *Chriſt*, though he had power and authority to exalt himſelf; it had been no robbery, S. *Paul* tells us: yet he obſerves this gracious Oeconomy, makes his Father the approver of his obedience, the accepter of his merits, the rewarder of his paſſion, the author of his exaltation.

4. The

A 4. The Father is ſaid to raiſe up *Chriſt*, purpoſely as a ground of hope, and aſſurance to us, of our reſurrection. For us to hear that *Chriſt* is riſen by his own immediate power; weakneſs of Faith will object, *Chriſt* was God too; his Deity was united to his dead body, it was eaſie for him to take up his life; but we are nothing in our graves, but weakneſs and corruption. True, but this Scripture miniſters more comfort; it tells us, That *Chriſt's* reſurrection was perform'd by the Power and Spirit of the Father; God reached out his hand to him, and rais'd him up. Here then is our comfort; The ſame Spirit of God is communi-
B cable to us, the ſame arm of Power may be reached out to us. Look not upon thy weakneſs, but look upon Gods ſtrength. He will employ the ſame Power for us, which he did for *Chriſt*, *Epheſ.* i. 19. He will uſe the ſame *exceeding great Power* to us-ward that believe, which he wrought in *Chriſt*, when he raiſed him from the dead.

That's the ſecond Reference.

3d. Now follows the third gracious Relation, and that is of the Spirit to us; that is a Reference of Inhabitation; *He dwells in us*. A ſpeech of great *Emphaſis*, importing the near, and
C cloſe, and intimate conjunction, and union, 'twixt the Spirit, and us:

And this Inhabitation is expreſſed in Scripture, in a double Notion:

1. It is *Domeſtica, & familiaris habitatio*; 'tis *Habitatio ut in domo*; that is a near conjunction. Thus the Church is called, *The houſe of the living God*, 1 *Tim.* iii. 15. And, *Heb.* iii. 6. *Whoſe houſe are we.* And again, *Epheſ.* ii. 22. *We are built for an habitation of God, through the Spirit.*

2. It is *Sacra & Religioſa*; 'tis *Habitatio ut in Templo*; that's
D more.

The firſt, *In Domo*, imports a near Conjunction.

The ſecond, *In Templo*, inferrs a Sacred Preſence.

Indeed, Gods Preſence makes us a Temple, ſanctifies, and conſecrates us to holy Uſes. 1 *Cor.* iii. 16. *Know you not that you are the Temple of God, and that the Spirit of God dwells in you?* Nay, not onely our ſouls, but our bodies are hallowed to be a Temple. 1 *Cor.* vi. 19. *Know you not that your body is the Temple of the Holy-Ghoſt?*

For the underſtanding of this ſacred Inhabitation, let us con-
E ſider,

1. How the Spirit dwells in us.
2. What this dwelling implyes.

I. How doth the Spirit dwell in us?

1. This dwelling of the Spirit in us, 'tis like the Spirit it

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ſelf, wholly ſpiritual; all in a myſtical and heavenly manner. As is his Eſſence, ſo is his Preſence, onely ſpiritual. Papiſts enforce a bodily Preſence of *Chriſt*; we muſt corporally receive him into our bodies. No, ſaith S. *Cyprian*, *Noſtra, & Chriſti conjunctio, non miſcet perſonas, nec unit ſubſtantias; ſed affectus conſociat, & confœderat voluntates.* Ὁ κολλώμενος τῷ κυρίῳ ἓν πνεῦμά ἐστι, 1 *Cor.* vi. 17.

2. This Inhabitation is performed in us by the production, and infuſion of thoſe ſaving Graces, which the Spirit works in us. As *Luther* ſpeaks of the Soul, 'tis *Officina Dei mei*; 'tis the Work-houſe, where the *Holy-Ghoſt* frames, and faſhions the new Man in us. And though he dwells in us by every Grace, yet there are two ſpecial Graces, to which the Scripture aſcribes the Inhabiting:

1. Is Faith; that's the Grace that lets in God into the ſoul, and gives him poſſeſſion. *Epheſ.* iii. 17. *He dwells in our hearts by Faith.* Infidelity excludes him; Faith receives and entertains him.

2. Is Charity; by it the Spirit dwells in us. *God is love, and he that dwells in love, dwells in God, and God in him*, 1 *John* iv. 16. Love, amongſt men, it is a cohabiting quality. *Amor congregat*; 'tis an aſſociating virtue; 'tis the glew and cement of the world; it makes men dwell together. Theſe two, are the two uniting Graces. Faith, unites to God myſtically; Love, morally. 'Tis the formal union of the ſoul with God.

3. The Spirit dwells in us, not onely by his gifts and graces, but really. The *Holy-Ghoſt* is preſent, and applies, and unites himſelf to a Chriſtian. Our bodies are *the Temples of the Holy-Ghoſt*, not of his Graces, but of his own ſacred Perſon. The Fathers, prove the *Holy-Ghoſt* to be true God in Subſtance, becauſe he hath a Temple. None but God poſſeſſes a Temple. And, *Habitatio*, 'tis *Actus Perſonæ*; properly, none but a perſon is ſaid to Inhabit. Indeed, Subſtantially, the *Holy-Ghoſt* is every where; but yet Dwelling, adds to his natural Preſence, a more ſpecial Habitude: He is *tanquam in ſuo*, where he doth Inhabit. A ſtranger may be preſent in an houſe, as well as the owner; but to be there by ſpecial Intereſt, as in his own Poſſeſſion, ſo the *Holy-Ghoſt* is preſent in a Chriſtian.

That's the firſt Conſideration, How the Spirit dwells in us.

But,

II. What doth this Dwelling imply?

1. Dwelling implies Propriety, and ſpecial Right and Intereſt. It is a Poſſeſſive word. The ſoul, and body of a Chriſtian, is Gods more immediate Poſſeſſion; he hath the reference

of

A of a lord, and owner to it. Thus S. *Paul* tells us, 1 *Cor.* vi. 19. *Ye are the Temple of the Holy-Ghost, and ye are not your own.* A Christian is Gods upon a fuller right and title, then another man. All are his; as all wasts are the lord's of the Soil; but his lordship, and mansion-house, are more specially his. Such a reference hath a Christian to God. He is his, not upon common tenure, but by peculiar appropriation.

2. Dwelling implies Residency, and Continuance, and Fixedness of abode. A man is not said to dwell in an Inn, or in the house of a friend, though he sometimes be in them. *A*
B *stranger*, or a *wayfaring-man*, saith the Prophet *Jeremy*, *turns aside, to tarry for a night.* There a man dwells, where he resides, and abides constantly. So then, the Spirit dwells in a Christian; that is, he is constantly, fixedly in him, sets up his rest, makes him his Mansion; *Here will I dwell, for I have a delight in it.* Thus *David* expresses Gods residence in his Church, *Psal.* cxxxii. 13. *The Lord hath chosen Zion, he hath desired it for his habitation:* vers. 14. *This is my rest for ever, here will I dwell, for I have desired it.*

Thus the Spirit fixes his abode inseparably to the soul of a
C sanctified man. His Graces have

1. *Firmitatem radicis*, they take root in us.
2. *Perennitatem fontis*, they are always springing, never decaying. *The Annointing which you have received of him, abides in you*, 1 *Joh.* ii. 27. His Grace, 'tis laid in oyl; no wateriſh colours, that will wash off presently. Indeed, for his χαρίσματα, some such endowments, they are in a man, *Per modum actus transeuntis*, as Propheſie; but Saving Grãces, are *Per modum habitus permanentis.* According to some
D Graces, the Spirit comes and goes, saith S. *Gregory*; *Recessurus venit, & venturus recedit*; *sed sine quibus ad vitam æternam non pervenitur, in electorum cordibus semper permanet*; Saving Graces are never vanishing. That is a second residency.

3. Dwelling implies Command and Authority, and right of Disposal of all things. He who dwells, and possesses as an owner, doth like the Centurion; he *saith to this, Do, and he doth it*; *to another, Go, and he goes.* It was the law of the *Medes* and *Persians*, *That every man should bear rule in his own house,*
E *Esther* i. 22. So then, Doth the Spirit of God dwell in us? He must bear sway in us with all authority; he must rule, and govern, and order all in the soul of a Christian. His motions, they must be commands. 'Tis a rule in Oeconomicks, *Voluntas Superioris quomodocunque innotescit, vim præcepti obtinet.* The Master

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of the house, the glance of his eye, the beck of his hand, must find obedience. 'Tis that which *Paul* practiseth, *Gal.* ii. 20. *I live, yet not I, but Christ lives in me. Christ*, and his Spirit, bore all the sway in S. *Paul*'s life. Christians must be πνευματοφορούμενοι, acted, and managed all by the Spirit. S. *Paul* expresses it, *Acts* xx. 22. δεδεμένος τῷ πνεύματι, *bound in the Spirit*; carried by a strong guidance of the Holy-Ghost in all his conversation. Hath he vouchsafed to dwell in thee? Yield up thy self to his command and authority. A

4. Dwelling implies Care, and Protection, and Provision. All that are within the Verge, are under Protection. The Master of the house is to see to all, and to provide for them. The good man of the house wakes soonest, and watches longest. *Aristotle* gives this rule in his Oeconomicks; ἐγρήγορθαι χρὴ πρώτην ἀνδρὸς οἰκέτην, καὶ κοιμᾶσθαι ὑστάτην. The care of his house belongs to him. Nor is this Spirit of *Christ* wanting in this property. A Christian, possess'd by God, hath a Patent of Protection, a full supply of all comfortable provision. He will safe-guard his house, and protect it; he withstands all assaults made upon it. φυλακτικὸς, must be ἀπωσατικὸς; he resists the assaults that Satan makes upon it. *He that destroyes the Temple of God, him shall God destroy.* See the Patent of Provision that God grants to his houshold; *My servants shall eat, but ye shall be hungry; my servants shall drink, but ye shall be thirsty; my servants shall rejoyce, but ye shall be ashamed, Isai.* lxv. 13. B C

For use;

1. It should teach us gladly to yield up our selves as Mansions for him to dwell and abide in us; not onely to receive him guest-wise, or at some good time onely, as at a Communion; but resign up all to him; give him the keys, let no room be shut up against him. Invite him to come in unto us, to own and possess us; *Turn in, my Lord, turn in to me.* D

2. When he hath taken up his dwelling, offend him not by any thing that may make him mislike, much less give over and forsake his dwelling. *Res delicata est Spiritus Dei. Tertul.* 'Tis not every rude and homely entertainment that will content him. *Nobilem hospitem habes, O anima.* O man, thou lodgest a glorious Inhabitant, study to please him. *We must not grieve him, Ephes.* iv. 30. much less resist him, *Acts* vii. least of all, *despise him, Heb.* x. 29. He will abide no longer than where he is observed. As the spirit of man stayes no longer in the body, then it is pliant to him; hinder it from working, and it forsakes us presently. E

3. This Inhabitation of the Spirit in us, challenges a reverence of the souls and bodies of Gods Saints, as of the Mansion

A Manſion-place, where God himſelf abides. Violence to a Temple, 'tis counted Sacriledge; ſuch a Prophanation, is no leſs then an Abomination to God. Neither ſcorn, nor cruelty, nor any unworthy uſage to theſe Temples of the living God, but ſtrikes at the face of God himſelf. *Do you deſpiſe the houſe of God?* ſaith S. *Paul.* As *Chriſt* ſaith, *He that ſwears by the Temple, ſwears by it, and him that dwells in it*; ſo, he that violates the body of a Saint, offers indignity to that God that dwells in it. Take heed of profaning your ſelves, being dedicated and devoted to the *Holy Ghoſt.* Thus S. *Paul* dehorts them from un-
B cleanneſs; *The body is not for fornication, but for the Lord, and the Lord for the body. Portaſtis Dominum in corpore veſtro,* as the old Tranſlation hath it. Poſſeſs them in Holineſſe and Honour.

We have ſeen the particulars; Now,

II. Briefly take notice of the ſummary intent and purpoſe of this Clauſe, *If the Spirit of him that raiſed Jeſus from the dead dwell in you, he that raiſed Jeſus from the dead, ſhall quicken your mortal bodies.*

The Exigence, and Illation from this Conditional, is thus
C much; That Sanctification is a neceſſary Requiſite to a glorious Reſurrection. The expectation of future Glory, it muſt be founded upon preſent Grace. *Thou will not give thine holy One to ſee corruption,* ſaith *David, Pſal.* xvi. *Solum Sanctum non videbit corruptionem,* ſaith S. *Bern.* 'Tis holineſs that embalmes our dead bodies, and will keep them from corruption.

The many habitudes and references that Holineſs hath to Happineſs, Grace to Glory, will confirm this truth.

1. Grace in reference to Glory, it hath *Rationem ſeminis.* Everlaſting life, it is called *the fruit of holineſs, Rom.* vi. 22.
D and *Galat.* vi. 8. *He that ſowes to the Spirit, ſhall of the Spirit reap life everlaſting. Sementis hodie, & eras meſſis,* ſaith S. *Chryſoſtom.* This life is the Seed-time, the next life is the Harveſt. If there be no Seed-time of Grace, never expect any Harveſt of Glory.

2. Grace unto Glory, hath the reſpect of a Firſt-fruits to the whole Crop, *Rom.* viii. 23. *We that have the firſt-fruits of the Spirit, wait for the redemption of our bodies.* The Firſt-fruits dedicated the whole Harveſt. Theſe ripe Ears of Grace, are a bleſſed aſſurance of the full Sheaves of Glory to be reaped
E hereafter.

3. Grace unto Glory, hath the reſpect of a Fountain to a Stream, or River, *Joh.* iv. 14. *The water that I ſhall give him, ſhall be in him, a well of water ſpringing up to everlaſting life.* And what that Well of water is, he tells us, *chap.* vii. 39. *This ſpake*

he

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he of the Spirit, which they that believe on him, ſhould receive. Damm, or dry up the Spring-head, and the Streams flow not: we muſt begin at the Fountain of Grace, if ever we mean to attain to the Ocean of Glory. A

4. Grace unto Glory, hath the reſpect of a pledge or earneſt, or ſeal unto a full actual Poſſeſſion, 2 *Cor.* i. 2. *Who hath ſealed us, and given the earneſt of the Spirit in our hearts:* And again, *Eph.* i. 13. *Ye are ſealed with that holy Spirit of Promiſe, which is the earneſt of our inheritance,* Ἀρραβὼν, μέσος τῆς καὶ τῆς πίστεως, ὃ ἐστὶ τῆς πίστεως· *&c.* ſaith S. *Chryſoſt.* It ſeals up all, and is inſtead of all. *Theodoſius* made it a Law, That they who received not the Pledge of Matrimony, ſhould loſe their Dowry. Without this earneſt of Grace, we cannot expect the fruition of Glory. 'Tis like the red thread on *Rahab's* houſe; if we part with that token, we cannot eſcape. B

5. Indeed there is ſo near a Conjunction twixt Grace and Glory, that the Scripture makes them both the ſame thing. Saint *Peter* calls Grace, *The Spirit of Glory; The Spirit of God, and of Glory reſts on you,* 1 *Pet.* iv. 14. They differ but in degrees; as the Morning-light doth, to the light of the perfect-Day, *Prov.* iv. 18. Grace, 'tis the beginning, and day-break, and dawning of Glory, ἀναβασμὸς δόξης, as there is ſome light before the Sun riſes. Glory, 'tis nothing but *gratia conſummata*; and the bleſſedneſs of Heaven, 'tis *glorioſa ſanctitas*, holineſs in the brighteſt hue, ſhining in its full luſtre. C

This makes the Scripture urge and enforce the neceſſity of Holineſs, *Follow holineſs, without which, none ſhall ſee the Lord,* *Heb.* xii. 14. *&c.*

We have done with the firſt Particular, The Condition upon which our Reſurrection is promiſed; *If the Spirit of him that raiſed up Jeſus from the dead dwell in you:* Now follows, D

Secondly, The efficient cauſe of it; *He that raiſed up Chriſt from the dead, ſhall quicken your mortal bodies*; That is, God the Father, he will be the Author of our Reſurrection.

Divers Reaſons and Congruities, there are for this truth.

1. The firſt Founder of life, muſt be the Repairer and Reſtorer of it to us. As he firſt breathed life into us; ſo he will ſend forth his Spirit and renew us, and recall us back again. The intereſt he hath in us by our Creation, gives him the right to atcheive our Reſurrection. *Job* obſerved that, *chap.* xiv. 14, 15. *If a man die ſhall he live again?* Yes, yes, *Thou ſhalt call and I will anſwer thee; thou wilt have a deſire to the work of thine hands.* That hand which created us, ſhall again raiſe and reſtore us. *Mine own I will bring back again, Pſal.* lxviii. 22. E

2. The ſoul in death, *returns to him that gave it.* It is in his hand,

A hand, and power, and cuſtody, and ſo none but he can return it into the body, and re-unite it. *Dives* in Hell confeſſed this truth; *Father Abraham, ſend Lazarus to my brethren.* He hath *the keys of hell, and of death*, and of all the Chambers of the grave, *Rev.* i. 18.

3. He is the Reſtorer of life, in the Reſurrection, as being the ſupreme Diſpoſer of all Rewards, and Honours, and Retributions. As the King is the Fountain of all civil Dignity, and Honour, and he muſt diſpenſe it; ſo all the Diſpenſations of Glory, are at his diſpoſal. The Preferments in Heaven, are given to them for whom they are prepared, by the Father, *Matth.* B xx. 23.

Now this Author of our Reſurrection is ſpecified, not barely by the mention of his name, or perſon, but repreſented under an expreſſion of much hope, and aſſurance; *He that raiſed Chriſt from the dead*, that gives footing and faſtning to our faith, that he will raiſe us alſo. That great work makes our Reſurrection poſſible, and hopeful, and certain too.

There are many *Præludia Reſurrectionis*; many miraculous works in Scripture, that did ſweetly prefigure our Reſurrection, C but none like this of raiſing *Chriſt*.

1. *Enoch*'s Tranſlation, that he ſaw not death, *Gen.* v. 24. God delivered him from the power and poſſeſſion of death. That which was to him *Gratia præveniens*, ſhall be to us *Gratia ſubvenieus*. He who exempted him from death, can reſcue us.

2. *Elijah*'s Rapture, and Aſſumption in a fiery Chariot; he likewiſe was exempted from the neceſſity of death; his exaltation was a type of our reſurrection.

3. *Aaron*'s Rod, a dry, dead piece of wood, made to D bud, and flouriſh, and bring forth ripe fruit: that argues a poſſibility that we ſhall revive, and renew our ſtrength again.

4. The Garments of the Iſraelites for forty years, though uſed, and worn, yet decayed not. He who can preſerve our Garments from wearing out, ſure he can preſerve our Bodies from periſhing.

5. The three Children caſt into a fiery Furnace, yet preſerved; no ſmell of fire was upon them: that's a great aſſurance that the Furnace of the Grave ſhall reſtore us to Incorruption.

6. *Jonas* caſt up again, when the Whale had ſwallowed E him; the Prophet ſlain by the Lion, but yet not devoured by him; both *Prædæ ſuæ cuſtodes*; and hopeful and comfortable Aſſurances of our Reſurrection.

All theſe are ſweet Reſemblances and Arguments of our riſing again,

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again, but none like this; *He that raised Christ from the dead, shall raise us also.* *Christ's* Resurrection,

1. Argues ours possible. S. *Paul* argues strongly from it; *If Christ be risen again, how say some, that there is no Resurrection?*

2. It makes ours probable, and easie. Death is now vanquish'd by *Christs* Resurrection. When the Prison door is set open, it is easie to escape.

3. It makes ours necessary: If the Head be risen, the Members must follow after. *Christus non potest habere membra damnata.* The living Head, must not be united to dead Members.

We have seen the Author. B

Thirdly, What is the Action? *He shall quicken our mortal bodies.* *Mortal bodies?* Why not, Our dead bodies? That seems to be more. *Mortuum* sounds more then *mortale.* No, purposely the Apostle uses this expression in this point of the Resurrection. *Mortale* is a great deal more then *Mortuum*; To be raised *à Mortalitate* is a great deal more, then to be raised *à Morte.* It expresses three Excellencies of our Christian Resurrection.

1. It frees us *à possibilitate mortis*; it takes away the necessity, nay more then so, the possibility of death. *Death shall have no more dominion over us.* Not onely *death shall be swallow'd up in victory*, 1 *Cor.* xv. but *mortality shall be swallow'd up of life*, 2 *Cor.* v. 4. Our Resurrection shall be according *to the power of an endless life*, as the Apostle speaks. This Resurrection far exceeds the Resurrection of *Lazarus*, and those others in Scripture. They were rais'd *à morte*, but not *à mortalitate*, The fit was rather removed then the disease cured. 'Tis a rule they have, *Qui comitialem morbum habent, nè quidem diebus quibus morbo vacant, sani dicuntur*; They who are troubled with the falling-sickness, upon their good dayes are not counted whole. Now *Mortalitas*, it is *Morbus caducus*, our Resurrection cures us of that; the core of death is consumed, the root and *fibræ* of death, all stub'd up. C D

Nay, our Resurrection sets us in an Immortality beyond that of *Adam.* He was endued with an Immortality, but not like this of ours. As was his liberty from sin, so was his immortality and freedom from death. *Prima libertas fuit non peccare*; and so *Prima immortalitas* was *posse non mori.* He might not have sinned, that was his Liberty; he might not have died, that was his Immortality. But the liberty from sin in heaven, is, *Non posse peccare*, there they cannot sin; so is our immortality, *Non posse mori*, that we cannot die: it takes away *possibilitatem mortis.* E

2. This Expression of *quickning our mortal bodies*, it brings with

A with a second excellency, a freedom from infirmities, diseases, and weaknesses; they are *παρεπιδημα*, sprowts that grow from this root of death. It will free us from all the sad sequels of mortality; No infirmity or deformity, or indecency, no pains, or diseases. Lame *Mephibosheth* shall leap; blind *Isaac* shall see clearly; and ulcerous *Lazarus* shall be whole and sound.

3. It brings a third Excellency; it will free us, *à miseria.* Miseries and afflictions, and vexations, they are the concomitants of our mortality; this resurrection shall exempt us from them too. Saint *John* assures us of it, *Rev.* xxi. 4. *God shall wipe*
B *away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, nor any more pain*; all these are passed by.

I come,

Fourthly, To the last thing, that is, the ground and reason of all, *Because his Spirit dwells in you.* The inhabitation of God's Spirit, that's the ground of our Resurrection. And the force and evidence of this reason may be deduced into these Particulars;

1. The dwelling of Gods Spirit in us, is a ground of our resurrection, because it is *Vinculum Unionis*; the Spirit is the bond of our union, and conjunction with *Christ.* By it we are incor-
C porated into his holy Body, and made members of it; Now then, if our head rise, all the members must rise with it; If the Head be in Heaven, the members shall not for ever perish in the Grave. *Not a bone of his was broken.* This union by the Spirit, 'tis like the touch of a Load-stone, it will attract, and draw us to him, that *where he is, we shall be also.* It is spoken of his hypostatical, but it is true also of his mystical union, *Quod semel assumpsit nunquam deposuit. Christ* will part with none of his members. *Father, I will that where I am, they shall be also. Because I*
D *live, ye shall live also, John* xiv. 19.

2. This inhabitation of the Spirit grounds our resurrection, *ratione proprietatis.* Our bodies by this inhabitation, are consecrated to be a possession of the Holy Ghost; and the Temple of God must not be destroyed. What *Christ* said of his own body, it is true of ours; *Destroy this Temple, and I will raise it up again. Necesse est Spiritui reddatur Templum suum*, saith *Tertul.* Gods Spirit takes pleasure not onely in these living Temples, but owns them when they are dead; takes pleasure in the dead bones, and favours the dust of them, *Psal.* cii. As Philosophers say of the Soul, it is *artifex sui domicilii*, it frames its own house of the
E body; so the Spirit of God repairs, re-edifies, rears up this Fabrick after it is taken down.

3. This inhabitation of the Spirit, works our resurrection, as being the Author of both that initial grace that entitles us, and gives us claim to the state of a resurrection; Regeneration makes

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us *Children of the Reſurrection*; as alſo, becauſe it is the author of that final grace, which plucks up the root, eats out the core of our mortality. Till then, as there be *Primitiæ gratiæ*, ſo there are *Reliquiæ peccati*; Thoſe remainders of ſin diſpoſe us to death; but our final and finiſhing grace roots up thoſe *Fibræ peccati*; and ſin, being aboliſh'd, death hath no dominion over us. A

So then, for uſe of all,

1. Is the Habitation of the Spirit the ground of our Reſurrection? doth that give us intereſt into the reſurrection of *Chriſt*? Sure then,

1. The benefit of this reſurrection belongs onely to them, who have the Spirit of *Chriſt*, dwelling in them. The wicked, and reprobate, they have no ſhare in *Chriſts* reſurrection; Not but that *Chriſt* raiſes the wicked at the laſt day; but this he doth, *officio Judicis*, not *beneficio Mediatoris*; by the authority of his ſupreme Judicature: All ſhall hear his voice, his ſummons ſhall raiſe them out of their Grave; but the fruit, and benefit of his mediation, or reſurrection, extends not to them. B

1. Not by way of Merit; he communicates no merit in the world to come to thoſe, who have no intereſt in his merits in this preſent world.

2. Not by way of any actual efficacie; there's no influence of *Chriſt*, but into his own members; all influence of grace and virtue, either tends to union, or flows from it. C

3. Not by way of Example. *Chriſts* reſurrection is not ſo much as the Pattern and Samplar of theirs; there's no aſſimilation 'twixt *Chriſt* and the wicked. They do not *bear the Image of the ſecond Adam*; they are not *planted into the Similitude of his death or reſurrection. He is the reſurrection, and the life to them that believe*, *John* xi. D

2. Beſides; the Reſurrection that *Chriſt* merited, and communicates, is a beneficial, and beatifical Reſurrection. *Meritum ſonat in bonum*; the reſurrection of the wicked tends to damnation. Better not riſe, then riſe to perdition. Better ſtay in priſon, then to be brought to execution. This riſing, deſtroys not death, but increaſes, and redoubles it. In ſhort,

3. The Reſurrection of the wicked, 'tis no fruit of the Goſpel, but a ſequel of the Law; not flowing from the ſecond *Adam*, but is conſequent upon the firſt; no part of the Promiſe, *The ſeed of the woman ſhall bruiſe the Serpents head*; but a part of the Threatning, *Thou ſhalt die the death*; ſoul and body, both to be deſtroyed. E

2. Shall we be raiſed, becauſe his Spirit dwells in us? See the

A the ſweet fruit, and benefit of giving place to *Chriſt*, and his Spirit, and devoting our ſelves to be an habitation to him; he richly requites us for his habitation. See how *Satan* uſes the bodies he poſſeſſes, *Luke* ix. 39. Κράζει καὶ σπαράσσει, *He rent, and tore them*; Oh! the Spirit of God keeps, and preſerves them. As men ſay of their houſes: Better Lett them Rent-free to ſome that will uſe them well, and keep them in repair, then for Rent to others, that will havock, and ſpoil them; If *Satan* poſſeſs thy body, beſides the baſe uſage he will put it to, he will make it a ſink of ſin, a dung-hill of corruption, a rendevous of unclean
B Spirits; all the Rent he pays thee, will be ruine, and deſtruction. But, if *Chriſts* Spirit poſſeſs thee, beſides the honour which his preſence puts upon thee (if the King be in a Cottage, he makes it a Court) he will ſecure it, and maintain it, and make it good to thee.

Uſe thy body, and devote it to ſenſuality, it will end in corruption; devote it to God, and his Spirit, it will riſe to immortality. S. *Paul* ſpeaks, 1 *Cor.* vi. 13. *Meats for the belly, and the belly for meats*; and what will become of it? *God ſhall deſtroy both it and them.* But, *the body is for the Lord, and the Lord*
C *for the body*; and then what follows? *Verſ.* 14. *God hath both raiſed up the Lord, and will alſo raiſe up us by his own power.*

Dos immortalitatis; Immortality, 'tis the Dowrie that God aſſures to the body; *The body is not for Fornication, but for the Lord*; and he aſſures this Dowrie, even a bleſſed Reſurrection; Which God grant for his ſake, who is the Reſurrection, and the Life. *To whom*, &c.

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SERMON

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UPON

WHIT-SUNDAY.

ON VVHIT-SUNDAY.

The First Sermon.

2 KINGS ii. 9.

And it came to pass when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me.

THe two Testaments have a mutual relation, and reciprocal aspect, and interview one with another. Not any mysterie of the New, but was shadowed out in the Old; not any type of the Old, but is represented, and exhibited, and fulfilled in the New.

They are placed about *Christ*, as the two Cherubs upon the Mercy-seat, looking each on other, and both on *Christ*. The Faith of the Old Testament look'd forward, expecting to behold the fulness of those types; the Faith of the New Testament looks backward, to see the sweet prefigurations that were in the Old. That, as the motion of the Sun makes the shadow sometimes before the body, sometimes after it; so, the divers dispensations of God, make these

Shadows

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Shadows sometimes useful before the *Messiah*, by way of prefiguration; sometimes after the body, by way of after-remembrance, and representation.

In particular; Those two glorious mysteries of our Faith, *Christs* Ascention, and his Donation of the Spirit (the one lately Celebrated, the other the subject of this day's Solemnity) they were lively prefigured in the Prophet *Elijah*. *Christs* Ascension, was typified in *Elijah's* Fiery-Chariot: The gift of the Holy-Ghost was typified in this gift, and Grant, that is made to *Elisha*, The doubling the spirit of *Elijah* upon him: That was upon *Elisha*; The Spirit of *Christ* upon his Disciples.

The Text, 'tis a relation of the settling the gift, and spirit of Propheſie upon *Elisha*: And it is conferred upon him, not suddenly, and unexpectedly; but by the interposition of some mutual entercourse betwixt the Prophet, and *Elisha*.

This entercourse stands upon two parts;

1. *Elijahs* gracious proffer; *Ask what I shall do for thee, before I be taken away from thee.*
2. *Elisha's* wise, and religious desire; *I pray thee let a double portion of thy spirit be upon me.*

First, In *Elijah's* proffer, there are two things;

1. The Substance of the Motion, *Ask what I shall do for thee.*
2. The Circumstance of Time, and so the Opportunity of it, *Before I be taken away from thee.*

I. For the Substance of *Elijah's* proffer. In it these four particulars are remarkable:

1. The forwardness and freeness of it: 'Tis a preventing offer. *Elijah* stayes not till *Elisha* sues to him, but prevents him, and makes the Motion first, and freely invites him to enjoy a blessing from him. True Charity, and desire of doing good, stayes not for entreaties, expects not importunity, but freely offers it self, and begins first. Thus *Isaac* called his son to bless him, unsought-to. Thus *Christ* called *Matthew*, who never look'd after him; bids himself to *Zachaeus*. As the Prophet bids the Widow borrow vessels of her neighbours to pour Oyl into; so Charity borrows and begs of others to receive the communion of those graces with which she is furnished. *Elisha's* first calling was a preventing favour; now his second calling, 'tis by prevention. Christian Charity, is not like a dry and deep Pump, that must be often pumped before it sends out water; but like a full Fountain, flowing over, and streaming to all about it. 'Tis S. *Chrysostoms* observation of S. *Pauls* readiness to the *Macedonians*; it must be an expres revelation that must forbid him to preach in *Asia* and *Bithynia*. They who are of *Elijahs*, and S. *Pauls* spirit,

A spirit, expect nothing but the opportunities, and advantages of communicating their goodneſs, *Acts* xvi. That's the firſt, the freeneſs of it.

2. A ſecond thing obſervable, is the fulneſs, and largeneſs of this his Offer; *Ask what thou wilt.* The Popiſh Saints are limited to ſome ſorts of bleſſing, wherein they may prevail. Such a Saint, he can pleaſure thee in thy health; ſuch an one is for ſuch a diſeaſe; ſuch an one can beſtow ſuch a favour.

Here is a Favourite of heaven can ſpeed any ſuit, procure any favour, or bleſſing, that is fitting for thee. What cannot
B the prayer of an *Elijah* obtain? He can open, and ſhut heaven; bring down Fire, or Water, as S. *James* ſpeaks of him. *Am I God, to kill and make alive, that this man doth ſend to me?* ſaid the King of Iſrael to thoſe that were ſent to him from Syria, 2 *Kings* v. But what ſaith *Eliſha? Let him come now to me, and he ſhall know that there is a Prophet in Iſrael.* God hath given a kind of Omnipotency to the prayers of his Saints. The King can deny you nothing. Prayer is a key, that opens all Gods ſtore-houſes. And he gives this key to his Saints and Children: Happy they who enjoy the ſociety of ſuch an *Elias*. But thrice happy they,
C who have the ſpirit of *Elijah*; who can be agents for themſelves, and all who ſeek to them.

But I demand, Was it ſafe to make ſuch an unlimited offer to *Eliſha?* To truſt him with ſuch an unbounded wiſh, to ask what he would?

I anſwer, We muſt conceive this large and liberal proffer is bounded, and circumſcribed with theſe limitations:

1. The Caveat of lawful Conditions, and matter of Expediency. God never gives us ſo ample a power to ask what we will, but ſtraitens it up with theſe proviſo's; If lawful, If uſe-
D ful, If abſolutely neceſſary, If agreeable to his Will, If ſerviceable to his Glory. Obſerve theſe Proviſo's, and ask what thou wilt. *Solomon*, in 1 *Kings* ii. 21. bids *Bathſheba*, *Ask on, my mother, for I will not ſay thee nay.* But yet her unadviſed petition, was juſtly denied her. If we ask things agreeable to his will, we *know he heareth us*, 1 *John* v. 14. Then God ſaith, as to the woman of Canaan, *Matth.* xv. 28. *Be it unto thee, even as thou wilt.*

2. A ſecond limitation, is, *Congruitas vocationis.* If *Eliſha* means to ſpeed, it muſt be a Suit anſwerable and fitting to his
E ſtate and Calling. *Eliſha* was a Prophet; let him ask what befits a Prophet to ask, and he ſhall not return empty. The mother of *Zebedees* ſons ſped not in her requeſt to *Chriſt*. Why? Her ſuit in general might be lawful, but it agreed not with them to ask ſuch favours; *Ye know not what ye ask: Are ye able to drink*

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of the Cup that I shall drink of, and to be baptized with the baptisme that I am to be baptized with? Matth. xx. 22. So *Jeremy* to *Baruch*, *Seekest thou great things for thy self? Seek them not*, Jer. xlv. 5. A

3. A third limitation, is, *Idonietas personæ obtinentis*: Ask what is fit for *Elijah* to grant thee. Dost thou meet with a Prophet? Ask the proper gift of a Prophet. We must learn the art of making the best improvement of the Saints of God, to share in those excellencies wherewith God hath furnished them. As *Christ* saith to the woman of Samaria, *If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.* As S. *Peter* said to the lame man, *Silver and gold have I none, but such as I have, I give thee: In the name of Jesus Christ of Nazareth, Rise up and walk*, Acts iii. 6. Thus where the Apostles, or *Christ* came, they brought out their sick, and their blind, and their dumb, and their deaf. Dost thou gain the opportunities of an *Elijah*? Ask that which is proper to an *Elijah* to grant. When one said to *Christ*, *Master, speak to my brother that he divide the inheritance with me: He said unto him, Man, Who made me a Judge, or a Divider over you?* B C

4. A fourth limitation that warrants this Offer, is, *Intima directio*: That Spirit that directed him to offer, would direct *Elisha* to ask. *We know not what we should pray for, as we ought; but the Spirit it self maketh Intercession for us*, Rom. viii. 26. God bids *Solomon* ask what he would; but withall, inspires him with such a prayer as should find acceptance.

3. A third thing observable, is the Reality and Efficacie of this proffer; *What shall I do for thee?* There is Substance and Reality in that word. Alas! What can *Elijah* do? For temporal blessings, he was to seek himself: for spiritual, they are the immediate dispensations of God himself. True; and yet he calls it a Doing, and Giving. Faith reckons upon Prayers and Intercessions it makes according to the will of God, as if they were real and full Donations; is as sure to obtain them, as if it were already put into the possession of them. See this in *Isaac*'s benediction and blessing of *Jacob*, Gen. xxvii. 37. *Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him.* How did he this? *vers.* 28. He said, *God give it thee; God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.* A faithful Prayer, it is as good as an actual Donation. Thus S. *Paul*, 2 Cor. vi. 10. *As poor, yet making many rich; as having nothing, and yet possessing*, and bestowing *all things*. *Oratio*, 'tis *promus & condus*. It is set over all Gods D E

Store-

A Store-houſes. They, under God, are the true Benefactours, that are to God moſt religious ſuiters and petitioners. Here is a way by which the pooreſt may be beneficial, give, make rich. Prize theſe Prayers; eſpecially the Prayers of thoſe whom God hath appointed to bleſs in his name.

4. A fourth thing obſervable, is the Wiſdom and Order of this proffer: He will have him ask it, before he gives it. Though Gods grace be never ſo free, yet he requires that we ſhould crave it of him. There is one bleſſing that God gives unask'd, and that is the grace of Asking. After-graces are given when
B we pray; onely he prevents us with the grace of Prayer. *God is found of them that ſought not for him*, *Iſai.* lxv. 1. to wit, by giving them the grace to ſeek for him. We muſt not look for his Spirit to enter into us ſleeping, or without thinking of it. *Ask, and it ſhall be given you; Seek, and you ſhall find; Knock, and it ſhall be opened unto you*, *Matth.* vii. 7. *Your heavenly Father will give the holy Spirit to them that ask him*, *Luke* xi. 13. The Well of Grace is deep; but, *Oratio*, 'tis *ſitula gratiæ*; the Bucket, without which there is no drawing up any water of Grace.

Happy we! who may have Grace for asking.

C Wretched we! who will not ask, when we may have it.

We have done with the Subſtance of *Elijah*'s proffer. Come we now,

II. To the Circumſtance of time, *Before I be taken from thee.* Before I be taken from thee, beg what thou wilt.

1. Obſerve, *Elijah* being to leave the world, his thoughts are for after-ſucceſſion, that he may leave a Prophet in the Church of God; he will not leave the Church unfurniſhed, the people of God unprovided for. Oh! The Saints of God are ſolicitous, not onely for the preſent age wherein they live, but
D forecaſt for ſucceſſion, that the worſhip of God may ſurvive them, and that after-poſterities may be converted. *Moſes*, how doth he pray for a Leader after him? *Numb.* xxvii. 16, 17. *Let the Lord, the God of the ſpirits of all fleſh, ſet a man over the Congregation, which may go out before them, and may go in before them, and which may lead them out, and which may bring them in, that the Congregation of the Lord be not as Sheep which have no Shepheard.* How doth S. *Paul* charge the Churches for things after his death? *Acts* xx. S. *Peter* being to dye, fore-warns the Elders —— 2 *Pet.* i.

E How wicked are they, who, ſo they may ſee peace and proſperity in their dayes, little care what may befall the Church in ſucceeding generations. Good *David*, though he was forbid to build the Temple, yet how did he ſtore up for *Solomons* Temple? 1 *Chron.* xxii. Oh! we enjoy the worſhip and ſervice of

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God, and now ſtand by the care of others, let us not be wanting in our cares and prayers, that a perpetual ſervice may be offered by thoſe who ſhall live after us, til the coming of *Jeſus Chriſt* to Judgment. A

2. Obſerve, he provides for the enabling of *Eliſha*: He did not onely anoint him, but now furniſhes him, being himſelf to dye, and to leave the world. Fleſh and Bloud would have thought, Let him be imperfect, and deficient, they will wiſh me again; his defects will be a foil for my excellencies. An unworthy Succeſſour, commends his Predeceſſour. Oh no; He deſires to empty out all his Graces into *Eliſha*; and rejoyced to ſee an *Eliſha* ſo able to ſucceed him. The Nobles prayed, 1 *King.* i. 37. *The Lord make the Throne of Solomon greater then the Throne of King David*; yet there was no jealouſie in *David*. Glad they are that the Graces in their Succeſſours may obſcure them, that they may not be miſſed. B

3. Obſerve, *Elijah* is now moſt forward, and ready to do good, when he is to depart, and to leave this world. Saints, though they are alwayes deſirous to do good; yet at their death, oh then, they are more abundant in all holy deſires of doing good. Full of bleſſing they are alwayes, but at their leaving the world, then they deal their benedictions more plentifully about them. So did *Moſes* in his Song; ſo dealt *Iſaac*, and *Jacob*; and ſo did *Eliſha* deal with the King of Iſrael; *Chriſt* with his Diſciples on mount Olivet; S. *Peter* when he was to lay down his Tabernacle. Oh then all Graces are moſt pregnant; their Faith, their Repentance, their Hope, their Prayers, their Bleſſings, Counſels, Reproofs; they will take their fill of them. The box of Oyntment, when it is broken, fills the houſe with the ſmell. They love to be ſacrificed upon the ſervice of the Church. S. *Paul* leaving the Epheſians, preached till midnight, imparts all to them. C

4. Obſerve, he ſaith, *Ask of me, before I be taken from thee*: Had *Elijah* been of the Faith of Rome, there had been no need of this limitation; nay, rather, Ask of me, and invocate, and pray to me, after I am in heaven; there I ſhall ſue for thee, call then upon me. No ſuch matter. If we will make uſe of *Elijah*, do it now. We may uſe reverend compellations now, not tender religious ſupplications thither. *Heb.* xii. 22. *Ye are come to the ſpirits of juſt men made perfect, and to Jeſus the Mediatour of the New Covenant*; they are not Mediatours. *Joſeph* deſired the Butler to remember him, but he forgat him. It was the pious meditation of S. *Auguſtine*, upon thoſe words of the Pſalmiſt, *Pſal.* cxxiii. 2. *Behold, as the eyes of ſervants look unto the hand of their Maſters, and as the eyes of a Maiden unto the hand* D E

A *hand of her Miſtriſs, ſo our eyes wait upon the Lord our God, untill he have mercy upon us.* Obſerve, ſaith the Father, here upon earth we have Maſters, and Miſtriſſes; but in heaven, *Non habemus Dominum & Dominam*, but onely our Lord and Saviour *Jeſus Chriſt*, that muſt have mercy upon us.

Now follows,

Secondly, Eliſha's deſire; *I pray thee let a double portion of thy Spirit be upon me.* He anſwers not *Elijah*, as *Ahaz* to *Iſaiah*, when he bad him *ask a Sign*; no, *I will not ask*, *Iſai.* vii. 11, 12. *Elijah* no ſooner maks proffer, but he lays hold on it. 'Tis good making
B uſe of *Elijah* while we have him with us, unfold our wants to him, that he may ſupply them. *Elijah* muſt not always continue among us. The times may come, when *we ſhall wiſh to ſee one of the days of the Son of man, and it ſhall not be.* Oh, in this thy day, now the Angel is ſtirring the water, yet *Elijah* is among us; do as *Eliſha*, he makes haſte, petitions him preſently.

Of which Petition, take a double Conſideration:

1. *Quid Supponit.*
2. *Quid Petit.*

1. *Quid Supponit*; Here are four Suppoſals:

C 1. The firſt Suppoſal, is, *Identitas Spiritus.* He ſuppoſes the ſame Spirit ſhall be ſettled upon him, that reſted on *Elijah.* Here is a continuation of the ſame Spirit in a ſucceſſion of men. *Elijah* is taken away. Yes; but his Spirit ſhall remain. The means and inſtruments of grace may be removed, but the gifts of the Spirit ſhall continue ſtill. It is worth the obſerving, God ties not himſelf to any perſonal perfections. Oh, we think, If ſuch a Saint dies, what will become of the Church? 'Tis a loſs; but yet, in diverſity of men, here is the ſame Spirit. When *Moſes* died, his ſpirit reſted upon *Joſhua. Aaron* died, *Eleazar*
D was inveſted, and clothed with the ſame Spirit. It muſt comfort us, when we ſee glorious Inſtruments taken from us; *Paul*, a *Luther*, &c. yet the ſame ſpirit remains, and breathes in his Church. As it was ſaid to the evil ſervant, *Tolle talentum, & da*; ſo of the good. The Lord needs no mans perſon, or parts, he can ſet his Spirit upon another.

2. A ſecond Suppoſal, is *Portio Spiritus.* The Spirit of *Elijah* is apportioned out in a limited diſpenſation. It is κατὰ μέρος. We receive but in part; no man hath all in kind, or degrees. *To one is given by the Spirit, the word of Wiſdom; to another, the word*
E *Knowledge by the ſame Spirit; to another the gifts of Healing, to another Prophecie*, &c. 1 *Cor.* xii. 8, 9. 10. The moſt enriched Saint hath but what he enjoys, in meaſure; they have indeed a fulneſs, but then it is onely,

1. A fulneſs of Capacity.

2. A

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2. A fulneſs of Sufficiency for their uſe, but not of abſolute Perfection: *Aaron* had the Spirit poured on him, others had it but ſprinkled. *Quantum cauſa exigit, propter quam datur, Ambroſ.* A

3. A third Suppoſal is, *Inæqualitas portionum.* There is a ſingle portion, and a double portion. Some have one talent, ſome two, another five. There is not any Saint but hath one, not any that have all, but ſome more, ſome leſs. *Benjamin*'s meſs was five times as much as any of the reſt of his brethrens.

4. A fourth Suppoſal is, *Duplicatio in juniore. Eliſha* the ſucceſſour, and junior, may have a double Portion, more then *Elijah* his predeceſſour. God can croſs his hands, as *Jacob* did, and *lay his right hand upon Ephraims head*, who was the younger; and *his left hand upon Manaſſehs head, who was the firſt-born*, Gen. xlviii. 14. We cannot preſcribe to God. 'Tis neither the age of men, nor the precedency of times, that is any thing; but the Lord may be as bountifull to this Age, as unto Antiquity. It is no diſparagement to *Elijah*, that *Eliſha* exceeds him. After-ages may be furniſhed with more eminent men in ſome kinds, then the more Primitive and Ancient times have been. We worthily reverence Antiquity, and riſe up at the gray head; but yet God may double ſome gifts on their ſucceſſours. *Auguſtine, Hierom*, the reſt, were moſt reverend; yet *Luther, Calvin*, others, more famous in their generation. B C

There is a double Uſe of a double Portion.

1. For Founding.

2. For Repairing and Reforming of Churches; And as great a meaſure of the Spirit is as neceſſary for this, as that. *John* muſt come, *in Spiritu Eliæ*, to found the Goſpel. After-ages have the promiſe of the ſpirit of *Elias* too, in reforming. The one to preach *Chriſt*, the other to reſiſt *Antichriſt*. How do ſome ſlight our late Worthies! *Theſe Noveliſts, Modern, Teſter-day-Divines.* But, *Quis contempſit diem parvulorum?* And, *let no man deſpiſe thy youth.* As it is ſaid of ſome good Kings, none like *David*, none like *Hezekiah*, none like to *Joſiah*, before, or after; Why? becauſe each excelled in ſome perſonal grace of zeal, or piety, or integrity; So theſe late-ones were eminent in ſome things, before all other that preceded. *Patres tum demum vincunt cum vincuntur à filiis.* Ancients would have gloried in their poſterity, and why envieſt thou for their ſakes? That's for the firſt; *Quid Supponit?* Now follows, D E

II. *Quid Petit?* The ſumm of his Deſire; *That a double portion of thy Spirit may be upon me.*

In it obſerve two things:

1. The Matter of his Deſire, that's *Elijah*'s Spirit.

2. The

A 2. The Measure of it, *A double portion.*

First, The Matter of his Requeſt. Had many of us ſuch a large Offer made us, to aſk what we would, I fear we ſhould not have pitched upon this requeſt of *Eliſha*, for a ſpiritual bleſſing. *Elijah* had a power of curing, and raiſing from the dead; health, and long life, ſome would have aſked. *Elijah* could cauſe plenty, bring famine, increaſe oyl; others would have urged a ſupply of riches. *Elijah* could bring down fire to conſume his enemies, others would have deſired victory, and ſafety. The Lord implies, that, naturally, theſe are our carnal deſires, in his reply to
B *Solomon*, 1 *Kings* iii. 11. *Becauſe thou haſt asked this thing, and haſt not asked for thy ſelf long life, neither haſt asked riches for thy ſelf, nor haſt asked the life of thine enemies*, &c.

See, here is one who paſſes by all theſe, and knows how to frame a Petition aright, that he is ſure ſhall ſpeed; the prayer for the Spirit. Oh, 'tis a great advantage, to know what to pray for. *Dovet dare qui prudenter rogat*; The chooſing of the better part, prevails with God. *Herod* offers to the Damoſel, to aſk what ſhe will; and ſhe aſks the head of S. *John* the *Baptiſt*, the life of her enemy. Piety will aſk the ſpirit of the *Baptiſt*.

C But why doth *Eliſha* pitch upon this requeſt? Why begs he the Spirit?

1. He had *Spirium vocantem*, now he begs the Spirit enabling. He was called to a ſpiritual Function, now he ſues for a ſpiritual enablement for the diſcharge and execution of it. If God puts us into a Calling, we muſt beg and ſeek for gifts anſwerable to it. See *Moſes*, how importunate was he with God for enablement? *Solomon*, call'd to the Kingdom, begs a Kingly ſpirit. How many are there, who ſue for the Calling, but ſeldom crave the Enabling? It muſt be ſo in every employment. Art
D thou called to an Office? beg wiſdom, courage, fidelity. Art thou a ſervant? beg the graces ſuitable. Art thou in any courſe of life? go to God for enablement, that he may make thee an able member in the Church or Common-wealth. In every courſe of life, we muſt labour for ſkill and prudence, and ſufficiency. In thy Calling, ſtrive to excel, to the edifying of the Church. Gods Work-men have a wiſe ſpirit, to work all cunning work. *Jacobs* Sons were men of Activity, therefore *Pharaoh* would employ them.

2. He aſks that which was fitteſt for *Elijah* to grant him.
E *Elijah* had a kind of Univerſality of obtaining any thing, but it was proper for him to give that which himſelf excelled in. They are *Dona dextræ* that move moſt readily; *Dona throni*, not *Bona ſcabelli*. With men we grant ſmall requeſts, and ſtick at great gifts; but God gives his beſt gifts moſt readily.

3. *Elijah*

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3. *Elijah* is now leaving the World: Now *Eliſha* ſees what it was that comforted *Elijah*, and ſtood him in ſtead. Oh, it was this, that he had been an able and faithful Prophet, an holy man; it was that which made him leave the World thus peaceably, comfortably, willingly. This makes *Eliſha* crave the Spirit. All outward things, what comfort can they breed at our laſt parting? Give me that that may breed matter of comfort at my laſt need; make me ſuch a Prophet, that I may ſo live, as I may die like *Elijah*. A

Look upon a rich man dying, ſee what comfort he gets by his riches, or honours. Look on a man repleniſh'd with Gods Spirit, one who hath done God much ſervice, now ready to have his Lords *Euge*, and to enter into that joy; it will make thee wiſh one dram of grace, rather then the whole World beſides. Judge of *Elijah*, hid in Mount *Carmel* for Perſecution; and look on *Baal*'s Prieſts ruffling in *Jezabels* Court, it may tempt thee to wiſh their Honour: Ey, but ſtay a while, ſee their Honour, and *Elijah*'s glorious Death, or Departure, it will make thee neglect the one, to beg the other; and chuſe rather to die in *Elijah*'s hairy Mantle, then in all their bravery. B

So much for the matter of his deſire; Now follows, C

Secondly, The meaſure of it, *A double portion of thy Spirit*. Why ſo? What makes him deſire a greater meaſure then *Elijah* had? What? Was it envy, and carnal emulation, to out-ſtrip *Elijah*? Or ambition, to be more renowned in his Generation? 'Tis true, a man may be proud of the Spirit, deſirous to ſet up himſelf. But it was not ſo in *Eliſha*. What may we conceive rais'd his deſires ſo high?

1. *Dignitas doni*; The excellency of theſe kind of gifts. Spiritual graces deſerve eager purſuits, and vehement deſires of them. A man may beg too much of outward bleſſings; but of ſpiritual gifts to ſave himſelf and others, we cannot be too covetous in getting of them. Διώκετε, ζηλοῦτε τὰ πνευματικὰ, μᾶλλον, 1 *Cor.* xiv. 1. Be zealouſly affected to ſpiritual Graces, ſtrive to excell for the edifying of the Church. *Solomon* craves abundance of Wiſdom; but of Riches, onely what is moderate and convenient. S. *Peter*, when he heard of the virtue that was in *Chriſts* waſhing; then he ſaith to *Chriſt*, *Lord, not my feet onely, but alſo my hands and my head.* How prepoſterous are our deſires generally? We crave two Portions of outward Bleſſings; but, a little Knowledge, little Abilities to do good, content us well. D E

2. *Eminentia exempli*; The luſtre of *Elijah*'s example hath raviſh'd him: The Spirit that was ſo eminent and conſpicuous in him, it begets an holy emulation to attain, and outgoe him.

Oh,

A Oh, to ſee grace of any ſort incorporate and incarnate in another man, it provokes the endeavours of others, makes them long to be excellent in ſuch graces. This ſtirred up *Simon Magus*, to ſee S. *Peter* ſo glorious, he would needs purchaſe ſuch a gift. When we ſee Religion claſped up in Books, it works not ſo effectually; when we ſee it reall and operative, then it works kindly upon us, makes others (if they have any mettle in them) to attain the like. Thoſe who damp and ſmother the gifts of God in them, they hinder the progreſs and growth of grace in others. To ſee men carry grace, as men do a candle
B in a dark lanthorn, onely for themſelves, it hinders emulation; but to make it ſhine forth, and to be radiant, invites others to an holy ambition to out-ſtrip, and exceed, and go beyond their Copies.

3. *Guſtus initialis gratiæ*; *Eliſha* had ſome beginnings of theſe gifts before; he had felt the ſweetneſs, and excellency of them; it makes him therefore the more earneſt and eager to be rich in grace. They who have once felt the ſweetneſs of Gods Spirit in any kind, they cannot ſatisfie themſelves in any ſtint, but are earneſt for more. The true Reliſhes of Gods firſt gifts,
C beget not loathing but longing; makes men to cry out, *Lord, evermore give us this bread*, and to deſire *That the word of God may dwell plenteouſly in them.* Grace, it is always growing, aſcending. They who content themſelves with their firſt beginnings, have cauſe to ſuſpect, they were not true and kindly. How doth S. *Paul* pray for more enablements? They who think they know enough, know nothing as they ſhould.

4. *Pondus officii*; He is now to undergoe a weighty ſervice, to become the main Prophet of the People of God; 'tis a
D burden heavy enough for Angels, and Archangels: The ſenſe of this weight makes him call, and begg for a double Portion. There is no Calling but carries its burden, and ſo craves help; but the Prophetical Calling, that's an heavy Talent. What knowledge and underſtanding, what courage and reſolution, what patience and forbearance is required? and all little enough for an *Eliſha*'s employment. This made *Solomon* beg; Oh, 'tis a great People, give thy Servant therefore a large Heart. It made *Moſes* ſhrink his ſhoulder from under it. They who in any kind, are to govern others, undergoe a weighty burden; they muſt beg a double Portion.

E 5. *Ardor zeli*; His deſire of doing much good makes him thus earneſt for much enablement. He deſires to be a faithfull Servant, to bring in much gain, to give up a large account of his Stewardſhip. They who think any ſervice ſufficient, any performance enough, they may content themſelves with ſmall portions

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of gifts. Here is one who is ambitious of gaining God much glory, of saving many souls. A

6. *Gravitas damni*; The loss of an *Elias* stirrs him up to crave a double Portion. *Elijah* was set for the defence of Religion, the burden of the Church rested on his shoulders; Now, that the Church hath lost him, it inflames *Elisha* to get himself furnish'd for to do that service. Oh, when we see the Church loses her choisest Patrons, and Upholders, it must not make us faint, but double our endeavours, that that loss may be recovered. So, *Moses my servant is dead, arise Joshuah*, play the man now. This made *Elijah* zealous before; there is none left, *I, even I onely am left*, 1 *Kings* xix. 10; so it doth now *Elisha*. The daily losses that the Church suffers, should make us more forward in doing all the good we can. B

7. *Sensus infirmitatum*; He desires a double Portion in respect of *Elijah*, out of a sense of his own infirmities. He conceived *Elijah* to be a man more able and sufficient, even by natural parts; and he was conscious to himself of his own insufficiency; and therefore he judges a double Portion was necessary for him, whereas a less Portion enabled *Elijah*. A true sense of our unworthiness, and infirmities, will make us more zealously earnest for a larger enablement of Gods gracious assistance. This made the Prophet cry out, *I am a man of unclean lips, Isai.* vi. 5. *Moses* oft pleads his insufficiency. Wouldst thou be stirred up, and made more capable of grace in any kind? Look not upon thine own strength, but upon thine infirmities; Lord, *I am a child, and cannot speak, who is sufficient for these things?* *Saul* got a new spirit, when he said, *I am of the smallest of the Tribes of Israel, and my family the least of all the families of the Tribe of Benjamin*, 1 *Sam.* ix. 21. C

8. *Sensus difficultatum*; *Elisha*'s Ministery was likely to fall into difficult times. *Ahab* and *Jezabel* had so spawn'd the Church with Idolatry, and Sorcery, and Persecutions, that *Elisha* sees nothing but Opposition. He is to encounter with a whole Nation of Idolaters. There were seventy Sons of *Ahab* left in *Samaria*, and a Succession of Persecutors like to continue. According to the difficulty of the work he begs the larger enablement. He shrinks not from the Service, onely he beggs Assistance. D

The rising of Persecution and Opposition, must not discourage, but provoke, and stirr us up to solicite for greater enablement. When times are peaceable, less gifts may do good. In a Calm any body may serve to guide the Ship, but in a Tempest, then all sufficiencies are little enough. Thus the Church, *Acts* iv. 28. *Now Lord, behold their threatnings, and grant unto thy* E

servants,

A *ſervants, that with all boldneſs they may ſpeak thy word, By ſtretching forth thine hand, Verſe* 30. The Perſecutions of the Church, muſt not deterr, but provoke us to a greater enabling of our ſelves. In danger of Hereſie, be more grounded in Religion. A double portion of Knowledge is then requiſite.

Well then.

1. Doth *Eliſha* beg of *Elijah?* If He draws from the Channel, how ſhould We have recourſe to the Fountain? *Chriſt* is not onely the Obtainer, but the Soveraign Diſpenſer of all grace. Goe to him now aſcended. *Elijah* aſcended, ceaſes his B Interceſſion. *Chriſt* now intercedes moſt of all; He is ſet over all the Store-houſes of God; as *Joſeph* was over thoſe of *Pharaoh*'s in Egypt: As therefore they to *Joſeph*, ſo let us to *Chriſt*. When he aſcended on high, *He gave gifts unto men, Eph.* iv. 8. He it is who breathes out the Spirit. Ever unfold thy wants to him, beg ſupplies of him.

2. If *Eliſha* begs Prophetical Endowments, which are variouſly beſtowed, then may we be more forward to pray for thoſe neceſſary, ſanctifying graces of the Spirit. A man may ſeek for thoſe χαίσματα, and God ſometimes denie them; But Faith, C Repentance, Holineſs, thoſe he will never deny. They are covenanted for, if thou ſeekeſt for them. Thou mayſt pray and pray to be a Prophet, and not obtain; pray for ſaving grace, God will not reject thee. Theſe we ſhould importune for, moſt earneſtly; they being evidences of ſpecial favour, pledges of Salvation.

3. Doth *Eliſha* thus ſeek for enablements to do the Church Service? It ſhould provoke others to joyn with *Eliſha* in this requeſt. It is for thy good that *Eliſha* prays, that he might be fitted to ſave thee, Oughteſt not thou to joyn, in obtaining this D grace? Thus S. *Paul* calls upon the Churches, *Pray for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel.* Let us pray that God would ſhed his Spirit richly upon his Miniſters. They who feed the Nurſe, do it for the Childs ſake that ſucks on her. So ſhould you pray, that the Lord would encreaſe his Spirit, on thoſe that diſpenſe the Word to you.

4. *Eliſha*, he deſires to imitate and exceed *Elijah*. *Eliſha* a Prophet, ſets *Elijah* a Prophet for his Pattern. So in all Callings and Profeſſions, propound the Examples of the choiſeſt E Worthies that are before thee. Art thou a Magiſtrate? ſay, Oh that the Spirit of *Nehemiah* may be doubled upon me. Art thou a Maſter? Oh that the Spirit of *Cornelius*, whoſe whole Houſhold was religious, may be doubled upon me. Art thou poor, or ſick? Oh that the Spirit of *Job* may be doubled upon me.

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Art thou rich? Oh that the Spirit of *Abraham*, or *Dorcas*, may be doubled upon me. Art thou a Child? Oh that the Spirit of *Isaac* might be doubled upon me. Art thou a Servant? Oh that the Spirit of *Eleazar* might be doubled upon me. Look upon the choiſeſt Copies, write after them, imitate thoſe, that do excell in the way, wherein God hath placed thee.

A

B

C

A D

E

A SERMON ON

S. Luke xxi. 34.

Take heed to your ſelves, leſt at any time your hearts be over-charged with ſurfetting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares.

THe Chapter contains,

Firſt, A ſerious fore-warning that *Chriſt* gives to his Diſciples of the approach, and drawing near of the day of Judgment. A Truth, never unſeaſonable to be taught, and believed in the Church of God; but yet moſt proper and ſuitable to the times of Chriſtianity. The times of the Goſpel, in which we live, are call'd, *The laſt dayes*, *Heb.* i. 2. *Brethren, the time is ſhort*, ſaith S. *Paul*, 1 *Cor.* vii. *The ends of the world are come upon us Chriſtians*, 1 *Cor.* x. 11. Not but that the times before *Chriſt* had this warning given them; and thoſe Primitive Saints took notice of it. *Enoch*, that lived in the firſt age of the Church, preached this Truth to the old World. God, by the Spirit of Propheſie, reveal'd it; and he, by the eye of Faith, clearly diſcerned it, as if he had ſeen *Chriſt* coming in the Clouds. Hear what S. *Jude* ſaith, *verſ.* xiv. *Enoch, the ſeventh from Adam, propheſied of theſe times; Behold, the Lord cometh with ten thouſands of his Saints, to execute Judgment.* And the Prophets ſpake ſo clear ly

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clearly of our Saviours coming to Judgment in Glory, that the Jews (as *Tertullian* obſerves) miſtook his ſecond coming for his firſt; they interpreted the predictions of his laſt appearance, for his firſt coming into the world in his Incarnation. A

The teaching of this Truth, was not then unſeaſonable; but yet, of the two Ages of the Church, the doctrine of the day of Judgment is moſt proper and agreeable to us Chriſtians. The Faith of the Patriarchs and Prophets, was chiefly employed about *Chriſts* firſt Coming, and Incarnation; the Faith of Chriſtians muſt now expect and wait for his ſecond Coming in Glory to Judgment. They liſtned to hear the firſt voyce, gentle and meek, as the voyce of a Lamb; we muſt be attentive to hear his laſt voyce, that is dreadful, and terrible, as the roaring of a Lion. B

Anſwerable to theſe two Epoches, and periods of the Churches Faith, the Scripture tells us of two dayes of *Chriſt*.

1. The day of his Incarnation; the Prophets and Patriarchs fixed moſt upon that; *Abraham rejoyced to ſee that day*, *John* viii. 56. Then,

2. The Scripture tells us of a ſecond day of *Chriſt*; that is, the day of his Coming to Judgment. That is called, *The day of the Lord*, 2 *Pet.* iii. *The day of Jeſus Chriſt*, *Phil.* i. 6. It is called, *The dreadful day of the Lord*, *Malach.* iv. 5. *The great day of his wrath*, *Revel.* vi. 17. For this day, muſt be the expectation and preparation of Chriſtians. S. *Peter* tells us, 'Tis our duty *to look for, and to haſten to the Coming of this day of God*, 2 *Pet.* iii. 12. That is the firſt thing I note here, *Chriſt* forewarneth it. C

Secondly, He doth not onely forewarn it, that one day, ſooner or later it will come upon us, but he tells them of many ſigns and prognoſticks of the approaching of it: *verſ.* 25. there ſhall be ſigns of it, and they certain, and infallible, and dreadful, and diſmal, that will aſtoniſh the beholders. Indeed, the particular ſeaſon, and ſet time of it, is reſerved and concealed from us, and that for great and good purpoſe; but yet *Chriſt* hath furniſhed his Church with ſuch ſigns and tokens of it, in the fulfilling of which, we may plainly conclude, The day is drawing on, and now approaching; that we may reſolve with S. *John*, 1 *Joh.* ii. 18. *We know that it is the laſt time.* See, ſaith S. *James*, *The Judg ſtandeth before the door.* Who knows how ſoon he will enter in upon us? That's the ſecond; he foretells the ſigns of it. D

Thirdly, He doth not onely forewarn it, and foretel the ſigns of it, but premoniſheth, and giveth a Caveat to us, that we ſhould carefully provide for it. E

1. Be the truth of his Coming never ſo certain:

2. Be the ſigns and tokens of it never ſo manifeſt: yet,

3. If

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A 3. If we look not well about us, we may be ſurpriſed by it. It may ruſh in upon us, when we little think of it. S. *Paul* tells us, It ſhall come ſuddenly, as the throes and travel of a woman with child, 1 *Theſ.* v. 3. Let a woman with child keep her reckoning never ſo carefully, yet the juſt time and ſeaſon of her travel ſhe may not know; ſhe may be taken with thoſe pangs, when ſhe little looks for them.

So then, we have here a ſtrict Caveat given us; a warning-piece ſhot off, to arouſe and awaken us againſt the day of Judgment. And it ſtands upon two Particulars;

B 1. Here is a ſpecial Caution againſt a dangerous indiſpoſition that will make us unfit for the entertainment of that day; that is *Gravedo cordis*; a ſpiritual ſurcharge and ſurfeit that our ſouls may fall into, that will ſo clog, and dull, and oppreſs the heart, that it can never heed, nor expect, or once think of the day of reckoning that muſt come upon us: That's *verſ.* 34.

2. Here is a ſpecial direction to an holy preparation, and fitting our ſelves againſt that day; that is the duty of *Vigilancy*; that we ſhould keep Sentinel continually, ſtand upon our Watch, expect daily, prepare hourly, fit our ſelves carefully for

C the entertainment of that fatal day, *verſ.* 36.

The Text contains the firſt, the Caution. In it obſerve theſe particulars;

1. The Caveat it ſelf; *Take heed to your ſelves, leſt at any time.*

2. The diſtemper and indiſpoſition to be avoided; that is, oppreſſing, and overcharging *our hearts.*

3. The Cauſes that will breed this ſurcharge of our hearts, *Surfetting, and drunkenneſs, and cares of this life.*

4. The miſchief that will follow, if this Caveat be neglect-

D ed; *That day may come upon us unawares*; and then, wo be to us.

We come,

Firſt, to the Caveat: In it three things:

1. Is the duty of heedfulneſs, and attention; προσέχετε, *Take heed.*

2. The perſons concerning whom this Caveat is given, *Your ſelves.*

3. The greatneſs, and meaſure, and ſtrictneſs of this heed, in this vigilant, and watchful word of circumſpection, μήποτε, *Leſt at any time.*

E I. The firſt thing you muſt conſider, is the duty of heedfulneſs and attention, *Take heed*, ſaith *Chriſt*. 'Tis the ſolemn watchword and warning of Scripture, often urged, and preſſed upon us. *Take heed to thy ſelf*, ſaith *Moſes*, *that thine heart be not deceived,*

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Deut. xi. *Take good heed unto your ſelves. Joſh.* xxiii. *Take diligent heed, Joſh.* xxii. *Take heed, and beware,* ſaith *Chriſt, Matth.* xvi. It is a warning always ſeaſonable, we all ſtand in need of it; but eſpecially in three Exigencies; A

1. If the duty we undertake, the buſineſs about which we are employed, be weighty, and ponderous. Matters of leſs moment and conſequence, may be ſlubbered and ſlighted, but matters of importance require heed and attention. Now, matters of Religion, that concern our ſpiritual ſtate and condition, the eternal welfare of our ſouls, are of all others, of higheſt conſequence, of greateſt concernment. *O! ſet your hearts unto it,* ſaith *Moſes, for it is not a vain thing for you, becauſe it is your life, Deut.* xxxii. 46. So again, *Deut.* iv. 9. *Onely take heed to thy ſelf, and keep thy ſoul diligently.* And, amongſt all the duties of Religion, the fitting of our ſouls for the day of Judgment, the ſurvey, and examination of our conſciences, making ſtreight our accounts againſt that day of reckoning, it is a moſt weighty buſineſs. That is the firſt enforcement of this duty of Heed; the matter is exceeding ſerious. B

2 There is a ſecond Exigent of this Care, and Heed, which makes this Caveat ſeaſonable, that is, the approach of ſome great danger, and miſcarriage. Safety may breed ſecurity; but, when we go upon hazards, and dangers, then we look about, and arouze our ſelves to care, and heedfulneſs. Now, there is no undertaking ſo beſet with dangers, as the duty of Religion, and the managing of our ſpiritual condition. The way of Piety is exceeding narrow, and down-falls on both ſides. A Chriſtian is *Salutis funambulus.* The way to heaven, it is no broad high way, but a narrow path, we may ſoon tread awry. Eſpecially, the dangers of the laſt day, the hazards that our ſouls muſt run, at that great day of trial and account, are moſt perilous. C D

3. Above all, this Caveat is moſt ſeaſonable, and neceſſary, if the miſcarriages we may fall into be irrecoverable, and ſuch as there is no getting out of them. In thoſe miſcarriages that may be recovered, and fetch'd about again, there is ſome hope; but if the danger we go upon, be deadly, and deſperate, once miſcarried, and loſt for ever. Oh then take heed, the whole ſtock is at the ſtake, if thou miſcarrieſt here, thou art undone for ever. Such is the hazard and miſcarriage of the day of Judgment. Other days, and duties may have a revolution; if we fail at one time, we may mend it afterwards, an after-game may recover all again. But the ſtate and condition which Death, and the day of Judgment will put us into, it is fixed, and unalterable. *As the tree falls, ſo it lies.* As death leaves us, ſo Judgment ſhall find us. *It is appointed for all men once to die, and then after death* E

comes

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A comes judgment, *Heb.* ix. 27. Once to die, and but once. Had we a ſucceſſion of lives, and deaths (as *Origen*, and ſome others fondly fancied) then, had we miſcarried in one, we might recover our ſelves in a ſecond. No, we muſt die once for all, and then comes Judgment. The ſentence that then ſhall be paſſed upon us, it is not to be re-called; it is not (as the Civilians ſpeak in their Law) an Interlocutory Sentence, but final, and peremptory, never to be reverſed. *Deliberandum eſt diu, quod ſtatuendum eſt ſemel.* In all Contracts and Bargains, every man will take heed of that that muſt bind him for ever. How much more ſhould
B we take heed to our ſelves in this final, and fatal buſineſs; in our preparations to the day of Judgment?

Come we to the next Particular; which is,

II. The Perſons who are concerned in this Caveat, to whom our Saviour directs this Caveat, *Attendite vobis, Take heed to your ſelves. Chriſt* brings this Caveat home to them, and lays it cloſe to their hearts and conſciences; they muſt look about them, it concerns them.

And then the ſtrength, and force of this Application to theſe perſons, will appear by theſe three expreſſions, which will more
C fully ſet out the nature and neceſſity of the Caveat.

1. *Vobis ſciſcitantibus, & inquirentibus*; You that are queſtioning, and enquiring about that day, *Take you heed to your ſelves.* In the ſeventh Verſe, we find the Diſciples (ſo S. *Matthew* terms them, *Chap.* 24.) asking of *Chriſt*,

1. Concerning the time of his Coming.

2. Enquiring of thoſe ſigns that ſhall forego, and uſher in, the day of his Appearing. And *Chriſt* in part ſatisfies their Query; acquaints them with his coming to judgment, and the ſigns of it; But withall, takes occaſion from their curious queſtion, to en-
D force upon them a profitable, and uſefull, and neceſſary exhortion, *Take heed to your ſelves.* He doth not ſay, *Attendite ſignis*; you do well to be inquiſitive about the ſigns of my Coming, to be able to calculate the times, to foreſee, and foretell the end of the world, and my coming to judgment; but this he urgeth; *Attendite Vobis*, look well to *your ſelves*, to your own ſtate and condition, how that day ſhall find you; Aſk your ſelves *Iſaiah*'s queſtion, *Chap.* x. 3. *What will ye do in the day of Viſitation?* Aſk alſo *Ezekiel*'s queſtion, *Chap.* xxii. 14. *Can thine heart endure, or can thine hand be ſtrong in the day that I ſhall deal with*
E *thee?* And yet again, *Iſai.* xxxiii. 14. *Who amongſt us ſhall dwell with devouring fire? Who ſhall dwell with everlaſting burnings?*

Our Saviour calls them off from muſing upon theſe wonderfull prognoſtications, (as the Angel ſpeaks, *Acts* i. 11. *Ye men of Galilee, why ſtand ye gazing into heaven?*) The darkneſs of the

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Sun, the falling of the Stars, the roaring of the Sea, the trembling of the Heavens; he bids them call their thoughts homewards, and fore-caſt with themſelves, how they ſhall be able to abide that day, and undergo the trial of it. A

It gives plain check and reproof to the curious Enquiries that naturally we are prone to make into Gods ſecrets. Our brains will be full of queſtions, and ſpeculations, about many high Myſteries; but our hearts remain void of thoſe ſad, and ſerious thoughts, to make good uſe of them to our ſelves. A man may be very curious, and yet withall extreme careleſs; exceeding inquiſitive in matters of knowledge, and yet notoriouſly careleſs in the practick part. B

The conſideration of the day of Judgment, 'tis not a matter of contemplation; as it were, to ſee a blazing Star, an Eclipſe of the Sun, or ſome wonder in Nature: but it abodes ſome great thing to us-wards. Meditate upon it, as upon the day of thine account, and of thy making or marring for ever. Thus S. *Paul* brings this doctrine of the day of Judgment to practiſe. 2 *Cor.* v. 10. *We muſt all appear before the Judgment-ſeat of Chriſt. Knowing therefore the terrour of the Lord, we perſwade men.* So S. *Peter*, 2 *Pet.* iii. 10. *The day of the Lord will come as a thief in the night, and the heavens ſhall paſs away with a noiſe —— Seeing then theſe things ſhall be diſſolved, what manner of perſons ought we to be in all holy converſation?* Thus *Noah*, when he was warned of the Deluge, he was moved with fear, *and prepared an Ark for the ſaving of himſelf:* he aſked no queſtion, diſputed not how it could be, that all the world ſhould be drowned; but fell to building of an Ark for his preſervation. How many are ready to diſpute, How long it will be to the end of the world? and yet live ſo, as if it were but a meer dream and fable. C

No; *Chriſt* ſhews us the right uſe of theſe truths; calls us to the moral, and practick part: As when one propounded a curious queſtion to *Chriſt*, *Luke* xiii. 23. *Lord, Are there few that ſhall be ſaved?* A ſtrange Querie, *How many?* Mark *Chriſt*'s anſwer to him; *Strive to enter in at the ſtrait gate*; Few, or many, what is that to thee? ſtrive thou to be one of them. As S. *Aug.* piouſly ſilenced that intricate Queſtion, How originall Sin is conveyed? Oh, ſaith he, Let us ſtrive how to remove it. It were ſtrange, when we ſee an houſe on fire, to ſtand queſtioning, how it kindled? No, let us beſtir our ſelves and haſte to quench it. D

It is ſtrange, in this ſo ſerious a buſineſs of the day of Judgment, which ſo nearly concerns us, how mens wits will buſie themſelves in many nice Enquiries (ye may meet with many ſuch Queſtions in the School-men); as, E

1. How long to it?

2. In

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A 2. In what place of the world, the judgment ſhall be held?
3. What kind of fire ſhall then be burning?
4. Whether *Chriſt* ſhall come with a Croſs carried before him? As if Malefactors in the Jayl, ſhould fall a reaſoning, and debating what weather it would be at the day of Aſſizes? or of the Judges habit and retinue? and never bethink themſelves how to anſwer their Indictment, that they may eſcape condemnation. Oh, what *David* ſaith of his own days, let us ſay of that day of *Chriſt*; *Teach us, O Lord*, ſo to reckon, and meditate of that day, *that we may apply our hearts to Wiſdom.* That is the firſt,
B *Vobis ſciſcitantibus.*

2. *Vobis vivis, & præſentibus. Chriſt* gives this Caveat to his Diſciples then alive, and preſent with him, and now long ſince dead, before the day of Judgment. *Chriſt*, by his divine knowledge, underſtood well enough that theſe men ſhould die long before the end of the world, and yet he judged not this Caveat unſeaſonable for thoſe times and men, and bids them *take heed to themſelves*, leſt that day ſurprize them.

Admit, this day overtook them not *de facto*; yet *de poſſibili*, and for ought they knew, it might have reached them, and laid
C hold on them. We are to judge of theſe events, not by enquiring into Gods ſecret Decree, but according to the order and likelihood of cauſes. The general ſpreadth, and ripeneſs of ſin, when the *Regions look white, non tantum albæ ad meſſem, ſed aridæ ad ignem*; *Bern.* not like ripe corn, ready to be reaped, but like drie ſtubble, fit to be burned; when the Harveſt looks ready for the Sickle, when all fleſh hath corrupted their ways; 'tis time then, Lord, to lay to thine hand. We muſt meditate upon that day, *Secundum exigentiam juſtitiæ*, not *ſecundum exi-*
D *gentiam decreti.* His Juſtice may now haſten it, though his patience delays it, and his ſecret purpoſe hath ſet to it a longer date.

Saint *Paul* ſpeaks diverſly of this day; ſometimes he ſets it forward, and ſometimes backward; both to great purpoſe.

1. To thoſe that would needs be calculating, and foretelling that day in a curious ungrounded ſpeculation, to them he ſets it backward, folds it up in obſcurity, 2 *Theſ.* ii. 1, 2. *I beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, that ye be not troubled, by ſpirit, or by word, or by letter, as from us, as if the day of Chriſt were at hand*; as you love that day, ſo patiently
E wait for it; do not imagine it is now upon coming; There is his Caveat againſt a curious, ungrounded calculation. But then,

2. To quicken up our care, and preparation, he ſeems to haſten that day, and to ſet it forward. See how he ſpeaks of him-

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himself, as if he look'd for that day, while he continued in the body, 1 *Thes.* iv. *We that are alive, and remain to the coming of the Lord.* St. *Paul* put himself into the thoughts of seeing *Christ* coming; as S. *Hierom*, thought he heard the sound of the last trumpet every day in his ears. Ey, this thought and expectation of it every day;

1. It is *Sancta cogitatio*; Oh, how will it damp our lusts, quicken our piety, keep our hearts in awe?
2. It is *Tuta cogitatio*; It is the safest way, to expect him too soon, then too late, and so to be surprized ere we be aware. He that said, *My Master, ἔρχεται, defers his coming*, you know how it went with him.
3. It is *Officiosa cogitatio*; He purposely conceals it, that we may always expect it. Christians must be, *adventores*, Servants appointed to meet their Master, whensoever he cometh.
4. It is *Vera cogitatio*, in the equivalence. The day of thy death, it is the day of thy judgment, then thy doom is past upon thee. It is all one for thee, whether thy trial beat the Quarter-Sessions, or be put off to the Grand Assizes.

To conclude this point of the fixed time of *Christs* coming to Judgment, S. *Aug.* makes the best resolution; and he lays it down in three assertions;

1. *Qui dicit citius venturum*; He that saith, the Lord will come speedily, he speaks most comfortably; *Even so come Lord Jesus, come quickly.*
2. *Qui dicit tardius venturum*; He that saith, it will be long ere he cometh, he in some sense speaks more warily; but,
3. He who saith, he knows not the certain time of his coming, but believes it firmly, desires it earnestly, expects it most watchfully, he speaks most soberly.

That is the second; *Vobis vivis, & præsentibus.*

3. *Vobis discipulis, & credentibus*; You that are my Disciples, and Believers, holy, and sanctified men, though justified, and so passed from death to life, yet, for all that, *take heed to your selves*; this Caveat concerns you.

1. *Dies*; The day of Judgment concerns you. And that not onely the hopes, and comforts of that day; but the dread and terrour of it must deeply afflict you. *Nullus intrepidus vadit ad judicium Domini, habens conscientiam peccatorum. Hier.* Lib. 2. *contra Pelagian.* The Saints of God are to consider, and lay to heart, not onely the Promises of God, but his Comminations, and Threatnings also; Not onely the hope of Heaven, but the

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A the fear of Hell alſo, muſt have its work on them. S. *Paul* reminds himſelf and other Chriſtians of that dreadful Day; *We muſt all appear before the Judgment-ſeat of Chriſt*, *Rom.* xiv. 10. And *Heb.* xii. *Our God is a conſuming fire.* Thus holy *Job* kept himſelf in awe; *Deſtruction from God was a terrour to me*, *Job* xxxi. 23. The thought of that day made him afraid. *Moſes* at the giving of the Law, ſaid, *I exceedingly fear and quake*: How ſhould we tremble at the day of reckoning for the breaches of this Law?

2. *Morbus*; The danger of the diſtemper concerns them; they may fall into this diſeaſe *Chriſt* forewarns them of, *gravedo cordis*, the ſurcharge of the heart. Snares and Temptations may ſurpriſe them, if they look not to it. *Conſider thy ſelf* (ſaith Saint *Paul*, ſpeaking to the ſpiritual man) *leſt thou alſo be tempted.* Many a good Chriſtian hath ſlumbred ſecurely, and fallen into theſe ſins that *Chriſt* gives warning of; if that day had then ſurpriſed them, it had been woe with them. *Noah*, *Lot*, *David*, how were they ſurcharged with the diſtemper of theſe ſins? Warnings, and Caveats, and earneſt Exhortations, they are not unuſeful, or unſeaſonable to the moſt holy men. They are *in tuto*, as long as they are *in cauto*; no longer ſafe, then they are C circumſpect. The ſafety of a Chriſtian from ſin, it is like the ſafety of men in a Ship, not like the ſafety of men on the Shore. Let the Ship be never ſo ſtrong, if the Mariners ſlumber and ſleep, watch not carefully; they may daſh upon a Rock.

3. The miſchief, and miſcarriage concerns them; if they look not to it, *That day may come upon them unawares*, and the ſad ſequels of it. The beſt Chriſtians are liable to theſe ſurpriſals, and ſo ſtand in need of theſe comminations, *Rom.* viii. Though S. *Paul* aſſures the true believers, that, *There is no condemnation to them that are in Chriſt Jeſus*; yet he thought it neceſſary to add this Caveat, *Verſ.* 13. *If ye live after the fleſh, ye* D *ſhall die.* The Promiſes of Heaven, and the Aſſurance of it, they hold onely *in ſtudio, & praxi bonorum operum.* Hold on in the track of piety, and then lay hold on the Promiſes. But if thou turneſt aſide into the ways of iniquity, the threatnings then will lay hold on thee, and the day of Judgment will prove diſmal to thee.

Now follows,

III. The greatneſs, and ſtrictneſs of this heed, and caution to be uſed; that is expreſſed in this buſie, and watchful word of circumſpection, *βλέπετε, nè quando, leſt at any time*; or elſe, *nè* E *fortè, leſt upon any occaſion.* It ſhews the great diligence and circumſpection that is needful for us. A Chriſtian muſt keep a conſtant watch over himſelf at all times, upon all occaſions, and occurrents, leſt theſe ſins overtake, and ſurprize him.

Obſerve; It is not ſufficient for a Chriſtian, that he give not himſelf

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himſelf over to the full ſource and ſwindg of theſe ſins of voluptuouſneſs and worldlineſs, or ſettles himſelf in a courſe of ſecurity; but it concerns him to beware leſt occaſionally he falls into theſe, and be overtaken by them. Indeed, to live and lie in them conſtantly, and purpoſely to make a practice and trade of them, it cannot ſtand with any piety. It is the character and badg of a wicked man, wilfully and habitually to give himſelf over to theſe ſinful practices.

1. For ſecurity; Their hearts are always ſurcharged, benummed, brawnie. They ſtudy how to be ſecure, they put the evil day far from them, as the Prophet ſpeaks. Either they perſwade themſelves there will be no day of judgment at all, *The Lord will do neither good, nor evil*, ſay they in *Zeph.* i. 12. They can frame arguments to diſprove this truth of *Chriſts* coming to Judgment, 2 *Pet.* iii. 4. *Where is the promiſe of his Coming?* Prophane man! What talkeſt thou of Promiſes? 'Tis a threatning to thee. Well! but hear what they ſay. *All things continue as they were from the beginning of the creation*, and ſo are like to do. Or elſe, they will ſet back the expectation of it for many years hence; they look not to ſee it in their days;

—— *Maneat noſtros ea cura nepotes,*

Let the ages to come fear that day. This was the prophaneneſs of the Jews in *Ezekiel*'s time; when he propheſied of an evil day, Tuſh, they put it off with a jeſt, *Ezek.* xii. 22. It was grown a Proverb among them; *The dayes, ſay they, are prolonged, and every viſion failes; they ſay, The viſion he ſees is for many dayes to come, he propheſies of the times that are afarr off*; and ſo they ſettle themſelves in a courſe of ſecurity. And ſo,

2. For voluptuouſneſs, they give over themſelves to that too. It is a carnal mans conſtant practice, *Eph.* iv. 19. *Being paſt feeling, they give themſelves over to laſciviouſneſs, to work all uncleanneſs with greedineſs.* Thus *Iſaiah* deſcribes them, *Chap.* xlvi. 12. *Come, we will fetch wine, and fill our ſelves with ſtrong drink, and to morrow ſhall be as this day, and much more abundant. Let us eat and drink, for to morrow* (forſooth) *we ſhall die*, if ye will believe the Prophet; ſcorning the threatnings of that day. And then,

3. For the cares of this life (which is the third ingredient into this *gravedo cordis*, this *cardiaca paſsio*, this ſurcharge of the heart,) the men of this world, they are overwhelmed with them. It is their conſtant trade; *Their heart goes after their covetouſneſs*, *Ezek.* xxxiii. 31. *They all look to their own way, every one for his gain*, *Iſai.* lvi. 11. The world is ſet in the midſt of their hearts, as *Solomon* ſpeaks; 'tis all they mind. As S. *James* deſcribes them,

Go

A *Go to, let us go to ſuch a City, and continue there, and buy, and ſell, and get gain.*

Thus you ſee the Condition of wicked men;

1. Conſtantly ſecure.
2. Studiouſly voluptuous.
3. Wholly given over to the world, and covetous practices; No marvel if deſtruction come ſuddenly upon ſuch.

But a Chriſtian muſt not onely abſtain from ſuch wilful and habitual courſes of ſin, but muſt take heed of being in any degree at any time over-taken and ſurpriſed with them. *Bleſſed is* B *the man that feareth always, Prov.* xxviii. 14. It is not ſufficient for him, that he is able to ſay; God, I thank thee, I am not as common worldlings, I am no uſual glutton, or drunkard, or all for the world, or prophanely ſecure; I believe the Day of Judgment, and when I ſay over my Creed, I think of it; I faſt ſometimes, and take off my ſelf from my worldly affairs: that is not all, that is required of a Chriſtian; he muſt be more exact and circumſpect. He muſts not onely not willfully ruſh into theſe ſins, but take heed, leſt by any over-ſight he ſlips, and ſtum- C bles, and falls into them. It is not ſufficient that theſe ſinful diſtempers be not like an Hectick Fever, always upon him; but he muſt ſhun any one fit, be afraid of the leaſt grudgings and inclinations to them.

Conſider, theſe Diſtempers are ſtealing, and ſlie evils, they will eaſily grow upon us.

1. Security is an encroaching ſin. What though thou doſt not give over thy ſelf to ſecurity, not lie down to ſleep, wrap thy ſelf up, ſhut the windows, draw the curtains, repoſe thy ſelf upon the bed and pillow of covetouſneſs? But yet how ſoon D mayſt thou ſlumber and take a nap of ſecurity?

2. The Sins here that occaſion this Security, they are ſlippery and gliding, and inſinuating Sins. Voluptuouſneſs and Senſual Pleaſures will ſtrangely grow upon thee, if thou be not vigilant. *Noah*, and *Lot*, and *David*, were ſtrangely overtaken with theſe ſins. And for the World, though the Scripture affords not a Saint tainted with that ſin, yet 'tis full of inſinuations, and allurements. Worldly Cares, are dangerous Snares. They are called, *deceitful Riches.*

3. *Gravedo cordis*; the dulneſs of the heart, it is a diſeaſe E that the Saints are ſubject to, if they *take not heed.* As it is in bodily ſleep; *Peter*, and *James*, and *John*, they were oppreſſed with ſleep at two moſt remarkable times;

1. *In Splendore Transfigurationis*; upon the Mount of *Chriſts* glorious Transfiguration, then they fell aſleep.

2. *In*

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2. *In Horrore Paſſionis*; In the Garden of *Chriſt's* Agony, then again they fell aſleep; So, if the beſt look not to it, this deadneſs and hardneſs of heart will grow upon them. Naturally, we are exceeding ſubject to this ſpiritual lethargy. How ſoon did the Diſciples grow dull, and ſtupid, even to the forgetting of Miracles? *They forgat the miracle of the loaves, for their hearts were hardned*, *Marc.* vi. 59. A

4. This duty of attention, and heedfulneſs, is exceeding hard. As it was to *Eliſha* a matter of great diligence to have his eye ſtill upon *Elias*, to ſee him taken away, and carried up into Heaven; ſo it is for us, to be always looking upwards, ἀναβλέπειν, ſtill waiting to expect *Chriſt's* Coming to us. And therefore this duty of attention, it is compared not onely to the waking of the day, (he is a ſluggard that will ſleep then;) but to the watching of the night. 'Tis hard to hold open our eyes all night without much attention. B

This, this Circumſpection, it is needful; and that holy care and jealouſie which this word μέτοπι puts upon us, muſt ſhew it ſelf in a threefold Caution.

1. It muſt make us watch over our own inclinations. Take heed, leſt thy heart betray thee. Though thou beeſt not under the dominion of theſe ſins; yet thou mayſt have a proneneſs and inclination to them. The ſeeds of thoſe evils, are in our nature. Inbred Concupiſcence is as the *materia prima* to all ſorts of ſins, ſuſceptive of any unlawful Impreſſion. The Spirit that is in thee, may be willing, but the fleſh is weak, nay willful too. C

2. It muſt make us watch over Satans temptations. Take heed of them. Art thou not given to theſe ſins of Voluptuouſneſs, and Covetouſneſs; yet if thou look not to thy ſelf, Satan may ſurpriſe thee by ſome temptation. *Conſider thy ſelf*, ſaith St. *Paul*, *leſt thou be tempted.* Let our hearts ſeem never ſo empty of theſe ſins, Satan can fill our hearts with theſe luſts, as he did to *Ananias* and *Sapphira*, *Why hath Satan filled your hearts with covetouſneſs? Acts* v. 3. Though thy heart be not *habitaculum* for Satans temptations; yet it may prove *hoſpitium*. D

3. We muſt watch over all occaſions. Take heed of them; ſhun not onely theſe ſins, but the occaſions that may bring thee unto them: As *Solomon* ſpeaks of unlawful haunts, *Avoid it, paſs not by it, turn from it, come not near it.* He that fears a diſtemper will forbear all meats that may diſpoſe him to it. A wiſe man will not onely ſhun poyſon, but all unwholſome meats: Even lawful liberty, lawful company, lawful employments muſt be warily uſed. E

So

A So much of the Caveat; Come we,
Secondly, to the Diſtemper to be avoided: And in it
1. The Cauſes that breed it: And then,
2. The Diſeaſe it ſelf, *Gravedo cordis*.
The Cauſes that breed this ſurcharge, are three,
1. Surfetting.
2. Drunkenneſs.
3. The Cares of this life.
And then the Enquiry muſt be,
1. Why doth *Chriſt* ſo forewarn them againſt theſe ſins?
B 2. Why, eſpecially, with reference to the day of Judgment?
The Scripture tells us, there are other great ſins, that will raign and prevail in the world about that time. Infidelity, which is Atheiſm againſt the Goſpel, that will then prevail; *When the Son of Man comes, ſhall he find Faith on the earth? Luke* xviii. 9. Want of Charity, that will then abound in the world; *The Charity of many ſhall then wax cold, Matth.* xxiv. Apoſtaſie, giving over Religion, Antichriſtianiſm, and Idolatry, and corruption in Religion, that ſhall prevail in the world, at *Chriſts* coming, 2 *Theſ.* ii. 'Tis true; theſe, and many outragious ſins
C ſhall prevail then, *Iniquity ſhall then abound, Matth.* xxiv. but yet we ſee *Chriſt* forewarns them eſpecially of theſe evils in the Text.
I. Why ſo?
1. Theſe ſins of Voluptuouſneſs and Worldly-mindedneſs, they are more natural to us. Hereſie, and Idolatry, and Bloud, and Oppreſſion, men are not ſo prone to theſe; but to be overtaken with exceſs in pleaſures and profits, our nature is exceeding ſubject to theſe evils.
2. As they are more natural, ſo theſe ſins are moſt gene-
D ral, and univerſal. Outragious villanies, many will abſtain from them; but all the world, almoſt, is taken either with Voluptuouſneſs, or Covetouſneſs. He is counted a ſtrange Monſter among men, that is not addicted and given to pleaſures. ξενίζονται, ſaith S. *Peter*, 1 *Pet.* iv. 4. *They think it ſtrange, a man runs not with them into exceſs and riot. John came neither eating, nor drinking*, and they counted him a devil; Otherwiſe he would have done as other men did, and plaid the good-fellow. Survey the whole world, and all, almoſt, are taken with one of theſe two. Young men, they are for Pleaſures; old men, they are for
E Profits. They will haunt the ſame man in a ſucceſſion; as when a Quartane leaves him, he falls into a Dropſie (*Hydropicam habent conſcientiam*;) ſo, when Pleaſure forſakes him, Covetouſneſs layes hold upon him.
3. Theſe are ſuch ſins as Profeſſors of Religion will ven-

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ture upon. They will be no Hereticks, no Idolaters, nor yet unnatural monſters; but ſecurity, and taſting too much of pleaſures, and profits, men, that would be counted for good Chriſtians, will be overtaken with them. Thus in the old world, *the Sons of God*, the true Worſhippers, fell by Voluptuouſneſs. S. *Paul* tells us of looſe-living Chriſtians, *Whoſe God is their belly*, and *that mind earthly things*.

4. Theſe ſins *Chriſt* forewarns them of, as being unworthy, and unſutable with the Faith, and Hope, and Religion of Chriſtians. The prevailing of theſe ſins, wrung tears from S. *Paul*. *I tell you weeping, they are enemies to the Croſs of Chriſt*. Enemies to his Croſs. *Chriſt*'s Religion, it is a Religion of Sobriety and Moderation. When the world offers us theſe delights and profits, we ſhould anſwer as *Chriſt* did, when they offerd him meat, *I have other meat, which you know not of*: So ſhould a Chriſtian ſay, We have other pleaſures, and treaſures, which the world knows not of, which our Religion affords us. Ey, but *Chriſts* Croſs, that's of the greateſt force to mortifie theſe ſins. Chriſtians profeſs they ſerve a crucified God (*Sub ſpinato capite, membra delicata!*) That Croſs ſhould crucifie us to the world, *Gal.* vi. and make us dye to it. *Lovers of pleaſures, more then lovers of God*; What a great indignity is that to our Religion? And for worldly-mindedneſs, our Saviour tells us plainly, 'tis inconſiſtent with piety, *Matth.* vi. 24. *Ye cannot ſerve God and Mammon*. O, yes! We can mind the world, and Gods ſervice too: Such quick and large-parted men there are, that can deal in divers buſineſſes. Well, *Chriſt* tells us, *We cannot ſerve two Maſters*.

1. It will breed a diſtraction. God requires this ſervice of thee, the world will forbid it: God ſaith, Relieve the poor; No, Spare thy purſe, ſaith the world: God ſaith, Set daily ſome time apart to pray to thy God, and to mind thy ſoul; No, the world ſaith, Thou canſt not ſpare ſo much time, thou haſt other buſineſs. It will breed diſtraction.

2. *Chriſt* adds, *Thou muſt love the one, and hate the other*; that is more then a diſtraction; it implyes a contrariety: We cannot ſerve two at all, much leſs two that are in contrariety and enmity: So is God and the world. *The love of the world, is enmity to God*, *Jam.* iv. 4. *Demas hath forſaken me, and loved this preſent world*, 2 *Tim.* iv. If you love the world, you muſt hate God. Will a man abide ſuch a ſervant that ſhall live in his houſe, and yet hold a cloſe correſpondency with his utter enemy? mind his affairs, and leave his Maſter's undone? O, but we may bear good-will to both; No, therefore ſaith *Chriſt*,

3. *You*

A 3. *You muſt cleave to the one, and deſpiſe the other.* If you ſerve the world, you muſt cleave to it, addict your ſelves wholly to it, neglect, deſpiſe God. Serving, loving, cleaving to the world, all theſe will not ſuffer us to apply our ſelves to God, and the world too.

II. *Chriſt* principally forewarns them of theſe ſins, with a ſpecial reference, and eye to the day of Judgment; and that for three cauſes:

1. Theſe ſins of voluptuouſneſs, and worldlineſs, they are *Peccata præcurrentia:* The prevailing of theſe ſins are a cer-
B tain prognoſtick of that day; theſe ſins will then over-ſpread the world. There are in Scripture two great Judgments, which *Chriſt*, and S. *Peter*, make types and reſemblances of the day of Judgment. And *Chriſt* notes theſe ſins, as the ſymptoms and fore-runners of this Judgment:

1. He inſtances in the Deluge, and Flood, that drowned the old World. See what *Chriſt* ſaith of that, *Matth.* xxiv. 37. *As the dayes of Noah were, ſo ſhall the coming of the Son of Man be. For as in the dayes that were before the Flood, they were eating, and*
C *drinking, marrying, and giving in marriage, and knew not till the Flood came, and took them all away, ſo ſhall alſo the coming of the Son Man be.*

2. He inſtances in the Overthrow of *Sodom*. *Chriſt* makes that a type of the day of Judgment. What ſaith he of that? *Luke* xvii. 28. *As it was in the dayes of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded, and then it rained fire and brimſtone from heaven, and deſtroyed them all; ſo ſhall it be in the day of Chriſt.*

D See here the practiſes that *Chriſt* inſtances in: In the old World, eating and drinking, marrying, and giving in marriage: So in *Sodom*, they ate and drank, they bought and ſold, builded and planted. Why, the Scripture charges both thoſe times and places, with farr greater ſins.

1. The old World is charged with bloud, and violence, and heavy oppreſſions. Men lived like Giants, oppreſſing and devouring others; That is a crying ſin: So,

2. *Sodom* is charged with other kind of ſins of unnatural abominations. Yet obſerve, *Chriſt* inſtanceth not in the op-
E preſſions and violence of the old World, nor in the abominations of *Sodom*, but in their *eating, and drinking, and buying, and ſelling*, and driving after the world; to teach us, That when the world comes to this ſtate and condition, to be voluptuous, and covetous; let their voluptuouſneſs

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be natural, eating, and drinking, and the enjoyment of marriage; let their covetouſneſs be without oppreſſion, *they bought and they ſold*, traded fairly, paid for what they took; yet a ſecure giving over our ſelves to theſe courſes, is a fore-runner of judgment. As ſome ſickneſſes, (*Morbi ſymptomatici*) are more fearful, not in themſelves, but becauſe they are fore-runners of plague and peſtilence; ſo are theſe ſins dreadful. When the World lyes in them, in a careleſs ſecurity; when men ſay, *Peace and Safety*; every man chears up his neighbour, Be not afraid, all ſhall be well, *then ſhall come upon them ſudden deſtruction*, 1 *Theſ.* v. 3. The Meteor, called *Malacia*, it is a certain ſign of a ſtorm and tempeſt.

2. Theſe ſins, they are *Peccata accelerantia*; when theſe ſins are overſpreading, come to a ripeneſs, and predóminancy, they do not onely foretel, and prognoſticate, but they haſten the day of Judgment, and bring it upon the world. And ſo they are more conſiderable. Bare ſigns are not to be neglected. But theſe ſins are not onely ominous ſigns, but effectual provocations, and ſpeeders of judgment. S. *Paul* tells *Timothy*, that theſe ſins will make the laſt times *perilous times*, 2 *Tim.* iii. 1, 2. *This know alſo, that in the laſt dayes, perilous times ſhall come; for men ſhall be lovers of their own ſelves, covetous —— lovers of pleaſures more then lovers of God:* Theſe, and the like ſins, will be dangerous ſins; make perilous times; expoſe the world to vengeance; provoke judgment. Should we ſee the Sun darkned, the heavens to tremble, the Stars to fall, the Sea to roar, it would make us to look about us: Why, to ſee the world drown'd in voluptuouſneſs, and ſecurity, and greedineſs of gain, loving pleaſures, and profits, more then God; to a ſpiritual man, are indeed more fearful. Thoſe onely foretel; theſe haſten, and ripen, and pull down vengeance and judgment.

3. *Chriſt* bids us beware of theſe ſins, reſpectively to the day of Judgment, becauſe theſe ſins, they are *Deriſoria Judicii*; they will beget a profane ſpirit of deriding, and ſcoffing at the day of Judgment. Voluptuouſneſs, that is a mocker: *Solomon* tells us ſo, *Prov.* xx. And Covetouſneſs, that is a mocker too: *Luke* xvi. 14. *All theſe things heard the Phariſes, which were covetous, and they derided him.* And Security, that is a mocker too: *They mocked Gods Meſſengers*, ſaying ſecurely, Theſe things ſhall happen to themſelves.

No doubt, *Noah* had many a flout put upon him for talking of the Deluge, and building his Ark. So *Lots* ſons-in-law made but a jeſt of the tidings of deſtruction. *Lot ſeemed as one that mock'd.* And the threatnings of Captivity were but derided by the ſecure

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cure ones in *Iſaiah*'s time; *Let him make ſpeed, and haſten his work, that we may ſee it.* And, anſwerably, S. *Peter* tells us there will be mockers at the laſt day; *There will come at the laſt, ſcoffers, walking after their own luſts, and ſay, Where is the promiſe of his Coming?* 2 *Pet.* iii. 3. And mocking, that is a moſt diſmal provoker of judgment. Trembling at threatnings, even in *Ahab*, did ſet back Gods judgments; but mocking and deriding Gods threatnings, that haſtens judgments. Take but two places for it:

1. One place is, 2 *Chron.* xxxvi. 16. *They mock'd the Meſſengers of God, and deſpiſed his threatnings, until the wrath of the Lord roſe againſt his people, till there was no remedy.* Salvation it ſelf could not ſave ſuch.
2. Another place is, *Iſai.* xxii. 12. *In that day the Lord did call to weeping, and mourning, —— and behold, joy, and gladneſs, ſlaying oxen, and killing ſheep, eating fleſh, and drinking wine; Let us eat and drink, for to morrow we ſhall dye:* yes, I warrant you, that was their Song. *And it was revealed in mine ears by the Lord of Hoſts, Surely this iniquity ſhall not be purged till they dye.* He would not be merciful to ſuch Voluptuous, Senſual, Secure Mockers.

A SERMON ON

GEN. iv. 3, 4, 5.

And in process of time, it came to pass, that Cain brought of the fruit of the ground, an offering unto the Lord.

And Abel, he brought also of the firstlings of his flock, and the fat thereof, and the Lord had respect unto Abel, and to his offering:

But unto Cain, and to his offering, he had not respect, and Cain was very wroth, and his countenance fell.

THis Story which we have now entred upon, is the first relation that the Scripture makes of any publick Worship that by man-kind was offered up to God. And so it carries with it a Type and Representation of the Practice of Religion, which in succession of times should be used, and performed, in the Church of *Christ*.

And this solemn Service, it is observable, and exemplary in divers respects;

1. In the Condition of the Persons that perform this Service. Who were they? *Cain*, and *Abel*, both Husbandmen. *Cain* a Tiller of the ground, *Abel* a Keeper of Sheep, *Vers.* 2.

1. These two, though the first-born Patriarchs of man-kind,

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kind, though the Heirs of the world, yet were they brought up in a plain, honeſt, laborious Calling. A

2. Though their Profeſſion were ſecular, yet they accounted the matters of God, and duties of Religion, no impertinent things to them, but they were trained up in the knowledge of God, and duties of Religion, and eſteemed it a main part of their duty, to be converſant in it. The Worſhip of God is not peculiar to any one ſort of men, as prophane men think it; Let Church-men mind the Duties of the Church, let them attend the Worſhip of God that live by it. No, Piety is a common duty, binding every State, Order, and Condition of men, to a conſtant performance. B

2. The ſeaſon and age of the Church, in which this Worſhip was performed, makes it more exemplary;

1. It was not in the time and ſtate of Innocency before the Fall, but, it was after man-kind had ſinned; and that's one Condition.

2. It was after *Chriſt*, and his Goſpel was promiſed, and preached to man-kind; and ſo, for the ſubſtance, this Worſhip was Evangelical, and inſtructs us Chriſtians; and,

3. As it was after the Fall, ſo it was before the Law of *Moſes*, not meerly Ritual, and Ceremonial, and peculiar to one people, but practiſed under the Law of Nature, undertaken by theſe two Patriarchs, and ſo may ſerve for a direction to all man-kind after them. C

3. This Story, 'tis the more memorable, and worthy of our conſideration, as carrying with it an intimation of three things obſervable.

1. This Story ſhews us, *Antiquitatem Eccleſiæ*, the venerable antiquity, and old-age of the Church, and Worſhip of God. It appears by this ſtory, that Religion is no late upſtart invention, ſet up in world by ſome politick men, to keep people in awe (as Atheiſts judg of it). We cannot ſay of it, *Tempus erat, quando non erat*; From the beginning it was not ſo. No, the Church is as old as the World. Religion is of the ſame date, and ſtanding with the Creation. God imprinted the ſenſe of Religon into the heart of *Adam*, and this print was not fully defaced by his fall. And God renewed, and reſtored it ſoon again, eſtabliſhed a Church preſently, inſtituted a Religion, and Worſhip of himſelf. D

Of all other ſins, Atheiſm is of a later-birth. We read of Luſt, and Cruelty, and Bloud-ſhed, ſoon after the Creation, but not of Atheiſm. The Devil could not ſo ſoon quench the knowledge of God out of the minds of men. No; Creation, and Religion; the World, and the Church, are both Twins of the ſame continuance. E

And

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A And the one was the end of the other. God made the world, not only for us to live, and labour in, but to worship and adore him in it. The world was not onely intended to be ἐργαστήριον, but εὐκτήριον, not a Work-house onely, but an *House of Prayer*. That's the first thing observable.

2. This Story shews us, *Mixturam Ecclesiæ*; the mixed temper and composition of the Church, even from the beginning. *Cain*, and *Abel* are here the Church Representative. And who were they? Indeed, both worshippers of God in outward profession, but *Cain* was a false-hearted, unsound, hypocritical
B man, a wicked ungodly man under the mask of Religion.

Observe, as there was never any time, when there was not a Church, so there was never any Church free from this mixture of good and bad; of sound & substantial Christians, and false-hearted professors. *Adhuc Arca continet Corvum, & Columbam. Aug.* Ep. 145. Clean and unclean birds, the Dove and the Raven, are both in the Ark, and house of God. Those holy families of the Patriarchs, were so many Churches; the speech of S. *Paul* agrees to them, *The Church that is in their house*; yet in these holy Families, you may find this mixture of good and bad. In *Adam*'s Family, there was holy
C *Abel*, and wicked *Cain*; in *Noah*'s Family, there was blessed *Sem*, and cursed *Cham*; in *Abraham*'s Family, there was devout *Isaac*, and ungodly *Ishmael*; in *Isaac*'s Family, there was religious *Jacob*, and profane *Esau*; yea, in *Christ*'s own Family, there was a *Judas*, a Son of perdition. In this Net of the Church, there are fish, good, and bad, *Matth.* xiii. 47. In this Field of the Church, there grows Wheat, and Tares, *Matth.* xiii. 38. In this Floor of the Church, there is good corn, and chaff, *Matth.* iii. There must be, *Agri concretio*, before there be, *Messis discretio. Aug.* We must stay till the day of purging and winnowing comes; the day of separati-
D on shall sever the Goats from the Sheep; till then, they feed together in the same Pasture, and make up one visible Flock. Before that day come, he who would be free from the society of wicked men, must go out of the Church, and out of the world too.

3. This Story shews us, *Discordias Ecclesiæ*. It lets us see the fruits and success of quarrels, and discontents, that arise about matters of Religion, and Worship of God. Here are two brothers, of a near and dear relation; Twins they were, (as some conceive them) both of the same birth; and yet see, here a discontent arises in point of God's Worship. *Abel*'s worship is al-
E lowed, *Cains* disallowed by God, and that works an alienation in *Cain* from his brother *Abel*. Yea, more then so, it works a bitter hatred and opposition, it breaks out to murther. Difference and dissentions in matters of Religion, and Worship of God, are of all others, most outragious, and deadly. If the Israelites espy an Altar erected, as they conceive, against their Al-

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tar, they arm themſelves preſently to make a warr with their brethren, *Joſh.* xxii. Theſe quarrels will make the Father betray the Son, and the Son the Father; Brother ſhall betray brother to death, *Mark* xiii. 12. O, differences in Religion, are of moſt dangerous conſequence. What ſaid *Moſes* to *Pharaoh? Shall we ſacrifice the abomination of the Egyptians, and will they not ſtone us? Exod.* viii. 26. When one mans Religion is another mans Abomination, it will beget bitter envies, and ſtrife, and bring confuſion, *and every evil work*, as S. *James* ſpeaks, *Chap.* iii. 16.

For the words themſelves, they ſet out unto us a ſolemn Service and Worſhip of God, performed by theſe two brethren, *Cain*, and *Abel*. And in it, obſerve theſe two things;

1. Is the Performance of the Worſhip, *Verſ.* 3. They both brought their Offerings to the Altar of God; then,

2. Is the Succeſs of this their ſervice, and worſhip, what acceptance it found with God; that is expreſſed in *verſ.* 4. and 5. God reſpected *Abels* ſacrifice, but to *Cains* oblation he gave no regard.

Firſt, The Performance of this Service is conſiderable,

1. In the circumſtance of time, when it was tendered; that's ſaid to be, *In proceſs of time.*

2. 'Tis conſiderable in the ſubſtance of their Service.

I. It was, *In proceſs of time.* And this circumſtance of time thus expreſſed, admits of a double conſtruction;

1. It may be taken indefinitely. *In proceſs of time*, that is, after many days, ſo ſome underſtand it; after much time had paſſed over their heads, many revolutions, then they ſacrificed. And ſo it ſhews us, *Lentum progreſſum Religionis*; the leiſurely, ſlow growth & progreſs of Religion. Gods worſhip, and Service, comes but ſlowly forward in the World. The ſeed of Religion, ſow it never ſo timely (as no queſtion *Adam* did in his Sons) comes up very late, above all other ſeeds that are ſowen into men.

See, theſe two are their crafts-maſters in their ſecular Trades and Profeſſions; *Abel* a Shepherd, *Cain* an Huſband-man, expert in thoſe myſteries, but their Profeſſion of Religion comes after many days. The Trade of Religion is long a-learning. After our fall, man is become but an auk creature for any diſcipline, very unteachable; but above all, moſt untoward, and dull to receive Religious inſtruction. Line after line, and precept after precept, much planting, and watering, and yet but ſlow increaſe. Ye account it an unkindly year, when ye receive no more then your ſeed again; and that untimely, in a backward Harveſt. It were well with us, if we could ſee our ſeed again. *Thick ſown, and thin come up*, argues a bad ſoil, and it is near unto curſing, as the Apoſtle ſpeaks. He who ſets himſelf to gain men to Religion, is like him who goes to make a fire of green wood; much a-do

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A a-do there is, to make it take fire, and it is ſoon out again. How may God juſtly expoſtulate with us, that He is laſt ſerved, who ſhould have the precedencie? Where is thy morning-Sacrifice? Nay, where is thine evening-Sacrifice? In matters of Religion, how are ye children in underſtanding? whereas in matters of the world, ye are men of a ripe age. That's the firſt conſtruction.

2. *In proceſs of time*; take it word for word, 'tis, At the end of days. And ſo it imports a more definite, and determinate circumſtance of time; *At the end of days*, that is, at the juſt re-
B volution of days; at the end of the year. So 1 *Sam.* ii. 9. The ſacrifice of days was the yearly Sacrifice. And ſo it betokens a ſet ſolemn time, appointed, and appropriated to the Worſhip of God by publick Sacrifice; and it was at the years end; and that, by the beſt computation, and moſt natural, was at the end of Harveſt. That was the beginning of the year by the civil computation, as being, moſt likely, the beginning of the world. The world was created in Autumn, when the fruits of the Earth were ripe, and mature. This was the time, in all probability, when theſe men ſacrificed.

C Sett, ſolemn times for the Worſhip of God, are of ancient, and uſefull appointment; eſpecially this Sacrifice of the ſeventh Moneth, was in moſt ſolemn manner to be performed to God, with thanks for his bleſſings, having gathered in their fruits. 'Tis here practiſed by *Cain*, and *Abel*. It was after, commanded by God, *Exod.* xxiii. 16. *The feaſt of Harveſt, the firſt-fruits of thy labours, which thou haſt ſown in the field, and the feaſt of In-gathering, which is at the end of the year, when thou haſt gathered in thy labours out of the field.* —— *then thou ſhalt appear before the Lord with a Sacrifice.* And this Law was ſo ſtrict, that men might not
D taſte of their fruits, till this Service was performed. *Lev.* xxiii. 14. *Te ſhall neither eat bread, nor parched corn, nor green ears, untill the ſame day that ye have brought an Offering unto your God.* God will be firſt ſerved, and our recognition-Sacrifice, the tribute and homage we owe him, muſt be performed, ere we put forth our hand to taſte of his bleſſings.

God juſtly challenges this at our hands, as being our great Land-lord; we are but his Tenants, *Levit.* xxv. 23. There ye may ſee our Tenure of what we poſſeſs. *The land is mine*, ſaith God, *Te are but ſtrangers, and ſojourners with me.* How well
E doth it become us, to preſent our ſelves, and tender our Sacrifice of thanks to our God? This Service was not meerly Judaical, appointed onely by *Moſes*; the very Heathens pitch'd upon this practiſe. They had their Θαλύσια, and their *Cerealia feſta poſt fruges comportatas*. *Ariſtotle* ſpeaks of it, that after Har-

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veſt they offered up a ſolemn Sacrifice. And the great Law-giver of Religion amongſt the Romans, *Numa*, ſtrictly forbad any to taſte of new corn, or wine, till the Sacrifice was paſt, and the Prieſt had received Gods appointed portion. 'Tis a ſhame for us Chriſtians, to be ſo backward in this Service, and to ſuffer Gentiles, and Pagans to outgo and exceed us. A

So much for the circumſtance of time. Come we now,

II. To the Subſtance of this Service, and religious performance. And of it, we may take a double conſideration.

1. Let us look upon this Service and Sacrifice of theſe two men in common; and then B
2. We ſhall ſee the difference 'twixt them in the ſecond part of the Text, in the ſucceſs, and acceptance God gave to them.

This Service, and Worſhip of *Cain*, and *Abel*, look upon them both together, they agree in theſe five Particulars, to be noted in them.

1. It was *Perſonalis cultus*; each of them in his own Perſon performs this Service, and Worſhip to God; *Cain* hath his Offering, and *Abel* hath his. Here is one obſervable point of Religion, and take notice of it; the performance of religious Worſhip to God, is a duty that binds every man in perſon. Theſe men, they put it not off to their father *Adam*, they reſt not in any other mans devotion, but they take themſelves bound perſonally to appear before God, and worſhip him. No man can worſhip God by a proxie. He who will ſerve God by a proxie, muſt look to go to heaven by a deputy. No, the duty of Piety binds every ſoul. As *David* ſaith, *No man can make an atonement to God for his brother.* We can neither buy, nor borrow this oyl of our brethren; we muſt all have it ready in our own veſſels. C
Thus *Moſes* anſwers *Pharaoh*, *We will go with our young, and with our old, not an hoof muſt be left behind.* That ſoul that neglects to keep the Paſſover, muſt be cut off from Gods people. So ſtrict was the Law for the Worſhip of God, *Exod.* xxxiv. 23. every man muſt appear before God, to perform this Worſhip. Every ſoul, from a Moneth, and upward, were to offer to the Lord, in token of their redemption, *Numb.* xviii. 16. If any man can exempt himſelf from being Gods vaſſal, and liege-man by Creation, he may deny his homage. If any can plead his innocency, that he ſtands not in need of redemption, he may neglect his atonement by Sacrifice. If any man can ſay, he ſtands not in need of a daily ſupply of bleſſings, he may give over his daily prayers. If any man can alledge he owes nothing to God, that God hath not been aforehand with him in mercy and goodneſs, he may omit his ſervice of thankfulneſs. D E

2. A

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A 2. A ſecond thing obſervable in this joynt-worſhip of *Cain* and *Abel*, is *Rectitudo cultus*; 'tis a true, warrantable, and lawful worſhip that was performed by them.

1. It was a worſhip directed and performed to the true God, an invocation of *Jehovah*. Not onely *Abel*, but *Cain* brought his Offering to the Lord; And,

2. It was *Cultus legitimus*; ſuch a worſhip as was preſcribed, no ſuperſtitious worſhip invented by themſelves, but taught by Revelation, received by Prophetical Inſtruction, ſuch as we ſee God allowed by after-approbation. Theſe brethren
B were not like *Aaron*'s ſons, *Nadab* and *Abihu*, they offer no ſtrange fire to God, but proceed by rule and direction.

This way of worſhip, *Abel* learn'd it from *Adam*. *Adam*, he was taught it of God, and taught it his children, ſaith *Pererius*. Inventions of Gods Worſhip are but Superſtitions. That God is to be worſhipped, even Nature teaches us; but how he is to be worſhipped, He alone muſt direct us. As *Moſes* ſaid to *Pharaoh*, *Exod.* x. 26. *We know not with what we muſt ſerve the Lord till we come thither*, and he teach us.

Indeed, the times when *Cain* and *Abel* offered, were Primitive
C Times, the Form of Religion was not yet degenerate and corrupted: Idolatry, and the ſetting up of falſe Gods, and falſe Worſhip, were not yet crept into the Church. It is the dignity of true Religion, it hath the Precedency of all, before Idolatry, and Superſtition. Idolatry is a *poſt-natus* to Religion, of an after-birth. The Field was firſt ſown with good Seed, the envious man came afterwards and ſowed his Tares, *Matth.* xiii. Idolatry, it is a Super-ſemination. *Id verum, quod prius; id falſum & adulterinum, quod poſterius*, *Tertul.* True Religion hath the Birth-right, pleads Preſcription before all falſe Worſhips. *Chriſt*
D in his Reformation brings the Jews back to that which was firſt, *Ab initio non fuit ſic*; checks all Superſtitions with this Exception, *It was not ſo from the beginning*. It is our Plea, Where was Invocation of Saints, and Angels, or Worſhip of Images? Did *Moſes*, or *Abraham*, or *Abel*, ſo worſhip? No, it was the malice of Satan that ſowed theſe Tares, foiſted in theſe Corruptions. Purpoſely God kept Religion untainted in the beginning of the World. Though a deluge of other ſins brake early into the World, Cruelty, and Luſt, and Violent Oppreſſion; yet Idolatry was kept out, that the very novelty of it might make it ſuſ-
E pected.

β. A third thing obſervable in this Worſhip of *Cain* and *Abel*, is *Unitus Cultus*, their joynt brotherly conſent and unity in their worſhip of God. As they were twins in their birth, ſo, as twins, they joyn hand in hand to compaſs Gods Altar. We read not

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not of an Altar that *Cain* erected, and another that *Abel* ſet up apart for himſelf; but as they were of the ſame family, and natural fraternity, ſo they joyn as Members of the ſame Church, as pertaining to the ſame Altar. A

The Jews conceive, it was all one place, where *Adam* ſacrificed, and now his Sons; and after, *Noah*; Though they go too far when they ſay, it was where *Abraham* ſacrificed *Iſaac*; and after, *David* ſacrificed; and where after, *Solomon* built the Temple, and erected the Altar. Surely Concord in the Worſhip of God, 'tis moſt neceſſary and comely. Without theſe two, Truth, and Unity, God accepts no ſervice. Truth and Peace are the Supports of Religion. Thus S. *Peter*, forbidding diſcord, and commending to Chriſtians domeſtick peace, preſſes this reaſon for it, *That your prayers be not hindred*, 1 *Pet.* iii. 7. Diſcord breeds Diſtraction in holy duties. Quarrelling and Contention, it is the bane of Devotion. See how uncomely was *Aaron* and *Miriam*'s quarrelling with *Moſes*, *Num.* xii. What Diſturbance did it breed in the publick affairs of the people of *Iſrael*? It hindred their Progreſs into the Land of *Canaan*, and ſet it back. 'Tis ſaid, the people journied not till *Miriam* was brought in again, and the breach made up again. So, on the contrary, what a gracious promiſe doth *Chriſt* make to Prayers made in the ſpirit of Unity? *Matth.* xviii. 19. *If two of you ſhall agree on earth*, as touching any thing that they ſhall aſk, *it ſhall be done for them of my Father which is in heaven.* B C

Theſe two Brothers here, they came in Unity. They had one God, one Altar, one kind of Service by Sacrifice, one Time too; and no doubt they came in one Affection; the grudge grew afterwards. See with how many bonds S. *Paul* labours to continue Chriſtians together in an holy Concord, *Eph.* iv. 5. *There is one Lord, one faith, one baptiſm, one God and Father of all, one body, one ſpirit, one hope of our calling, therefore keep the unity of the ſpirit in the bond of peace.* Chriſtians muſt ſay, *We are all one mans children.* Our cognizance is Love, and Unity, and Concord. The quarrels and contentions, that did ariſe amongſt Chriſtians, 'twas a great hinderance to the Converſion of the Gentiles. When they could not anſwer the Chriſtians Arguments, then they objected the Contentions of Chriſtians, that they could not agree amongſt themſelves. *Hoc eſt Opprobrium Gentium*, ſaith S. *Auguſtine*, *Non conſentitis*. The Gentiles caſt that in their teeth, that there was not Concord, and Unity amongſt them. That's the third. D E

4. A fourth thing obſervable in theſe two brethrens Worſhip of God, it was *Cultus cum ſumptu*. They did not put off God with empty ſhews, but they are at charge here in the worſhip

A ſhip of God, they can be content to be at coſt in honouring of him according to their ſtate, and condition. *Cain*, he is an huſbandman, he brings of the fruit of the ground to honour God with, a Sacrifice of Corn. *Abel*, he is a Shepherd, he brings his Offering of the Herd and Flock. Nature it ſelf teacheth us this Truth. If there be a God, then ſure he muſt be worſhipped, and that worſhip muſt be maintained, though with coſt, and charges. 'Tis a ſpice of Atheiſm, to ſay as *Pharaoh* did, *Go ye your ſelves and worſhip God, but let your flocks alone*; as S. *Auguſtine* complains of the wealthy men in his time, they would be rich at
B Home, but poor at Church; they would leave their purſes at home, that they might not be at charge for any Church-contribution; *Leave your flocks behind you.* No, ſaith *Moſes*, we muſt have them with us, *Of them we muſt offer a ſacrifice to our God.* This *Solomon* commands us, *Honour God with thy ſubſtance, and the firſt-fruits of thine encreaſe*, *Prov.* iii. 9. And he learnt it of his father, *David*; he choſe to be at coſt in ſerving of God, 2 *Sam.* xxiv. 24. *I will not ſerve the Lord with that which coſt me nothing.*

Thus doing, we honour our God; ey, and we honour our
C ſelves, and our ſubſtance too. The Jews knew how to prevail with *Chriſt*, for the good Centurion; *He loves our Nation*, nay he loves our Religion, *and hath built us a Synagogue.* As *Origen* diſcourſing of the liberal Contribution for the erecting of the Tabernacle, *Quam glorioſum erit?* ſaith he; How great an honour is it, that it ſhall be ſaid, This mans Gold made the Ark? This mans Silver made the Pillars and Sockets for them? This mans Wealth furniſht the Tabernacle? And it is alſo an honour to our wealth to be thus employed. As *Protarchus* in *Ariſtotle* ſaid, Thoſe ſtones were happy ſtones of which Altars were made.
D Sure, 'tis an happy employment of what God gives to us, that we give ſomething of it again to God to maintain his Worſhip.

Superſtition ſpares for no coſt, and ſhall Religion be cloſe-handed? The Jews that laviſh'd out their gold Ear-rings, and Jewels, to make the Golden Calf, were afterwards as forward to contribute their gold and ſilver for the Ark and Tabernacle. Our Chriſtian Worſhip, it is more ſpiritual then that of the Jews, but that diſcharges us not of this duty. God's Houſe, his Miniſters, the Proviſion for his Worſhip, they muſt be ſupported,
E and honourably ſupplied.

This is ſtrange doctrine to the world. We count nothing too mean, too homely for the Service of God. If we remove the Ark, put it in a Cart; if we give place to it, lodge it in a Cottage. That Religion is beſt, we think, that is beſt-cheap.

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5. A fifth thing obſervable is, that it was *Cultus per ſacrificium*, a publick worſhip by ſolemn Sacrifice, a conſuming, and burning upon Gods Altar their Gifts and Oblations. Burnt-Offering and Sacrifice, was the moſt awful, and ſolemn Worſhip, the Church offered up to God before *Chriſt*. *Moſes* gives Rules and Canons for this Service. Nay, as *Chriſt* ſaith of Circumciſion, we may ſay of Sacrifice, *It was not of Moſes, but of the Fathers*; all from *Adam*, and downwards, *Abel*, *Noah*, *Abraham*, and the reſt of the Patriarchs, abounded in this Service. And it carries with it theſe ſignifications. A

1. It was a real Recognition and acknowledgment of Gods Soveraign Dominion, and of their Dependency and Subjection to him. *Mittite agnum dominatori terræ*; *Iſai.* xvi. 7. *Send ye a lamb to the Ruler of the land*, as a Sacrifice of Homage and Subjection. B
2. It was a ſad Remembrance and acknowledgment of ſin, and of the due debt, and juſt deſert of death by ſin. The ſlaying of the Sacrifice was a confeſſion, that they deſerved death and deſtruction.
3. It was a Proteſtation, and Profeſſion of their faith in *Chriſt*, the great Atonement to be offered for them, the true Lamb of God, the great whole burnt-Offering to ſatisfie for ſin. C
4. They were Teſtimonies and Profeſſions of humble thankfulneſs for mercies received.

But then the Inquiry muſt be, Where is our Chriſtian-Sacrifice? Have not Chriſtians ſomething to offer, and ſacrifice to God?

I anſwer, Theſe carnal and external Sacrifices of Beaſts, belong all to the Law of Ceremonies, and ſo ceaſe now, and are out of date. *Chriſt* hath put an end to them. The Salt that did ſeaſon their Sacrifices was Gods Inſtitution, now they want that Salt, and ſo they corrupt and putrefy. The Mannah that was kept longer then Gods appointment, bred worms, and corrupted; ſuch now are all Jewiſh Sacrifices. Now they are no ſweet ſavour, but a loathſome ſtench in the noſtrils of God. D

But then, have Chriſtians no Sacrifice?

Yes verily. The ſumme and ſubſtance of thoſe Sacrifices is compleat in *Chriſt*. He is the onely Prieſt, and Sacrifice of the New Teſtament. He offered up himſelf once for all; He gave himſelf as an Offering, *and a Sacrifice to God for a ſweet-ſmelling ſavour*, *Eph.* v. 2. A Sacrifice of that efficacy, that it need not be offered often; it was once offered, and is for ever effectual. S. *Chryſoſtom* compares the Jewiſh Sacrifices to weak Plaiſters, that muſt be often renewed. *Chriſt's* blood was like a Sove- E

raign

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A raign plaiſter, *Semel impoſitum, ſemper ſanat*; once applied, it perfectly cures us.

But yet, though we have now no proper Sacrifice external, and bodily, yet we have ſtill our Evangelical and ſpiritual Sacrifices. For, beſides that every good work, and holy action, done for the honour of God, is a Chriſtian Sacrifice; *Feci Deo*, as *David* ſpeaks, makes it a Sacrifice. As S. *Auguſtine* ſpeaks, *Opus bonum, quod fit ut ſanctâ ſocietate inhæreamus Deo*; Any good work that may joyn us to God, and commend us to his acceptation, that's a Sacrifice.

B Beſides that, a Chriſtian offers up to God a fourfold Sacrifice:

1. *Sacrificium cordis contriti*; The Sacrifice of a Contrite heart, in the practice of Repentance. Thus S. *Paul* calls the Repentance and Converſion of the Gentiles, *The Offering up of the Gentiles*, or the ſacrificing of them. And *David* acknowledgeth, *The Sacrifice of God, is a broken and contrite heart*, *Pſal.* li. The killing of our luſts, the mortifying of our ſins, 'tis an holy, and acceptable Sacrifice and Service unto God. A Chriſtian hath,

C 2. *Sacrificium cordis devoti*; the Sacrifice of a devout heart; that's the Sacrifice of Prayer; and our great Chriſtian Sacrifice, when the ſoul, by prayer, aſcends up to heaven, as upon the Altar of Incenſe. Thus *David* acknowledgeth, *Let my prayer be as Incenſe, and the lifting up of my hands, as the evening Sacrifice*, *Pſal.* cxli. 2. *Theodoret* obſerves, when *Chriſt* caſt out the ſheep, and the doves out of the Temple, and ſaid, *My houſe ſhall be called an houſe of prayer*, he aboliſh'd all other Sacrifices, and appointed prayer to be the ſolemn Sacrifice, and Service of the

D Church.

3. A Chriſtian hath another Sacrifice, that's *Sacrificium cordis grati*, the ſacrifice of a thankful heart, the ſacrifice of praiſe, and thankſgiving unto God. Thus we ſee, *Pſal.* l. God rejects their bloudy ſacrifices; in ſtead of them, he tells them, *Whoſoever offers praiſe and thanks to him, he honours him. Will I eat the fleſh of Bulls, or drink the blood of goats? Offer unto God thankſgiving.* He takes away the firſt, that he may eſtabliſh the ſecond. And, *Heb.* xiii. 15. *Let us offer the ſacrifice of praiſe to God continually, the*

E *fruit of our lips, giving thanks to his name.* And in this kind, the great ſacrifice of the Chriſtian Church is the Sacrament of the Lords Supper; the great commemoration of the great benefit of our Redemption. The moſt religious and myſterious benediction and praiſing of God,

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'tis the *Cup of bleſſing*, and calling upon the name of the Lord.

4. A Chriſtian hath yet another Sacrifice; that's *Sacrificium cordis benefici*, the ſacrifice of Alms-deeds, and charitable communication, the diſtributing to the neceſſities of our poor brethren; that's accounted by God a Chriſtian Sacrifice. The relief which the Philippians ſent to S. *Paul*, 'tis called, *An Odour of a ſweet ſmell, a Sacrifice acceptable, and well-pleaſing to God, chap.* iv. 18. So the Apoſtle; *To do good, and to diſtribute, forget not; for with ſuch Sacrifices God is well-pleaſed, Heb.* xiii. 16. Theſe four,

1. The Sacrifice of a Contrite heart;
2. The Sacrifice of a Devout heart;
3. The Sacrifice of a Thankful heart;
4. The Sacrifice of a Charitable and Compaſſionate heart; theſe are the Sacrifices of a Chriſtian, which God accepts of him.

We have ſeen the Performance of this Service: Now follows,

Secondly, the Succeſs and Acceptance of it. *Abel* and his Service is reſpected; but *Cain* and his Offering is rejected. We have ſeen them go hand in hand in this outward Performance, nothing almoſt diſcernable that can make the difference. And herein we have three things obſervable:

1. The Authour of this different Acceptance, that's God.
2. The Ground of this different Acceptance.
3. The Nature of it; that's Reſpecting, and Not-reſpecting.

Firſt, The Authour of this different Acceptance, is God. See here the Inverſion that God makes. In their approach, *verſ.* 3. there *Cain* hath the Precedency; firſt comes *Cain*, then afterwards *Abel* is named in the ſecond place. Ey, there is the order of nature, and carnal precedency; but ſee, how God returns them in His eſtimate: He gives *Abel* the precedency, names *Cain* in the ſecond place; *The Lord had reſpect unto Abel, but unto Cain he had not reſpect.* Ey, here is the order of Gods free Grace. He croſſes his hands, as *Jacob* did with *Manaſſes* and *Ephraim*; he layes his hand of Acceptance on *Abels* head, his hand of Diſallowance upon *Cain*. Carnal prerogatives avail not in Gods favour, in matters of Grace. Nature hath no ground of prerogatives; there the New-birth carries it. *They were in Chriſt before me*, ſaith S. *Paul, Rom.* xvi. That was a good ground of dignity. *Paul* was a *Poſt-natus, Born out of due time:* It was a matter of debaſement to the Apoſtle.

Secondly, let us conſider the ground of this different Acceptation. Why did God regard the one, reject the other? We may con-

A conceive, there was a double ground of difference:

1. In reſpect of the Perſons:
2. In reſpect of their Actions.

I. The firſt is taken from their Perſons. 'Tis Gods method, he looks firſt to the Perſons, then after to their Offerings. Men obſerve another order. With men, the Gift commends the Perſon to favour: As *Solomon* tells us, *A gift out of the boſome, makes way for a man*, it proſpers where-ever it goes; it makes room for him, and brings him before Great men, *Prov.* xviii. 16. 'Tis not ſo with God; with him, the Perſon muſt commend the
B Gift, not the Gift the Perſon. Firſt, God reſpects *Abel*, and then his Offering; diſlikes *Cain*, and then rejects his Service.

And in their Perſons there was a double difference:

1. God puts a difference betwixt them.
2. He finds a difference.

1. God puts a difference betwixt them; that's the main original difference, his free choyce and favour: Here is the higeſt cauſe. Why did God reſpect *Abel?* It was becauſe he had a favour unto him. Why paſſed he by *Cain?* He left him where he found him, in his corrupt original, and ſo turn'd
C away from him. It muſt anſwer the Apoſtles queſtion, *John* xiv. 22. *How is it, that thou wilt manifeſt thy ſelf to us, and not unto the world?* Here is the ſupreme cauſe that muſt anſwer and ſatisfie all ſuch enquiries, *I will have mercy on whom I will have mercy; Even ſo, Father, for it was thy good pleaſure.*

2. Gods ſees, and finds a difference in their Perſons. *Abel* was a juſt, and an holy man; God gave a teſtimony of him, that he was righteous, *Heb.* xi. *Cain*, a meer counterfeit in Religion. *He was of that wicked one*, ſaith S. *John*, 1 *John* iii. Here then is the ſecond ground of difference; 'tis the piety and holi-
D neſs of the Perſon, that commends the work and ſervice unto Gods Acceptation. This *Solomon* teaches us; *A good man obtains favour of the Lord*, *Prov.* xii. 2. And on the contrary, ſaith *David*, *If I regard iniquity in my heart, the Lord will not hear me*, *Pſal.* lxvi. And ſo again, *Prov.* xv. 8. *The ſacrifice of the wicked is an abomination to the Lord, but the prayer of the upright, is his delight.* See, the wicked, they have their Sacrifices, they can offer the outward carkaſſes of Religion; but 'tis the prayer of the upright, that is accepted, their ſpiritual devotion: And then, the ſacrifice of the wicked is an abomination to the Lord; it is
E not onely vain, or offenſive, or odious, but 'tis abominable unto God; he loaths and abhorrs it: but the prayer of the upright is his delight; not onely accepts it, but takes delight and pleaſure in it. But then, there is,

II. A ſecond ground of difference, and that is in their

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Actions, and performance of their Sacrifice.

1. Some conceive, there was a difference in the Matter of their Sacrifice. *Abel*, he made choyce of the beſt, the Firſtlings of the Flock, and the fat thereof: *Cain* makes no ſuch choyce, but takes any thing that comes next to hand, thinks any thing good enough to offer to God. O! it is matter of juſt provocation; God takes it in high diſpleaſure, to have the meaneſt, and vileſt things tendred to him; He expects a fat Sacrifice at our hands, *Numb.* xviii. 12. *The beſt of the Oyl, and the beſt of the Wine, and of the Wheat, ſhalt thou offer unto the Lord.* God complains of this baſe uſage of him, *Malach.* i. 13. *Ye have ſaid, It is a wearineſs, and ye have ſnuffed at it, and ye have brought that which was torn, and the lame, and the ſick; Should I accept this at your hand? Curſed be the deceiver,* ſaith God; He accounts it fraud, and couzenage. The coarſeſt grain, the leaſt heap, the lighteſt ſheaff, muſt be Gods portion. The Jews ſay, *Cain* was a covetous man, and his Sacrifice ſmelt of it: They ſay, he was the firſt that uſed falſe meaſures, and falſe weights, and he ſerved his God with them. Nay, ſure, *Religio de optimis*; Religion calls for the choyſeſt; and, *Gratitudo de optimis*, Thankfulneſs will be no niggard, but open-handed to God. Can any coſt or pains be too good for him?

2. Beſides this difference in the Matter, others conceive it in the Manner of their ſervice and worſhip. *Abel*, he ſacrificed to God, religiouſly, reverently, devoutly; *Cain* in meer formality, without reverence and devotion. *Placebat in munere, qui placuit in corde*, ſaith *Cyprian*. *Abels* heart was devoutly affected; that ſet the price upon his Oblation. A devout heart, makes a fat Sacrifice. Oh! God abhorrs our looſe, negligent, careleſs addreſſes to him. *God is greatly to be feared in the aſſembly of the Saints, and to be had in reverence of all them that are about him*, *Pſal.* lxxxix. 7. *Let us have Grace, whereby we may ſerve God acceptably, with reverence, and godly fear; for even our God is a conſuming fire.*

3. But the main ground of the difference S. *Paul* gives, *Heb.* xi. 4. *By Faith, Abel offered unto God a more excellent Sacrifice then Cain.* That one Ingredient ſeaſons all our Sacrifices. If that be wanting, God never regards them. Indeed, Faith is all in all in this work.

1. Faith is the Prieſt that only ſacrifices; *Non orat niſi fides. Aug.*

2. Faith, that's the Altar on which we muſt offer. *Unuſquiſque Sanctus, Altare Domini in ſe habet, quod eſt Fides*, ſaith S. *Hierom.* A believing heart, 'tis the Chriſtians Altar that ſanctifies the Offering. And,

3. Faith

A 3. Faith, it is the Offering too. *Primogenita cordis, fides*, ſaith *Aug.* Faith is the firſt-born Grace in the ſoul of a Chriſtian; and the firſt-fruits, they muſt be offered, they dedicate, and conſecrate the whole lump to God. By this Faith, *Abel* excelled his brother; he ſacrificed,

1. *In fide mandati*, in conſcience of Gods Commandment; *Cain* for cuſtom, and faſhion-ſake onely. Worſhip upon conſcience is one thing, Worſhip upon cuſtom onely, is another. *Abel* offered,

2. *Ex fide promiſſi*; *Abels* Faith look'd up to the *Meſſias*,
B ſaw him by Faith, that was the life of his Sacrifice; *Cain* reſted in the outward Ceremony. Without this Faith, *Impoſſibile eſt placere Deo*, nay, *Neceſſe eſt diſplicere*, ſaid *Bernard.* By Faith, *Abel* pleaſed God; for want of Faith, *Cain* diſpleaſed him.

Thirdly, Let us conſider the nature of this acceptance; that is ſaid here, to be Reſpect, and Diſreſpect; *He reſpected Abel, and his offering, but to Cain and his offering, he had no reſpect.*

1. He reſpected *Abels* Offering. Wherein conſiſted this reſpect?

1. He reſpected it, that is, he allowed it, it ſtood with
C his acceptation. A great mercy, no doubt, for God to take our poor imperfect ſervices in good part, to give approbation of them, to ſay to us, *Euge*, Well done good ſervant, *thy prayers and thy ſacrifice are come up for a memorial before God*; a great favour, for God to own our devotion; *Thy prayers ſhall come up with acceptance upon mine Altar*, *Iſai.* lx. 7.

2. He reſpected it, that is, he took a delight in it, it was exceeding pleaſing unto him. The devout prayers of his ſervants, are matter of delight unto him, he takes pleaſure in them. As, on the contrary, when we are weary of ſerving him, he is weary
D of our ſervice. When we come to ſay with them in *Malachi*, *O, what a wearineſs is it*; God will anſwer us, as he did thoſe in *Iſaiah*, *Your ſervices are abominable unto me, I am weary to bear them.* But the prayers of Gods people ariſing from faith, and devotion, they are like *Noah's* Sacrifice, God ſmelt a ſavour of reſt in it, 'tis an offering of a ſweet ſmell unto God. Their prayers are in Gods noſtrils as ſweet odours, holy incenſe, heavenly perfumes. *Who is this that comes like pillars of ſmoak, perfumed with Myrrhe, and Frankincenſe, with all powders of the Merchant? Cant.* iii. 6.

E 3. He reſpected it, that is, he honoured it with a publick teſtimony of his favour; he gave witneſs, and atteſtation to it, by a viſible ſign from heaven, conſuming the Sacrifice by heavenly fire. So ſome tranſlate it, *Inflammavit Deus ſacrificium Abel.* Thus God honour'd *Aarons* firſt Sacrifice, *Lev.* ix. *A fire came from before the*

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the Lord, and conſumed it. Thus he did teſtifie his acceptance of *Davids* Sacrifice at *Arauna's* threſhing-floor; and *Solomons* Sacrifice in the Temple, and *Elias* his on Carmel. 'Tis that which *David* prays for, *Remember all thy offerings, and accept thy burnt-ſacrifices, Pſal.* xx. 3. turn them into aſhes, and conſume them. A

4. He reſpected it, that is, he graciouſly rewarded it, granting his requeſt, pouring out a bleſſing upon him. He ſhewed ſome good token of favour to him. (Firſt, he delighted in him, and then in his Sacrifice,) and then in the proſperity of his ſervant. *Manoah's* wife, argues well, *If the Lord would deſtroy us, he would not have accepted a burnt-offering at our hands, Judg.* xiii. B

But then, with *Cain*, all goes contrary; no reſpect had to him, his Sacrifice is rejected. And 'tis a requitall in kind. He heeded not God, when he ſacrificed to him, and God heeds him not. Meer faſhion, and formality in Gods Service, makes God to be reſpectleſs of our prayers. Why ſhould God hear him pray, who hears not himſelf? *Excors ſacrificium*, among the Heathens, the Sacrifice which wanted a heart, was counted prodigious, and of ill abode.

And as it is a juſt requital, ſo it is an heavie one; The miſs of his favour, the turning away of his countenance, the ſtopping of his ears againſt our prayers, 'tis the greateſt Judgment; when he ſhuts out our prayers, *that they cannot enter, Lam.* iii. 8. *When he is angry with the prayers of his people, Pſal.* lxxx. 4. Oh! it was death to *David*, *O Lord, make not as though thou hearest not, leſt I become like them that go down into the pit, Pſal.* xxviii. 1. It is an heavie doom, that God paſſes upon ſinners, *Though you make many prayers, I will not hear you, Iſai.* i. C

For Uſe of all. Is this the great ſucceſs of our prayers, that God ſhould reſpect them? It muſt put us into a three-fold diſpoſition in our addreſſes to him. D

1. We muſt be *Cauti*, exceeding carefull, and circumſpect. If there be ſuch hazard in our ſervice, it may be accepted as it may be performed, or it may be rejected; it concerns us to look to the manner of performance, ſo to tender up our ſervice unto him, that it may be accepted. Naturally, we are all Popiſh in this point; we think, that the *Opus operatum* is ſufficient; we reſt in the outward deed done; ſo we diſpatch with God in a perfunctory way, we think all's well, and that our Sacrifice ſhall fall on fire of it ſelf, though we put not one ſpark of devotion under it. How fooliſh a thing is Formality in Gods Service? to frequent his Worſhip, and to make many Prayers, and yet to have all ſpilt, and loſt, for want of an holy manner in the performance. E

2. Is there ſuch hazard in our prayers to God? It muſt make us *Attentos*, diligent, and attentive to obſerve how our prayers

A prayers ſpeed with God, what acceptance they find, how God doth anſwer them. Moſt men perform their ſervice to God at all adventures; hit or miſs, ſpeed, or ſpeed not, they heed it not. Oh! a good Chriſtian ſhould ſee, and obſerve how God reſpects his prayers, waiting upon him, till he gives us an anſwer of Peace. Our eys ſhould wait upon the Lord, *till he have mercy upon us*, *Pſal.* cxxiii. Well; how ſhall that be? how ſhall we diſcern that our prayers are accepted? Beſides the real grant of what we pray for, which is a ſenſible evidence of the ſpeeding of our prayers; Obſerve,

B 1. Whether, doth God *Inflammare ſacrificium?* doth he enkindle thy devotion, enflame thine heart with a holy fervency in prayer? 'tis like fire from heaven, upon *Abels Sacrifice.*

2. Doth God inſpire comfort into thine heart, when thou haſt prayed unto him? Feeleſt thou an inward cheerfulneſs in thy ſoul? Art thou able to ſay with *David*, *I am well pleaſed, my ſoul is filled, as with marrow and fatneſs?* Like *Hannah*, ſhe was no more ſorrowfull after ſhe had prayed; as *David*, who in the begininng of his prayer mourn'd, but then felt that comfort that made him ſhout for joy. *The Lord hath heard the voice of my*
C *weeping, he hath heard my ſupplication, the Lord will receive my prayer*, *Pſal.* vi.

3. This gracious acceptance of our prayer, it ſhould make us *alacres*, it ſhould beget in us an alacrity, and holy delight in the duty of prayer. It was *Davids* reſolution, *Pſal.* cxvi. *Becauſe he hath inclined his ear unto me, therefore will I call upon him as long as I live.* So, *Pſal.* civ *I will ſing praiſe to my God, while I have my being; my meditation of him ſhall be ſweet, I will be glad in the Lord.*

D

E

A SERMON ON

PSAL. XIX. 12, 13.

Who can understand his errours? &c.

THIS Psalm is a pious and devout Meditation of the Prophet *David*. Now Naturalists observe, that there be two acts of the soul of hardest performance;

1. The act of Reflexion, to make the soul look inwards, and to recoyl upon it self. *Motus reflexus*, it is *duplex motus*, a double motion.

2. The act of Meditation, to make the soul ascend, and look upwards, to keep it still upon the wing. And therefore, the Psalmist to maintain and strengthen his meditation, uses an inspection into a threefold Book.

1. Is *Inspectio libri Creaturæ*, into the book of the creatures, *Vers.* 1. *The heavens declare the glory of God, &c.* He looks upon that great Volume of Heaven and Earth, and there reads in Capital Letters, the Prints, and Characters of Gods glory. *Aliter pictura, aliter scriptura placet*; he gazes not as children upon gaudes in books, but reades, and meditates, and deeply considers them.

2. His Meditation ascends higher by a second Inspection, and that is *Inspectio libri Scripturæ*, verse 7. *The Law of the Lord is*

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perfect, converting the ſoul, &c. And this Book is more precious then the former. The other, the Book of the Creature, is but as the Inventory of the Goods; this of the Scripture is the Evidence, and Conveyance, and Aſſurance of all to us. In it he ſees the riches of Gods wiſdom, and his precious promiſes. As S. *Ambroſe* obſerves of *Abraham*'s journals; he came out of the land of *Chaldea*, into the land of *Promiſe*. God bids him look up to the ſtars; (and the *Chaldeans* were great beholders of the ſtars and firmament) but yet *Abraham* aſks, *In quo cognoſcam?* How ſhall I know that I ſhall inherit it? He could not gather that, by beholding the Creatures; the Word of Promiſe, and the Book of the Scripture, muſt give Aſſurance of that.

3. He proceeds further, and feeds his Meditation by a third Inſpection, and that is, *Inſpectio in librum Conſcientiæ*; he unclaſps that, which is the compendium, and ſum, and tranſcript of the other Book, the Book of the Scripture, and there dwells upon a ſerious, and ſad Meditation, *Who can underſtand his errours?*

1. He looks up to Heaven, and wonders at it, Who can comprehend the number of the ſtars? *Quis intelligit potentiam?* Who can underſtand his power?

2. He looks into the Scriptures, and finds this a more large Book. The former is but a ſhrivelled Scrole to this ſacred Volume, as *Chriſt* compares it: Who can underſtand thoſe ſacred Truths, and profound Myſteries? Who can conceive the Perfection of the Law?

3. He looks into his own heart, makes a ſearch into his Conſcience, brings that Book out of the Rubbiſh, as they did the Book of the Law in *Joſiah*'s time; who can count, and number up the blemiſhes of his ſoul? who can underſtand the errours of his life?

1. The firſt Book, *Convincit*, it hath a power of Conviction; Meditate on it, and obſerve Gods Power, or thou art an Atheiſt.

2. The ſecond Book, *Convertit*, it hath a power of Converſion; Meditate upon it, and learn his will, and worſhip out of it, or thou art an Infidel.

3. The third Book, *Accuſat*, it hath the power of Accuſation; Look, and meditate upon it, and there diſcover, and bewail thy ſins, or thou art an Hypocrite.

The Text then contains *David*'s Meditation upon that third Inſpection into the Book of his Conſcience. Wherein we may obſerve four Particulars:

1. An holy Perplexity in the ſoul of *David*, which makes him cry out, *Who can underſtand his errours?*

2. An

A 2. An holy Redreſs he ſeeks in this perplexity, *O cleanſe me from my ſecret faults.*

3. An holy Prevention for the time to come, *Keep thy ſervant from preſumptuous ſins, let them not have dominion over me.*

4. An holy, both Reſolution, and Conſolation, ; *Then ſhall I be upright, and I ſhall be innocent from the great Tranſgreſſion.*

1. In the firſt Part, we ſee the nature of Sin ; it caſts a man into Perplexity, it breeds gripings, and anguiſhes in the ſoul, and conſcience.

B 2. In the ſecond, we ſee the nature of Mercy ; that pardons, and purges, and pacifies the conſcience ; that rebukes the ſtorms, and brings in a ſudden calm into our ſouls again.

3. In the third, we ſee the nature of Grace ; that prevents, keeps us from preſumptuous relapſes ; that preſerves us ſo, that no wickedneſs ſhall have dominion over us.

4. In the fourth Part, we ſee the nature of Integrity ; that gives comfort and conſolation, that ſtrengthens it ſelf in all good purpoſes and reſolutions.

C And theſe Particulars repreſent unto us the whole life of a Chriſtian ; they ſet in order the motions of the ſoul in the beginnings and progreſs of his converſion.

1. What is the firſt Motion, and quickning of life in a Chriſtian? *Examen Conſcientiæ*, a ſearching out of his ſins ; not a confident ſtepping into Heaven, in a preſent aſſurance, but a ſorrowful penitential perplexity.

2. The ſecond Motion in the heart of a Chriſtian, is Supplication, and Suit for pardon and peace, *Cleanſe me, purge me.*

3. The third Motion is imploring of help, Prayer for grace and aſſiſtance againſt Relapſes, eſtabliſh me with thy ſpirit, *Keep*

D *back thy ſervant from preſumptuous ſins.*

4. The fourth Motion is *Studium integritatis*, and *Gaudium in ſtudio*, reſolutions and endeavours for integrity, and all poſſible innocency, and the keeping of a good conſcience towards God and man.

Now put theſe together, and then we may diſcover three Combinations ;

1. A Combination of two ſorts of Sins, not all of the ſame ſize and magnitude ; here are *Errores* and *Contumaciæ*, ſins of Infirmity, and ſins of Preſumption ; ſins of a weaker tincture, and ſins of a double die ; *Lapſus in via*, and *Excurſiones extra viam* ; Slips and lapſes in the way, and voluntary departings, and forſakings of the way.

2. A Combination of two ſorts of Graces ; here is *Gratia purgans*, and *Gratia cuſtodiens.*

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1. Pardoning and purging grace.
2. Preſerving, and protecting grace. That, is the grace of ſubvention, when we have ſinned; this, the grace of prevention, that we may not ſin.

3. A Combination of two ſtates and conditions of a Chriſtian.

1. *Purgandus à ſecretis*; for ſins of Infirmity, who can avoid them?

2. *Cuſtodiendus à contumacibus*; for ſins of Preſumption, we muſt not come near them. We cannot be free *A Culpa*, from ſins of daily Incurſion; but we may, and muſt be free *A Crimine*, from ſins that waſte the Conſcience, and havock Piety.

The firſt thing conſiderable is *David*'s holy Perplexity; *Who can underſtand his errours*? And of it, take a double Conſideration:

1. *Quæ occaſio?* What's the occaſion of this Perplexity?
2. *Quæ conditio?* What's the nature of it?

Firſt, What's the occaſion of this ſudden Perplexity in the ſpirit of *David*? He was taken up even now into an heavenly contemplation of the works and word of God; and the conſideration of both theſe, was always delightful unto him.

1. For his works, *Pſal.* xcii. 4. *Thou, Lord, haſt made me glad through thy works, and I will triumph in the works of thy hands.*

2. For his word; The meditation of it was delightful to him, ſweeter then the honey, and the honey-comb, more pleaſant then his appointed food; it was his *ſong in the houſe of his Pilgrimage*. How then comes all this over-caſting in *David*'s ſoul, like a ſudden thunder-clap from a clear ſky? I anſwer, The cauſes of many perplexities, and aſtoniſhments in the ſoul of man, are not always diſcernable. The ſpirit of fear, as *Chriſt* ſpeaks, comes not with obſervation;

1. *Non cum obſervatione peccati.* Not onely ſome great notorious ſin, but even ſome ſmaller offence, that thou little thinkeſt of, may fret and rankle in thy conſcience, and breed perplexity. The pricking of a pin may rankle, and feſter, and prove as dangerous, as the wound of a weapon. Thus *David*'s heart ſmote him, for an irreverent touch of *Saul*, as well as for the cruel murder of *Uriah*. Slight not the commiſſion of ſmaller ſins; thou mayſt hear of them when thou little thinkeſt of them.

2. *Non cum obſervatione perſonæ.* Indeed for notorious debauch'd wretches, for them to be put upon the rack of a perplex'd ſoul, 'tis no great marvel; but even moderate and reſtrained men, yea even mortified Saints are ſubject to theſe pangs; not onely *Saul*, but *David*; not onely *Judas*, but *Peter* have ſuffered, and felt the anguiſhes of a guilty conſcience.

3. *Non*

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A 3. *Non cum observatione temporis.* Indeed, a sin lately committed, while the memory is fresh, and the guilt of it haunts a man, and stares in his face, then 'tis no wonder if he be perplexed. Nay, not onely so, but some sin past and forgot, that thou hast buried in oblivion, a sin of many years past, even that may turn in upon thee, and perplex and affright thee; *The Clouds may return after the rain.* Thus *Job* complains, *Thou writest bitter things against me, and makest me to possess the iniquities of my youth, Job* xiii. 26. Thus the Patriarchs, many years after the
B fact, were troubled and perplexed with the sin of selling *Joseph*; *Gen.* xlii. 21. *We are guilty concerning our brother*, say they: Thirteen years, at least, had gone over their heads, since that deed was done; they had skinn'd up the sore, and yet, see, it breaks out in their soul again, and it bleeds afresh. These troubles of soul then, come not always with observation.

But yet, what might be the occasion of this perplexity in the Prophet *David? David* was now looking into the law of God, considering the great light and glory of it, and a beam of that light hath darted into his conscience, a spark of that fire hath fallen into that fuel, and that sets all on fire; casts him into a
C sudden amazement, and makes him cry out, *Who can understand his errours?*

Observe from hence, that the word of God hath a secret, unavoydable power upon the soul, to convince it of sin, and to cast it into horrour. Good *Josiah*, at the first reading of this Word, had his heart melted with fear and astonishment. Thus S. *Paul*, *Rom.* iii. 20. *By the Law, is the knowledg of sin.* And, *Rom.* vii. 11. *The Commandment slew him, and was found to be death unto him, vers.* 10. And there be divers reasons of this Truth:

1. In the Scripture is presented a transcendent rule of
D holiness, the infinite purity and sanctity which is in God himself. He is holy in his Works, but most holy in his Word. *He hath magnified his Word above all his Name, Psal.* cxxxviii. 2. In it shines the purity of his Nature, not capable of blemish, or imperfection. Now then, the soul seeing this transcendent holiness in God, is presently convinced of infinite impurity. *Mine eye seeth thee, wherefore I abhor my self, and repent in dust and ashes*, saith *Job*, *chap.* xlii. 5, 6. *Probavit aurum, & reprobavit*, saith S. *Bernard*; The Angels, though as fine as gold, are *impure in his sight. Qui discernit inter Stellas, quanto magis inter glebas? If the Starrs are*
E *not pure in his sight, how much less* (Job xxv. 5.) *man*, who is but a clod of earth? And this makes the holiest men to tremble at his presence. *Cujus participatione sumus justi, ejus comparatione sumus injusti*, saith S. *Augustine*: They, who by derivation from him are made holy; in comparison of him, are most unholy.

Nay,

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Nay, the holy Angels themſelves, in their approaches to him, do hide their feet and their faces. If *Sancti Angeli in Propitiatorio, quanto magis peccatores præ Tribunali?* If Angels on the Mercy-Seat tremble, what ſhall ſinners do, that ſtand at the Bar, before the ſeat of Juſtice? A

2. As in the Scripture there is a tranſcendent rule preſented, ſo is there alſo an exact rule of holineſs preſcribed. The Law forbids all ſin, enjoyns all holineſs. No paſſage in the life of man, but is ordered in it. As *Theodoret* obſerves in the Ceremonial Law, and in the furniture of the Tabernacle, that every particular was curiouſly preſcribed: *Si tales imagines, quales veritates?* ſaith he. If the Ceremonial Law was ſo accurate, and preciſe, how ſtrict is the Law of moral holineſs, of which that was but a type? The Meaſures, and Weights of the Sanctuary, were double as much as the ordinary Meaſures. Thine actions may carry weight, and be allowable amongſt men in common converſation, which yet will be found light in the Sanctuary of God. *Menſurant ſe in doloſa ſtatera conſuetudinis humanæ, non in ſtatera Sanctuarii*, ſaith S. *Auguſtine*. Bring thine Actions to this ſtandard, and thy defects will be diſcover'd; and then that which ſeems warrantable, and commendable amongſt men, will appear ſinful, and abominable before God. B C

3. The Law of God, it is a ſpiritual rule, not reſting only in an outward conformity, but requires the exactneſs of ſoul and ſpirit. It keeps ſecret thoughts under awe; and judgeth of outward actions, according to the heart; not of the heart according to outward actions. *I the Lord ſearch the heart, even to give to every man according to his ways, and according to the fruit of his doings*, *Jer.* xvii. 10. Thus S. *Chryſoſtom*, diſcourſing of the exactneſs of Gods Law in the true intent of it, ſaith, The Phariſes forbade the outward commiſſion of uncleanneſs; the Law of God forbids the uncleanneſs of the thought. They make the Law like *John Baptiſt*, he had *Zonam pelliceam circa lumbos*, a leathern girdle about his loyns; whereas *Chriſt* had *Zonam auream circa pectus*, *Rev.* i. 13. *a golden girdle about his breaſt*; repreſſing the firſt riſe, and ſtirrings, and motions of ſin. This makes the Saints mourn for the firſt conceptions of ſin, though they prove abortive. *Libera me à cogitationibus meis*, ſaith the devout Father; Free me, and purge me from my ſinful cogitations. D

4. The Law of God is operative, not a dead letter, but hath an active power to work upon the heart. *Verbum Dei, non eſt opus, ſed operans*, ſaith S. *Ambroſe*. The Spirit of God goes along with it, and makes it quick, and powerful, and ſharp, and mighty in operation, *Heb.* iii. As in the frame of a mans body, under E

A under every vein there runs an artery full of ſpirits; ſo, under every vein of Truth in the Scripture, there is an artery of Spirit, quickning, ſearching, diſcovering, citing, condemning.

This diſcovers the ground of that averſneſs that is in moſt men from this bleſſed Word. Why can any other diſcourſes find entertainment rather then this? Why? It breeds trouble and perplexity; It diſcovers my ſin; It affrights my conſcience; makes me out of love with my ſelf, and appear ugly. Theſe Spectacles are too true for my falſe eyes. *Ahab* cannot endure to talk with *Micaiah*, nor meet with *Elijah*, they never ſpeak good
B unto him. The generalities of Scripture we can like well enough; but when it comes near, and begins to cloſe with us, we fling away from it. *Amant veritatem lucentem, oderunt redarguentem*, ſaith S. *Ambroſe*. And that's the firſt Conſideration, *Quæ occaſio?*

Secondly, A ſecond Conſideration of this perplexity in *David*, is, *Quæ conditio?* What is the nature, and purpoſe of it? And we ſee it expreſs'd in a vehement, and paſſionate queſtion; *Quis intelligit? Who underſtands his errours?* And it may be reſolved into theſe three Expreſſions:

C 1. It is *Vox ignorantis*; It is the ſpeech of a man, who confeſſes his ignorance; he knows not his errours.

2. It is *Vox admirantis*; It is the ſpeech of him, who ſees many errours in himſelf, and ſuſpects more, and is aſtoniſhed at the Conſideration of them.

3. It is *Vox gementis*; He utters his thoughts with a ſighing Acceunt, and groans within himſelf at the ſenſe of them.

Firſt, It is *Vox ignorantis*; He knows not his errours; and then it implyes this Obſervation; That the perfect diſcovery of the
D errours of our lives, is a thing moſt hard, and even impoſſible. The truth of this Obſervation will appear in theſe Particulars:

1. In the Strength of *Davids* Affection.
2. In the Matter of it.
3. In the Grounds.
4. In the Conſequences.
5. In the Uſes to be made of it.

I. The Strength of it. *David* propounds it not by way of bare aſſertion onely, *No man can know them*; but by way of queſtion, and that is a form of greater Emphaſis, and Impreſſion:
E And then, he propounds this queſtion, not onely to himſelf, or in his own name, but puts the queſtion to any, let him be what he will, yet he muſt fall ſhort, he cannot know them; *Who can?*

1. *Quis in lege intelligentiſſimus?* Let him be never ſo cunning,

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cunning, and skilfull in the Law of God, the greateſt Rabbi that ever was, a ſecond *Ezra*, an exact Scribe in the Law of his God; though, with *Ezekiel*, and S. *John*, he hath ſwallowed the Book, yet he may run into the commiſſion of ſome errours, that he is not aware of. Even the High-Prieſt himſelf was to offer for his own ignorances, and infirmities, *Heb.* v. *Ita nihil eſt in hominibus tutum, ne Pontifex quidem*, ſaith *Origen*. A

2. *Quis in converſatione cautiſſimus?* Who, though never ſo accurate, and watchfull in his converſation, can know all his errours? Let him keep never ſo ſtrict a watch over his own heart, yet ſome ſin will eſcape him. *In many things we offend all*, ſaith S. *James*, *Chap.* iii. 2. He ſaith not, In many things ſome of us offend, or in a few things all of us offend, but in many things we offend all. They who are all clean, had need waſh their feet, ſaith our Saviour. To which S. *Bernard* alluding, gives this warning; that though we chooſe our way, and pick our path, and ſo avoid mire and dirt, yet, *In bono itinere, pulverem colliges*; in the faireſt, and cleaneſt way, our feet will gather ſoil, ſome errours will be committed. B

3. *Quis in examine conſcientiæ diligentiſſimus?* Who, though never ſo frequent and diligent in examining and reviſing his conſcience; who ever ſo communed with his heart, and ſo ſearch'd out his ſpirit, that no ſin lay undiſcovered? They who have daily practiſed this work of Repentance, and have kept a privie watch, and ſearch in their hearts, are yet fain to return an *Ignoramus*; and though not conſcious to themſelves of any ſin unrepented of, yet, to make all ſure, will beg pardon of God for unknown tranſgreſſions. As men, not guilty of any breach of Law, to their own knowledge, will obtain a general pardon of the King, to prevent the worſt. That's the firſt, the ſtrength of this Aſſertion; Who doth underſtand? *&c.* C

II. The matter of this Queſtion; *Who underſtands his errors?* Take it in three Particulars;

1. *Quis intelligit naturam errorum?* Who underſtands the nature of all his actions, whether they be erroneous, yea, or no? whether that which he doth, be warrantable and good, or otherwiſe? Indeed, for the main Capital duties, thoſe *Principia practica*, and heads of morality, and thoſe likewiſe that are of the neareſt, and moſt evident proximity unto them, he is hardly a Chriſtian who knows not them; but for many particular Caſes, and Queſtions of conſcience incident to the life of man, who can reſolve them? Some actions, indeed, are notoriouſly evil, ſins of the firſt magnitude, the light of nature reproves them; Some of weaker evidence, ſins of infirmity; ſome not diſcerned, nor known, ſins of ignorance and incogitancie; See them repreſented D E

A sented in three Parables, *Luke* xv. *The loſt Son, The loſt Sheep, The loſt Groat.* Art thou not as the loſt Son? Doſt thou not break away from God by wilfull rebellion? Yet thou mayſt be as the loſt Sheep, and ſtray away from thy God by a ſin of infirmity. If not ſo, yet Who hath not been as the loſt Groat, and his action hath ſlipt away out of his hand, betwixt his fingers, as it were, by ignorance, and incogitancie?

2. *Quis intelligit numerum errorum?* Who ever yet kept ſuch a carefull account in his conſcience, as to regiſter, and book down the juſt number of his ſins? *David*, who had not ſinn'd ſo
B frequently as we have done; yet, when he ſurveys the number of his ſins, he gives up this account; *They are more in number then the hairs of my head; mine heart hath failed me, to ſee the ſwarms and numbers of them.* Upon which place, Saint *Auguſtine* devoutly meditates; *Capilli minuti ſunt, ſed multi*, ſaith he. *David* had little ſins, like as hairs; but yet multiplying, and increaſing as the hairs of his head. Thus S. *Bernard* counſels us, In our addreſſes to God, to conſider, whether we can meet with him, with ten thouſand ſins repented of, who comes againſt us with twenty thouſand ſins that we never thought of.

C 3. *Quis intelligit aggravationes errorum?* Who underſtands the many aggravations that may make a ſeemingly-ſmall ſin out of meaſure ſinfull? Nay, an action good of it ſelf, yet may have ſome malignant circumſtances, that may blemiſh, and corrupt it. Thus *Job* reſpecting the ſubſtance of his actions, and his good intentions, confidently ſaith, *O that I were weighed in a ballance*; but if he takes in the many miſ-carrying circumſtances, then, if he will be weighed, he muſt follow S. *Bernard*'s counſel, *Statera ſit crux Chriſti*, the beam and ſtandard muſt be *Chriſt*'s Croſs, and the worth of his merits muſt help down the weight, or it will be
D too light.

As in the miracle of the Loaves, *Matth.* xiv. the loves were but five in bulk; Ey, but what ſaith our Saviour? *Colligite fragmenta, Gather up the fragments*; and then there were twelve baſkets full. So, though thy ſins at firſt appear but few, and ſmall, yet gather up the fragments, the many circumſtances, and aggravations of them; Thou didſt ſuch a ſin in ſuch a place, at ſuch a time, being of ſuch a calling, after former pardon obtained, and vows made, and grace received; theſe aggravations will make a ſmall ſin, exceeding ſinfull. That's the ſecond
E branch, the Matter.

III. *Quod fundamentum?* What is the ground? Whence ariſes this difficulty of diſcerning errours? We ſhall find it chiefly from theſe three.

1. *Sublimitas Legis*; the divine excellency of the Law of

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God; a moſt comprehenſive Law, requiring exact holineſs, and forbidding the leaſt ſwarvings, and aberrations there-from. To which purpoſe, beſides the ſubſtance and body of an action which the Law requires, there are two dimenſions in the Law of God, by which we may judge, and take the eſtimate of our actions.

1. The firſt is the *Maximum quod ſic*; and that ſcantling is ſet down in the firſt Commandment; *With all thy mind, with all thy heart, with all thy ſtrength.*
2. The ſecond Dimenſion is, the *Minimum quod non*; and that ſcantling is ſet down in the laſt Commandment, *Non concupiſces*, *Thou ſhalt not luſt.*

Now judge of thine actions by theſe two Dimenſions;

1. In thy good actions, haſt thou kept the firſt Proportion? haſt thou done the good that thou ſhouldſt do with all thy might? Then,
2. In thy ſins, haſt thou obſerved the ſecond proportion? haſt thou not ſo much as luſted after ſome unlawfull actions? haſt thou been free from all motions, and inclinations that way?

Ye ſee, betwixt theſe two dimenſions of the Law of God, here is a large ſpace for the intervening of many offences. This made *David* break out into admiration; *I ſee an end of all perfection, but thy Law is exceeding broad.*

2. The ſecond ground of this difficulty in finding out our ſins, is *Subtilitas cordis*, the marvellous ſubtilty, and cloſeneſs in every mans ſpirit. The heart of man is an unſearchable lurking place for ſin; there are many windings and turnings, and corners in it. 'Tis full of excuſes, and concealments, framed like a labyrinth, or maze, or like an harbour for thieves, with many ſecret paſſages, and cloſe conveyances in it. It will *excuſare excuſationes*, as *David* ſaith, weave cunning excuſes. It will hide a ſin like *Rachel*, when *Laban* ſearched for the Idols; bury it like *Achan*, in the midſt of his Tent. *David* finds it ſo intricate a work to ſearch his own heart, and to find out his ſins, that he begs Gods help in it. *Pſal.* cxxxix. 23. *Search me, O God, and know my heart, try me, and know my thoughts, and ſee if there be any wicked way in me.*

3, The third ground of this difficulty, is *Falſitas Satanæ*, the falſhood of Satan, his depths of deceitfulneſs, by which he will perſwade us, and bear us in hand, that it is otherwiſe with us then we conceive and fear; Either he tells us, it is no ſin, as he did to *Eve*, ye are miſtaken; or, elſe he tells us, it is not ſo great a ſin; or not ſo many ſins, we may do well enough for all theſe. If we make him our Auditour, he will falſify our Accounts, like the unjuſt Steward in the Goſpel; *How much oweſt thou my Maſter?* Our conſcience tells us an hundred Meaſures, nay, ten thouſand Talents; but he will falſify our account, and make us

A us write wrong; and ſet down fifty. That's the third branch, *Quod Fundamentum?*

IV. *Quæ conſequentia?* What be the conſequences of this truth?

1. Is this true, that none *can underſtand his errours?* nor know what ſins he hath commited? Then ſure it is much more true, *Quis intelligit quæ non commiſit?* Who underſtands what ſins he might have committed, had not God reſtrained, and by his Grace prevented the commiſſion of them? And ſo it is *Motivum gratitudinis*, a provocation to thankfulneſs. There is not
B the greateſt wickedneſs, but thou mightſt have acted it, had God taken his hand from off thee and left thee to thy ſelf. As a man who is gone over a narrow Bridge ſafely, or eſcaped ſome great down-fall, where others have periſhed, and then looking back, how is he affected with fear, and thankfulneſs? *Tot ſunt mihi remiſſa, quot non commiſſa*, ſaith S. *Auguſtine* piouſly.

2. Is this true, *Who can underſtand the errours he hath committed?* Then this is true alſo, *Quis intelligit quæ commiſſurus eſt*, Who knows what ſins he ſhall fall into, if God leave him to himſelf? And ſo it is *Motivum vigilantiæ*, a provocation
C to watchfulneſs. Thou that ſtandeſt now, little knoweſt thou how ſoon, and how foulely thou mayeſt fall, if thou takeſt not heed. *Conſider thy ſelf*, ſaith S. *Paul*, *Gal.* vi. 1. *leſt thou alſo be tempted.* *Hazael* could not conceive, nor believe, that he ever ſhould be ſo cruel, and bloudy, as *Eliſha* foretold him, *What, am I a Dog, that I ſhould do ſo?* It could not enter into the heart of S. *Peter*, that he ſhould ever deny his Maſter, though *Chriſt* forewarned him of it. Rather let us imitate the Apoſtles; when they heard of a Traytour, they all cried out, *Maſter, Is it I?* Wherein they diſcover,

D 1. A confeſſion of their ignorance, They knew not their own hearts; and,

2. A ſuſpicion of the poſſibility of it, I may be found a Traytour, for ought I know.

3. Is it true, No man underſtands his ſins he hath committed? Then, *Quis intelligit ſemina peccatorum?* Who knows all the ſeeds of ſin, and inclinations unto evil, that are in-bred, and lie lurking in his heart? And ſo it is *Motivum humilitatis*, a provocation to humility. The ſpawn of all ſin is in-bred in us. Original ſin is virtually, and ſeminally every ſin. As all natu-
E ral forms are produced, and drawn forth, *de potentia materiæ*, from the firſt matter, ſo all actual ſins ſpring and grow from that confuſed Chaos of original ſin. In reſpect whereof, ſee what an hideous deſcription S. *Paul* makes of every man; *Their throat is an open Sepulchre, with their tongues have they uſed deceit, the*

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poiſon of aſps is under their lips; their feet are ſwift to ſhed bloud, Rom. iii. 13. *&c.* Not that every man is guilty of theſe actual ſins, but becauſe the ſpawn and original of them is inbred in every one. That's the fourth thing, the Conſequences.

V. *Qui uſus?* What are the Uſes to be made hereof? They are of three ſorts.

1. Of Conviction.
2. Of Caution.
3. Of Conſolation.

1. Of Conviction. Is *David* thus troubled, and perplexed upon examination, and ſearch into his heart?

1. In what caſe are they, *Qui nunquam inquirunt*, who never ſo much as call their hearts to examination? If *David*, who hath ſo often reckoned with God, and by frequent Repentance labour'd to make all even with him, yet finds ſo many back-reckonings; how fearful is their caſe, who multiply their arrearages, and run uſe upon uſe, and never account with him?

2. And worſe; In what caſe are they, *Qui peccata abſcondunt*? If *David* ſearches, and ſorrows for unknown ſins, how deſperate are they, who when Conſcience accuſes, and would eaſe it ſelf by ſorrow, and confeſſion, do ſmother, and ſilence it? See, the leaſt grudgings of Conſcience affect *David*; how forlorn are they then, who when their Sin, like the Pox; would break out, they drive it in again, as *Felix* did, and ſtrike it back to the heart?

3. And worſt of all are they, *Qui palam profitentur*, who are ſinners, and know themſelves ſo, and glory in it. *David* mourns for ſecret ſins, and theſe boaſt themſelves in manifeſt Impieties. They who are Saints, and Angels, and already in Heaven, in compare with thee, mourn for ſuſpicious ſins, and thou ſheweſt thy ſins like Sodom, and triumpheſt in thine abominations.

2. Of Caution, Is this true, no man underſtands his errours? Then,

1. *Non ſufficit Judicium alienum.* What though no man can accuſe thee of ſin? That will not acquit thee. Many think to go to Heaven by the voice of the Country, if no man can blame them: No, we muſt diſtinguiſh betwixt a good name, and a good conſcience. *Fama propter homines, Conſcientia propter Deum*, ſaith S. *Auguſtine*: A good name will carry it amongſt men; but it is a good conſcience only that can acquit us before God. *Quid prodeſt tibi neminem habere conſcium, habenti conſcientiam?* ſaith *Lactantius*. What though thy neighbours and brethren abſolve thee? yet God and thy conſcience can condemn

A demn thee. The good Centurion, *Luke* vii. carried it clear by the voice of his neighbours, *Dignus est*, verſ. 4. *He is worthy that thou ſhouldſt come to him*; Ey, but his own conſcience reproves him, verſ. 7. *Domine, non ſum dignus, Lord I am not worthy to come unto thee.*

2. Is this true, none *can underſtand his errours?* Then *non ſufficit Judicium proprium*; the abſolutions of thine own conſcience cannot fully diſcharge thee. *I know nothing by my ſelf*, ſaith S. *Paul*, 1 *Cor.* iv. 4. *Yet am I not hereby juſtified*; *but he that judgeth me is the Lord*; who can find fault with thoſe actions
B which we account unblameable, and very commendable. *Aliter judicat peritus artifex, aliter imperitus inſpector*, ſaith S. *Aug.* A ſkilful workman, will find great fault there, where an unſkilful ſmatterer can ſee no failing.

3. *Non ſufficit Judicium Satanæ.* It is poſſible Satan may not be able to accuſe us, and yet notwithſtanding, his ſilence cannot acquit us. As in his ſiftings of *Job*, he could find no matter of any juſt accuſation. In that Plea againſt *Job*, the Devil non-ſuited himſelf, he had nothing to object againſt him. As S. *Chryſoſtom* obſerves, when God aſked Satan the ſecond time,
C *Whence comeſt thou Satan?* The Devil anſwered, *From compaſſing the earth*: he doth not ſay from tempting of *Job*; he had no complaint againſt him. But though Satan could not, yet God could, and did lay many things againſt him; *Thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth.* That's the ſecond ſort.

3. Of Conſolation. Art thou caſt into this perplexity with *David?* Cryeſt thou out with him, *Who can underſtand his errours?* Then eaſe and comfort thy ſelf, with theſe three relieving Conſiderations.

D 1. *Quis intelligit multitudinem miſericordiarum?* Who can underſtand the multitude of Gods mercies and compaſſions? They are not onely over all his good works, but they are farr beyond, and above, and over all our evil works. Thus S. *Chryſoſtom*, diſcourſing upon that paſſage, *Pſal.* iii. 5, 6. *Thy mercy, O Lord, is in the heavens, and thy faithfulneſs reacheth unto the clouds*; *Thy righteouſneſs is like the great mountains, thy judgments are a great deep.* See, ſaith he, the dimenſions of his mercy are farr beyond the bounds of all his other Attributes: The height of the Clouds, the bigneſs of the Mountains, the depth
E of the Sea, they may be fathom'd, but who knows the largeneſs of the Heavens, or who can comprehend the multitudes of his mercies?

2. *Quis intelligit vim, & virtutem meriti Chriſti?* Doth thy heart cry out, *Who can underſtand his errours?* Quiet and

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and comfort it with this Meditation; Who can underſtand the virtue of *Chriſt*'s bloud, the price of his merits, the plenty of his redemption? He is able to aboliſh all kinds of ſin. His bloud is compared to the depth of the Sea; *I will caſt all their ſins into the depth of the Sea*, *Micah* vii. 19. and that can drown Mountains as well as Mole-hills. The ſtrength of his mercies is like the ſtrength of the Sun, and that can diſpel the thickeſt clouds, as well as the thinneſt vapours, *Iſai.* xliv. 22. *He will blot out as a thick cloud thy tranſgreſſions, and as a cloud thy ſins.* A

3. *Quis intelligit vim pœnitentiæ?* Anſwer theſe doubtings of thine own heart, with this Meditation; Who underſtands the virtue of Repentance? B

1. Of general Repentance, for ſins known, and unknown. In this caſe, if upon ſearch thou canſt not diſcover all thy ſins, deal as the Iſraelites were to do, in finding out of a Murther, *Deut.* xxi. 1. They were to ſearch into all their Cities, and to meaſure round about them, and if they could not find it out, they were to pray, *Lord be merciful to thy people.* So, meaſure thou, and ſearch thou into every corner of thine heart, and ſay unto the Lord, Forgive me mine unknown ſins. Look upon the whole Law of God, and acknowledge the whole Indictment, plead guilty to all. With the Publican confeſs thy ſelf a ſinner; with *David* confeſs thy ſelf a great ſinner, *Pſal.* xxv. with S. *Paul*, confeſs thy ſelf the greateſt of ſinners. This very general Repentance, will much eaſe and comfort thee. C

2. Who underſtands the virtue of daily Repentance? There is great uſe of that to eaſe thee of theſe anxieties. For,

1. It hath a virtue of Prevention of greater ſins. The daily pumping of a leaking Ship, will keep it from ſinking. As they do, who would prevent the Stone, they will daily uſe helps to carry away the ſmaller gravel; ſo labour thou by daily Repentance to purge away thy ſmaller ſins, and thou ſhalt never be troubled with the Stone in the Heart. D And,

2. Daily Repentance will facilitate the harſh and bitter work of Repentance, which is exceeding unwelcome to fleſh and bloud. Uſe thy ſelf to it daily, and it will free thee from thoſe fearful pangs of late Repentance. A green wound is eaſily cured; but ſuffer it to rankle and feſter, then lancing and ſearing, will be all little enough. 'Tis good for a man to bear the yoke of Repentance, even from his youth; it will make it more eaſie. As E

S. *Am-*

A

S. *Ambroſe* ſpeaks, if it be *diurna*, it will not be *diuturna*. Thoſe quotidian fits will be both ſhorter and eaſier. Every day reckon with thy God, and thy Conſcience, put not all off to the laſt extremity. What *Chriſt* ſaith of *Cares*, is moſt true of Sins and Repentance for them, *Sufficient to the day is the evil thereof.*

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B

Felix qui potuit.

C

D

A

E

A

A SERMON ON

S^t. JAMES i. 22.

But be ye doers of the Word, and not hearers onely, deceiving your own selves.

THis passage of Scripture is S. *James* his Exhortation for an holy, and religious receiving and entertaining the word of God. A duty in it self exceeding useful and beneficial; *It is able to save our souls*; no less good comes by it, as the Apostle tells in the foregoing *verse*. Now miscarriages in such weighty performances, are very dangerous and prejudicial. The best things, when they are abused, prove most mischievous. And therefore the Apostle contents not himself to commend this duty to us at large, and in general terms, so it be done any way, it is enough, all is well; but prescribes an holy manner, sets down a strict caveat and proviso, how we should receive the word of God, so that we may reap profit by it, and be blessed in the deed.

So then, the Text it is a strict severe Caveat for the due receiving the word of God. And it is framed in that manner, as is like to be most prevailing, and effectual; and that is, by forewarning us of a great inconvenience and mischief that will be-

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fall us, if we fail in the duty. And ſo in the words we may obſerve two Particulars: A

1. *Officium*, the Duty preſcribed, and enjoyned us:

2. *Periculum*, the great Danger we run into, if we fail in the Duty, and miſcarry in the performance of it.

First, The Duty preſcribed; and in it obſerve three things:

1. Here is *Suppoſitio officii prævii*; A previous preparative Duty preſuppoſed; that is, Hearing of the Word; we muſt become Hearers, ſet our ſelves to attend, and liſten to what God ſpeaks to us. That's the Duty neceſſarily implyed, and ſuppoſed. B

2. Here is *Prohibitio officii erronei*; A Prohibition of a groſs miſtake in performance of this Duty; Beware you err not in this duty of Hearing, and place all your Religion in bare Hearing, as if that were all which God requires of us, to give him the Hearing; That's expreſſed in this word, *Onely*; *Be not Hearers onely.*

3. Here is *Injunctio officii debiti*; The main, full, compleat Duty we owe, and muſt perform, to the word of God, if we look for any good by it. What's that? We muſt be *Doers of the Word*; Practiſe what we Hear, and yield our Obedience to it. That's the firſt Particular, The Duty preſcribed. C

Secondly, follows the other Particular of the Text, to enforce this Duty; that's the danger and miſchief we ſhall fall into, if we fail in this Duty, and that will prove to be an heavy miſcarriage, *We ſhall deceive our own ſelves.*

First, Come we to the Duty preſcribed; and in it, to the

I. Firſt Particular, that's *Suppoſitio officii*; The Duty preſuppoſed. The Text premiſes, and ſuppoſes this, That we muſt be Hearers. And becauſe there are many things that will crave our audience, and the ear lyes open to every voyce, *The ear is not ſatisfied with Hearing*, ſaith *Solomon*, *Eccleſ.* 1. 8. therefore in point of Faith and Religion, the Apoſtle limits our Hearing to the onely, and peculiar, and proper Object, and that is, *The word of God.* D

So that here are two things conſiderable;

1. The limitation of the Matter, that muſt take up our Hearing, and that is the word of God: And then here is,

2. The preſcription of the Duty, this word of God muſt be Heard, and attended to. E

1. Then for the Object. All our religious Hearing muſt be converſant about this one thing, the word of God. The Text places us, like *Mary*, at *Chriſts* feet, commends unto us that *Unum neceſſarium*, that one thing neceſſary. *I will hear what God*

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A *God the Lord will ſay*, ſaith *David*, *Pſal.* lxxxv. 8. Thus when God brings his Son into the Church, he confines our Hearing unto *Chriſts* Voyce, *This is my Well-beloved Son, Hear him*, *Matth.* xvii. 5. Faith hath an ear for no other Voyce, but onely to *Chriſts* Voyce, ſpeaking in the Scripture. *Rom.* x. 17. *Faith comes by Hearing, and Hearing by the word of God.* 'Tis the *indoles*, and natural diſpoſition of Faith, to liſten to *Chriſts* Voyce, and to none but his. *My Sheep Hear my Voyce, but the voyce of ſtrangers they will not Hear*, *John* x. Thus *Origen* expreſſeth it, *Ut naturalis quidam attractus quibuſdam ineſt, ut magneti ad ferrum, bitumini ad ignem; ſic Fidei ad Divinum Verbum.* As onely the loadſtone draws the iron to it, nothing elſe; ſo the word of God onely can draw our Faith unto it, and make us faſten upon it.

B There are three things we ſhould aym at in our religious Hearing; and all three are the peculiar effects of the word of God:

1. To Enlighten us.
2. To Regenerate, and Reform us.
3. To ſave us;

C 1. It is proper to the bleſſed Word, to Enlighten us, and to acquaint us with the mind of God. *He opened their underſtanding, that they might underſtand the Scripture*, *Luke* xxiv. 45. The holy Scripture, that is *able to make us wiſe to Salvation*, 2 *Tim.* 3. 15. And when all comes to all, Saving Wiſdome, it is the only Wiſdome. *By thy Precepts I get underſtanding*, ſaith *David*, *Pſal.* cxix. 104. Ignorance of this Word, 'tis the mother and breeder of all errour. *Ye err, not knowing the Scriptures*, ſaith *Chriſt* to the Sadducees, *Matth.* xxii. 29. This Word made *David* wiſer then his Elders, for all their age and experience; it made him wiſer then his Teachers, for all their craft and policies, *Pſal.*

D cxix. 98, 99, 100.

2. It is proper to this good word of God, to Regenerate, to Sanctifie, and Reform us. *Of his own will hath he begot us with the word of Truth*, *James* i. 18. The Word hath *Vim ſeminalem, & plaſticam*; 'tis the onely proper ſeed of Regeneration. So ſaith our Saviour in that holy Prayer of his for his Diſciples, *Sanctifie them through thy Truth, thy Word is Truth*, *John* xvii. 17. And again, *Now are ye clean through the Word which I have ſpoken unto you*, *John* xv. 3. It, and it onely, can quicken us, and cleanſe us; can ſanctifie, and reform us.

E 3. Salvation, it is proper to this word of God. *Search the Scriptures, for in them ye think to have eternal life*, *John* v. 39. In other Truths there may be *Salubritas quædam, in hac ſalus ipſa quærenda eſt.* Some ſober Truths may be in other words; but ſaving Truth is onely to be found in the Word of God. The An-

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gel to *Cornelius*, gives this Teſtimony of it, *Acts* xi. 14. *Send for Peter, he ſhall tell thee Words, whereby thou, and all thine houſe ſhall be ſaved.* It is the main end of the Scriptures, *John* xx. 31. *Theſe are written, that, believing, ye might have life through his Name.* 'Tis called, *The Word of life*, *Phil.* ii. 16. S. *Paul* calls this Word of the Goſpel, *The Power of God to Salvation*, *Rom.* i. 16. 'Tis called *The Goſpel of the Grace of God*, *Acts* xx. 'Tis the *Goſpel of the Kingdome*, *Matth.* iv. The *Goſpel of Salvation*, *Epheſ.* i. and ſo the onely Object of the hearing of Faith. A

2. Here is *Præſcriptio actus*. Our Attention and Hearing of this bleſſed Word, 'tis enjoyn'd us. 'Tis no indifferent, arbitrary thing left to our own choyce and liking; come to it at your leiſure, or ſtay at home at your pleaſure: but impoſed upon us by a ſtrong Obligation. B

1. It is enjoyn'd us as a Duty. 'Tis the Preface which God premiſes to his Law, *Hear O Iſrael.* Neceſſity is laid upon us, and wo be to us, if we do not. So S. *James*, *chap.* i. 19. *Let every man be ſwift to Hear:* Swift, ready, quick, diligent, ſuffer not a word to fall to the ground. *He that planted the ear, ſhall not he Hear*, ſaith *David*, *Pſal.* xciv. 9. It follows as ſtrongly, He that planted the ear, ſhall not he be Heard? Shall we turn the deaf ear to him, who hath given us our Hearing? This Law, 'tis ſtrengthned with a Curſe. *He that turns away his ear from Hearing the Law, even his prayer ſhall be abominable*, ſaith *Solomon*, *Prov.* xxviii. As if he ſhould ſay, He who abhorrs to hear God, God will abhorr to hear him. That's no great matter, ſaith the profane man; let not him trouble us with Preaching, and we will not trouble him with Praying. Oh, ſay not ſo, there will come a time when we would be glad God would hear us, as *David* ſpeaks, *Pſal.* xxviii. *Leſt if thou be ſilent to me*, makeſt as if thou wouldſt not hear, *I become like them that go down into the pit.* What ſaid *Jotham? Hearken unto me, that God may hearken unto you*, *Judg.* ix. 7. As it is a Duty, ſo C D

2. It is a weighty duty, not ſleightly to be eſteemed. 'Tis a great part of our Religion. In it we make a real proteſtation of our allegiance and humble ſubjection, which we owe to our God. By it we acknowledg him to be the Supreme Lawgiver in his Church. *Hear him*, was the word by which *Chriſt* was declared the great Prophet, and Doctour of his Church.

3. It is a fundamental duty; the prime original duty of our Religion; the breeder, and mother, and nurſe of all other duties which we owe to God. Hearing, and receiving the Word, it is the in-let and entrance of all piety. As the firſt inſinuations of ſin were conveyed by the ear into our firſt Parents, ſo the firſt inſpirations of Grace have the ſame entrance. S. *Paul* E

makes

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A makes it the first beginning of Religion. *Rom.* x. 14. *How shall they call on him in whom they have not believed? How shall they believe in him, of whom they have not heard?* *Auris*, 'tis *Os animæ*, saith S. *Augustine*. The soul is nourished by the ear, as the body receives nourishment by the mouth.

4. It is a duty exceeding profitable, and beneficial to us. Many rich and precious Promises are made to the due receiving and entertaining of the word of God. See two main ones in the Context:

1. It is ἔμφυτος λόγος, *An engraffed Word*; able to alter and
B change our nature; of a wild Crab-stock, it will make it a kindly Plant. *Invenit labruscam*, saith *Chrysostom*, *facit Olivam*. It sanctifies our nature, and makes it fructifie.

2. It is able to save our souls: *Isal.* lv. *Hear, and your soul shall live.* There is in it a Divine Power to free us from perdition, to give us entrance and admission into heaven. *They have Moses and the Prophets*, saith *Abraham* to *Dives*; if they listen to them, they may escape this place of torment, *Luke* xvi.

C 5. It is *Perpetuum officium*; not only a duty and means to beget Grace at first, but of perpetual use to encrease and continue it. It is not onely *Semen*, but *Lac*; not onely *Lac*, but *Cibus*. It is not onely incorruptible Seed to beget us, 1 *Pet.* i. 23. but Milk to nourish us, 1 *Pet.* ii. 2. not onely Milk, but Strong-meat to strengthen us, *Heb.* v. You shall see the date of this duty of Hearing, *Psal.* xcv. *Donec cognominatur hodiè*, *While it is called to day, hear his voyce*; the day of Grace, the day of Life: This *hodiè*, must be *quotidiè*; This day must be every day. Consider the multiplicity of duties required of us, the imperfections of
D knowledg in the best of us, the weakness of Grace that still hangs about us; those same ὑστερήματα λόγου, as S. *Paul* calls them, the Wantings of our faith, still to be made up; and it will appear, this Hearing of the Word to be a perpetual duty.

We have done with the first Particular, the Duty supposed; Now follows,

II. The second, that is *Prohibitio officii erronei*, the Mistake we must beware of, in performing this Duty. *Hear* we must, but we must not onely *Hear*: As if he should say, All Religion is not in Hearing, mistake not your selves, more goes to make a good
E Christian then bare Hearing. There are more duties then onely Hearing, which we owe to this word of God. Take it in these Particulars:

1. *Hearing*, 'tis not *Totum officium*; 'tis not the whole summ, and body of Christianity and Religion; it is but a part onely:

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All our Religion, it is not in liſtening and attending to the word read, or preach'd to us. The body of Religion, 'tis like the natural body of a man, it conſiſts of many members, and parts; many ſeveral joynts required to the making up of an entire body; heart and head, and hands and feet; ſo Religion conſiſts of ſeveral ſervices, hearing, praying, practiſing, doing holily, ſuffering patiently; it puts all graces to their due exercise. He cannot be accounted a man, who is deſtitute of any vital, or ſubſtantial part; nor can he go for a good Chriſtian, who wilfully fails in any of thoſe holy duties, that are required of him. *Pietas conſiſtit ex integris cauſis.* He is no ſubſtantial Chriſtian, who is good at ſome one duty of Religion, and fails in all others; can hear well, frequent the Church, liſten to a Sermon, but there's all. We muſt not place all Piety in one part of it, ſhrink up all Religion into one Duty, though never ſo weighty. 'Twas the *Phariſee's* Religion, he inquired after ſome one great Commandement. No, ſaith *Chriſt*, *The ſecond is like unto it.* He who fails in one, is guilty of all. He who ſaith, Thou ſhalt not miſs a Sermon; ſaith alſo, Thou ſhalt not neglect Prayers, and other Duties of Chriſtianity. Now, if thou fail it in any of theſe, thou art a Tranſgreſſor. *Theſe things ye ought to have done, and not to leave other things undone*, is *Chriſt's* rule for obedience. *Add to your knowledge, other graces*, ſaith S. *Peter*, 2 *Pet.* 1. 5, 6. *Fear God, and keep* (all) *his commandments*; *Hoc eſt totum hominis*; that's the whole Duty of man.

2. *Hearing*, it is but *pars initialis*; as it is but one part of piety, ſo it is but the firſt part, and ſtep of piety; It is *inter principia*. As, to life and growth, is required nourishment; to that, concoction; to that, feeding, and receiving meat: Now as he, who onely taſtes meat, and goes no further, is far off from nouriſhment, becauſe he ſtays at the beginning, concocts nothing; (hearing is but feeding, practiſing is concocting and nouriſhing;) or as he who travels, muſt not onely ſet out, but hold on, or he will not finiſh his journey; ſo in piety, hearing is but the firſt ſtep, a progreſs muſt be made in all other Duties.

3. *Hearing*, it is not *officium propter ſe*; It is a religious Duty, but not prescribed for it ſelf, but in reference, and ſubordination to other Duties; 'tis *propter aliud*; like thoſe Arts that are called, Inſtrumental Arts, and are onely ſervible, and fit us for other, and higher Preformances; their uſe is onely for Preparation; ſo it is in hearing and knowing Gods word; the knowledge of it is not onely that we ſhould know it, but to enable us for further Duties. As in Huſbandry, ploughing and ſowing is not for it ſelf, but it aims at fruit, and reaping; ſo is with

Hearing,

A Hearing, that is but receiving of Seed; fructifying in good works, that's the end and harveſt of Hearing.

4. *Hearing*, it is *leviſſimum officium*; In compare with the ſubſtantial parts of piety, bare Hearing is but an eaſie Duty. Indeed to hear as we ſhould do, attentively, reverently, devoutly, is a Taſk of ſome Pains, but yet of a great deal eaſier Diſcharge, then other Duties are. Hypocriſy and Formality, will be very aſſiduous in liſtening and attending, *Swift to hear*; but ſlow and dull to more weighty Performances. Repentance and Mortification, and the Trade of Godlineſs in Holineſs and Righteouſ-
B neſs, Oh, that is an hard ſaying. How unworthy is it, to put off God with ſuch ſlight Services, to mock him with ſuch eaſie Performances; tithe Mint, and Anniſe: but the great things of the Law are too heavy for us.

Thus we ſee that onely *hearing* of Gods word, falls ſhort of our main duty, makes us no good Chriſtians. And not only bare hearing, but take this hearing with all the advantages of it, that are ſhort of practice; all make it but a defective duty, ſuch as will fail us, and be unprofitable unto us.

It may be we will grant, that the bare, outward, bodily hear-
C ing of the Word, may be juſtly reproveable; but yet we think to make it good, if our hearing be qualified, and attended with ſome commendable conditions, which we hope will be accepted, and ſtand us in ſome ſtead: As,

1. If it be a diligent Hearing, conſtant, and aſſiduous; if we frequent the Houſe of God, miſs not any opportunity of hearing the Word, that we hope will go for good Service, and ſtand us in ſome ſtead: if we be ſuch as S. *James* ſpeaks of, *Verſe* 19. *Celeres ad audiendum*, *Swift to hear*, in ſeaſon, and out of ſeaſon, upon all occaſions. Indeed ſuch as are backward to this duty,
D ſeldom ſetting themſelves to be inſtructed, often eſtranging themſelves from the Service of God; ſuch as make this duty to give place to every avocation, or worldly buſineſs, their hearing we grant is to little purpoſe. Nay, not onely ſuch Backwardneſs is ſinful, but even a diligent frequenting of this Duty, ſuch as will miſs no occaſion, but *will wait daily at Wiſdoms doors*, yet if they reſt in that, their Religion is Vain. S. *Paul* tells of ſome that are *always learning*, and ſo would be taken for devout Chriſtians, and yet he paſſeth an hard cenſure upon them. And *Chriſt* telleth us of ſuch who could affirm, they were his con-
E ſtant Auditours, heard him daily preach in their Synagogues, and yet they come ſhort of Heaven; our Saviour tells them plainly, *He knows them not*. Will you ſee what *Chriſt* ſaith to a very forward, and diligent Auditory, that frequented his Preaching, *Luke* xii. 1. *There were gathered together an innume-*

rable

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rable multitude of people, in ſo much that they trod one upon another; Here was great Forwardneſs, a full Congregation; Well, what is the leſſon he commends to them? He ſaith to them, *Beware of hypocriſy*; All this Diligence, and Forwardneſs, may be ſo farr from ſound Piety, that it may be no better then groſs Hypocriſie. So then, bare Hearing, though it be diligent, and aſſiduous, will not go for good Service.

2. What if it be Hearing with ſome Proficiency, when we ſo hear as that we underſtand, and grow in knowledge, and our mind is edified, ſuch as do as *Chriſt* bids them do, *Hear, and underſtand*, *Matth.* xv. 10. or, as he ſpeaks *Mark* xiii. 14. *Let him that readeth, underſtand*; ſuch an *hearing*, we truſt, will ſerve the turn. Indeed, to be always learning, and *yet never to come to the knowledge of the truth*, as S. *Paul* complains of ſome Dullards, 2 *Tim.* iii. 7. ſuch as he reproves, *Heb.* v. 11. that are *Segnes auribus*, *Dull of hearing*; ſtill remaining unſkilful in the word of righteouſneſs; have Line upon Line, Precept upon Precept, and yet no Proficiency; ſuch as the Pſalmiſt complains of, that after long teaching, ſtill *err in their hearts, that have not known Gods ways*, *Pſal.* xcv. that are wiſe to do evil, but to do well have no knowledge; Such Hearers we grant are unprofitable, they can reap no good by it. Nay, not onely ſuch, but if thou beeſt an underſtanding, and in that way, a proficient Auditour, attaineſt to a great meaſure of knowledge in the myſteries of Religion; ſuch as S. *Paul* deſcribes, *Rom.* ii. 18, 19, 20. *One, who knoweſt Gods will, and art inſtructed out of the Law, that canſt be a guide of the blind, a light of them that are in darkneſs, an inſtructer of the fooliſh, a teacher of babes, and haſt the form of knowledge, and of truth in the law*; yet, even this great progreſs in knowledge, if thou ſtoppeſt there, will ſtand thee in no ſtead. Wert thou able to underſtand all Myſteries, to reſolve all doubts, to clear all difficulties in the Scripture; doſt thou underſtand all that's preach'd, remember all, talk of it to others, and inſtruct them in it; 'tis much: but yet thou art but an unprofitable Hearer for all this. Hell is full of ſuch Auditours; beware of it; even this Hearing, with Proficiency in knowledge, if thou go no further, will fail thee at laſt.

3. But what if our *hearing*, go another ſtep further, and ſo it be an affectionate Hearing, that we hear the word with great warmth of affection, ſure then we are paſt danger; ſuch kind of Hearing will go for currant, and be well-excepted;

1. If we bring with us to our *hearing* of the Word, the affection of *reverence*; Indeed that's exceeding lovely. A reverend Auditour is a comely Creature in Gods Church; he beautifies the Congregation, and makes it honourable. As for drowzy,

A drowzy, and heedleſs, and prophane Auditours, ſuch as with the ſame ſpirit hear Gods word, as they would hear any common Diſcourſes; the Church, and the Market-place is all one to them, they ſhew no awful demeanour in hearing Gods Word, we cry ſhame of them; ſuch are blots, and ſpots in our Congregations: But if we come with reverence into Gods Houſe, liſten as to the voice of God with reverence and fear, compoſe our ſelves to ſuch a deportment, as may ſuit with that ſacred work which we are about; we hope that will paſs for a full diſcharge of our duty, and make us good Chriſtians beyond exception.
B No, verily; Reverend Hearing, without Religious Practiſing, is but mocking of God. The Son that *Chriſt* ſpeaks of in the Goſpel, *Matth.* xxi. 28. when his Father bid him, go work in his Vineyard, heard him, and anſwered him very reverently, *ſaid to him forthwith, I go Sir*; but that was all. He gave his Father, a regardful, and reverend anſwer; but for all that, he went not, and is condemned for it. So the young man in the Goſpel, that in all the haſte would needs be a Diſciple of *Chriſt*, demean'd himſelf to *Chriſt* exceeding reverently, *Mark* x. 17. *He came running*, and fell down on his knees to *Chriſt*, and calls
C him, *Good Maſter*, and deſires to be inſtructed of him; but that was all. For when *Chriſt* injoyns him what to do, he turns his back upon our Saviour, refuſed to obey him. So then, a reverend hearing will not ſuffice, if it ſtops there, and comes ſhort of practiſing.

2. What if we bring with us another commendable affection in our *hearing*, the affection of *joy*, and *gladneſs*, and *delight* in Hearing? That is much indeed; we hope that will be accepted. As for thoſe, who are liſtleſs in this Duty, who have no appetite, find no reliſh, taſte no ſweetneſs in the word of God, we
D condemn them for unworthy Auditours; ſuch as call the Word of the Lord, *A Burthen*, as they did in the Prophet *Jeremiah*'s time. It was a by-word with them ſo to taunt the Prophet, *What is the burden of the Lord? Jer.* xxiii. Or like thoſe whom the Prophet *Malachi* complains of, *Chap.* i. 13. they cried out, *What a wearineſs is it to ſerve the Lord!* they ſnuffed at it. Or, as thoſe in *Amos* his time, *Chap.* viii. 5. who would fain be rid of the days of Gods worſhip, ſaying, *When will the new Moon be gone, and the Sabbath*, that we may fall to our work again? Such kind of Auditours have little hope to find mercy, or ac-
E ceptance with God. Nay, not onely ſuch, but thou mayſt hear the word of God with joy, and much pleaſure, account the Sabbath a delight; and, yet if thou reſteſt there, and faileſt in point of practice, and obedience, thy Religion is vain. *Ezekiel* met with ſuch kind of Auditours, who took great delight in hearing

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him preach, *Chap.* 33. 32. *Lo*, ſaith God to *Ezekiel*, *thou art unto them as a very lovely ſong, of one that hath a pleaſant voice, and can play well on an inſtrument, for they hear thy words, and doe them not.* Oh! they were much taken with *Ezekiel's* Sermons, they were as Muſick to them, ſweet aires, delicate ſtrains, they were raviſhed with his eloquence, but that was all; the Muſick is ended, and ſo was all their Devotion. A

Thus our Saviour compares ſome ſort of Auditours to *ſtony ground.* And what are they? *Such as hear the word, and with joy receive it*, but it never takes root, or fructifies with them, *Matth.* xiii. *The ſeed rots under the clods*, as the Prophet *Joel* ſpeaks, *Chap.* i. 17. Such Auditours were the High Prieſts Officers, who were ſent to apprehend *Chriſt*; they were tranſported with his heavenly Sermons, *Never man ſpake, as this man ſpeaks*, *Joh.* vii. 46. but yet fell ſhort of Salvation. Nay, *Herod*, as wicked a man as he was, was much delighted in *John Baptiſt's* preaching. *Mark* vi. 20. 'tis ſaid, *He feared John*, accounted him an holy man, obſerved him, and heard him gladly; and yet *Herod* was a Reprobate for all that. 'Tis S. *Auguſtine's* Queſtion, *Nunquid omnes qui delectantur, mutantur?* Miſtake not, ſaith he; many are delighted to hear Sermons, that yet are never the better for them; *Delectare, ſuavitatis eſt; ſed flectere, victoriæ.* There is that ſweetneſs in the word of God which may much delight us; but then the word hath got a full conqueſt over us, when it bowes and bends us to the obedience of it. That's a ſecond; Hearing with delight is not the thing that God accepts, if it falls ſhort of Practice. B C

3. But what if this hearing of the word of God doth ſo much affect us, that it begets many *good motions* in us; and we find our ſelves inwardly wrought upon, many good thoughts and purpoſes are ſtirred up, and quickned in us; then we conclude, we are right-good Auditours, and have heard to purpoſe. Indeed, thoſe that are never affected, or moved with all that they hear, dead-hearted men, not all the words in Gods book can ſo much as ſtirr them; ſuch as *Chriſt* ſpeaks of, *Matth.* xi. 17. *We have piped unto you, and you have not danced, we have mourned unto you, and you have not wept*; the Promiſes cannot allure them, the Threatnings of Gods word cannot affright them; brawny-hearted men, nothing can enter into them; No hope of ſuch men. Ey, but we, you ſhould know, are other-ghess men, are much taken at a Sermon; when we hear God thundering out Judgments, we tremble at them; when he offers his Promiſes, we are much affected with them; and for his Commandements we purpoſe to obſerve them; Is not this ſufficient? No, even ſuch kind of Hearers, if they proceed no further, will fall D E

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A fall ſhort of heaven. A man may be in that condition that *Capernaum* was, even be lifted up to heaven ſometimes, upon ſome good motions, and yet for all that, with *Capernaum* be caſt down to hell. *Balaam* had his devout wiſhes, very heavenly raptures, and yet a Caſt-away. *Agrippa* had a great pang of devotion at S. *Paul's* Sermon; he was well-nigh a Chriſtian on the ſudden, but nothing came of it. *Felix* was much wrought upon by S. *Paul's* preaching; it made him to *tremble*, and quake, but he proved a Reprobate.

A man may be Sermon-ſick, and have a qualm come over his
B conſcience, and ſome gripes of remorſe, and yet recover again his old ſinfull temper, and never be converted, *Non concipi tantum ſufficit, ſed & naſci*, ſaith S. *Auguſtine*. 'Tis not the conceptions, but the birth of the new man that makes us Chriſtians. Theſe conceptions may prove abortive; like the untimely fruit of a woman, never ſee the Sun. Ye may have ſudden flaſhes, good moods, paſſionate wiſhes, nay purpoſes, and good intendments at the hearing of Gods Word, and yet ye may miſcarry. Many good purpoſes have been thought on, and yet the men who made them are in Hell. 'Tis not purpoſes, but performances
C that will bring us to Heaven.

We have done with the ſecond, *Prohibitio officii erronei*; bare Hearing, though accompanied with many good qualities, will not do it.

We come to the next; that is,

III. *Injunctio officii debiti*; *Be doers of the word.* And here comes in the Conjunction of both duties, *Hearing, and Doing.* Theſe put together, make up a good Chriſtian. Still ye ſhall find the Scripture puts theſe two together, *Hearing, and Doing*, *Dent.* 5. 28, 29. *This people have well ſaid, all that they have ſpoken*;
D *O that there were ſuch an heart in them, that they would keep all my Commandments alwayes.* And ſo again, *Verſ.* 1. *Hear, O Iſrael, the Statutes, and Judgments which I ſpeak in your ears this day, that ye may learn them, and keep, and do them.* And this is not onely the voyce of the Law, but of the Goſpel too; Not onely *Moſes*, but *Chriſt*, is for doing. *If ye know theſe things, happy are ye if ye do them*, *John* xiii. 17.

And great reaſon there is for this Conjunction, to keep theſe two duties cloſe, and undivided, *Hearing*, and *Doing*; to know, and to perform. Not to hear, nor know, breeds a blind Religion;
E we would be doing, but we know not what. To know, and not to do, breeds a lame Religion; we ſee our way, but we walk not in it. Both are requiſite to true Religion. *That the ſoul be without knowledge, it is not good*, *Prov.* xix. 2. And if it hath knowledge, without practiſe, 'tis never a whit the better. For, as the

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bare knowledge of evil, if we do not practise it, makes us never the worse: so the knowing of good, if we do not practise it, make us not the better.

1. The nature of Religion requires it. What is Religion? Wherein consists it? It is not a matter of contemplation, but of action; 'tis an operative practick virtue. It is an art of holy living. It begets not a speculative knowledge swimming in the brain, but works devotion, and obedience in the heart and life. 'Tis not *a doctrine of words, and names*, as *Gallio* prophanely misstermed Christianity; *Non magna loquimur, sed vivimus*, saith *Tertullian*. Christians are not talkers, but doers. 'Tis not a verbal profession, but matter of practice and action.

2. The Authour of Religion, is represented in Scripture, not as a Teacher, or Doctor onely, but as a Commander, and Law-giver. *There is one Law-giver*, saith S. *James*, *who is able to save, and to destroy*; *Chap.* iv. 12. So the Prophet *Isaiah*, *Chap.* xxxiii. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King.* A King, a Law-giver, a Judge; words importing, and requiring duty, and obedience, and practice of us.

3. The Subject of Religion wherein it is placed, is not so much the knowing part of our soul, as the active and practical part, the will and affections, which are the spring of practice. Religion, 'tis never rightly seated, till it be settled in the heart; and from that flow the issues of life. Wisdom calls for the heart, *Prov.* xxiii. *My Son, give me the heart. I Wisdom, dwell with Prudence, Prov.* viii. 12. Prudence, that looks to practice.

4. That Religion is an holy art of life and practice, the summary description of Religion in Scripture shews us. 'Tis called *a doctrine according to godliness*, 1 *Tim.* vi. 3. 'Tis called *the mysterie of godliness*, 1 *Tim.* iii. 16. a mystery, teaching us to be godly. 'Tis called *a form of sound words in faith and love*, 2 *Tim.* i. 13. 'Tis an exercise of keeping *a good conscience towards God and man*, *Acts* xxiv. 16. all, matters of practice. Now, practical truths are best learned by practice; their goodness is best known by use and performance: As a rich and costly garment appears then most comly and beautifull, not when the Workman hath made it, but when it is worn, and put upon our body ('tis S. *Chrysostoms* Similitude) *Sic Dei mandata pulchra sunt cum exponuntur, multò autem pulchriora cum implentur*; So, saith he, the Scripture appears glorious, when it is by the Preacher expounded; but far more glorious, when by the people it is obey'd, and performed.

Without this doing and practising what we hear, all our hearing & learning is but in vain: As eating of meat, except by the heat of the stomack it be digested, and convey'd into all the parts of

A of the body, will never ſupport life; ſo, it is not receiving the Word into our ears, but the tranſmitting of it into our lives that makes it profitable. Nay, hearing, and knowing makes us much the worſe, if it ends not in doing; as meat taken into the ſtomach, if not well digeſted, will breed diſeaſes. Thus ſaith S. *James*, *Chap.* iv. 17. *To him that knows to do good, and doth it not, to him it is ſin*, that is, ſaith S. *Chryſoſtom*, *Cibum ſumenti, & non digerenti, morbus eſt*; 'tis as he that eats meat out of a falſe ſtomach, and never concocts it, to him it breeds ſickneſs.

We have ſeen the duty, Now follows,

B *Secondly*, the danger, if we fail in this duty; What's that? The Apoſtle tells us, *We deceive our own ſelves*; that's the miſchief; we run into a groſs foul errour, which will prove exceeding prejudicial and hurtfull to us. And the force of this will appear in theſe three reſolutions of it;

1. They are deceived; that's evil.

2. They are ſelf-deceived; and that's worſe.

3. They deceive themſelves in a matter of the greateſt moment and conſequence, and that which doth moſt of all concern us; and that is worſt of all.

C *Firſt*, They are deceived, fouly miſtaken, who place all their Religion in bare hearing, let go all practice. They run into a double deceit;

1. They are deceived in their Opinion.

2. They are deceived in their Expectation.

Now, the Philoſopher tells, that, of all Errors, two are the worſt;

1. *Error circa primum principium*;

2. *Error circa ultimum finem.* And both theſe are here incurred;

1. Deceived in his Opinion of hearing the Word, that's

D *Principium.*

2. Deceived in his Expectation; that's *Finis.*

1. They ſuffer a Deceit in their Opinion, run into a groſs Errour. And that's a miſery, were there no more but that in it. Man, naturally, is a knowing creature, abhorrs to be miſtaken. *Errare, labi, decipi*, 'tis an infelicity to an underſtanding creature. As S. *Auguſtine* ſaith, He hath known many that love to deceive others; but to be deceived themſelves, he never knew any.

Now, they who think hearing of the Word is ſufficient, without doing and practiſing, they ſhew, they utterly miſtake the

E very nature and purpoſe of Gods Word; the uſe and benefit whereof is all in practice.

1. The Word of God, 'tis call'd a Law; *Give ear, O Iſrael, to my Law.* When the King proclaims a Law to be obſerved, ſhall

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ſhall we think him a good Subject, who liſtens to it, or reads it over, or copies it out, or diſcourſes, and talks of it, but never thinks, or cares to obſerve and obey it. A

2. The Word of God is called *Seed*. Were it not a groſs errour for an Huſbandman to buy Seed-corn, and ſtore it up, and then let it lie, and never go about to ſowe his land with it?

3. The Word, it is called *Meat*, and nouriſhment. Is not he foulely deceived, who, when he comes to a Feaſt, will look upon what is ſet before him, commend it, or taſte it onely, and then ſpit it out, and never feed of it; Is this to feaſt it, onely to look upon it, and never feed on it? B

4. Saint *James* calls the Word, *A Looking-glaſs*. A Looking-glaſs is to ſhew our ſpots, and what is amiſs in us. Is not he deceived, who thinketh, it is onely to gaze into, and never takes notice of any uncomelineſs, to amend, and rectifie it?

5. The Word, it is the Phyſick of the Soul, *the Balm of Gilead*. Is not he deceived, that ſhall take the preſcript of a Phyſician, and think all is well if he reads it, and lays it up by him, or puts it in his pocket, and makes no other uſe of it? C

6. The Word, it is called, *The Counſel of God*. What a vanity is it to liſten to good counſel, and never to follow it? Such, and more then ſuch, are the errours and deceits that empty and bare hearers incurr, if they do not practiſe it?

And this miſcarriage, that they run into errour, and are foulely miſtaken, is a juſt puniſhment proper and pertinent unto them who will be onely hearers, and knowers of Religion onely. D

1. They are puniſh'd, *In eò quod affectant*. They aim only at knowledge and reſt in that, it is juſt they ſhould be puniſhed in that which they ſo much affected; that they ſhould fail in that which they only aimed at. In ſtead of knowledge, they are fallen into errour. What ſaith S. *Paul* of ſuch Gnoſticks, who are all for knowing? He tells them plainly, they are miſtaken, *They know nothing as they ought to know*, 1 *Cor.* viii. 2.

2. In ſtead of ſound knowledge, *they get a knowledge falſly ſo called*, 1 *Tim.* vi. 20. *Take heed how ye hear*, ſaith *Chriſt*, *for from him that hath not* (that is, no practice with his hearing) *ſhall be taken from him, even that which he ſeems to have*; 'tis but a ſeeming E knowledg.

knowledge. No, ſaith *Chriſt*, *He that will do my Fathers will, he ſhall know it*, and none but he. For others, *Becauſe they receive not the love of the truth* (and love is a practiſer) therefore they are given over to errours.

2. They are puniſhed, *In eo quod oſtentant*; and that is a fit puniſhment; Theſe hearers, they pride themſelves in knowledge, they boaſt of their ſkill in the Law; they are the onely knowing Chriſtians, none but they; As their forefathers the Phariſees ſpake, *Are we alſo deceived, and blind? John* ix. 40. They are juſtly gull'd and miſtaken. Saint *Peter* tells them, ſuch as are unfruitfull in their knowledg, *are blind, and cannot ſee afarr off*; they have forgotten, and miſtaken themſelves; they are puniſhed in that whereof they boaſted.

3. They are puniſhed, *In eo quod imponunt aliis*. 'Tis juſt, ſuch hearers ſhould be deceived. Theſe hypocritical hearers aim at deceiving of others. If they can make a ſhew of godlineſs, blear other mens eyes, that's the upſhot of their Religion, not to be, but to ſeem religious. 'Tis juſt that deceivers ſhould be deceived; Impoſtors in Religion ſhould themſelves be miſtakers, and ſo have St. *Paul's* ſpeech fulfilled in them, πλανῶντες, καὶ πλανώμενοι, *deceiving, and being deceived.*

II. As they are deceived in their Opinion, ſo they are deceived in their Expectation. Theſe Chriſtians that are all ears, and no hands; hearers, not doers; they promiſe great matters to themſelves, Gods favour, and Heaven it ſelf; and hope to do as well as the moſt laborious practiſers. Vain men! how will they be deceived, and diſappointed of their hopes? Their hope will make them aſhamed, as S. *Paul* ſpeaks. *The hypocrites hope*, ſaith *Solomon*, *ſhall be like the houſe of a Spider*; they have been but Cop-web-Chriſtians, no ſolidity in their Religion, and their expectation ſhall be as ſlight and ſlender, ſwept away, and come to nothing. Theſe *weave the Spiders web, but their webs ſhall not become garments*, *Iſai.* lix. 5, 6. Our Saviour ſhews how they will plead for heaven upon their hearing-Religion, *Luke* xii. *Lord, Lord, open to us, we have eat, and drunk in thy preſence, we have heard thee preach in our ſtreets*; how will they be confounded, when they ſhall ſee their great forwardneſs in hearing will do them no good, and find that they lay claim to ſalvation upon unſufficient evidences that will ſtand them in no ſtead? *They that ſow the wind, ſhall reap the whirlwind*, *Hoſ.* viii. 7.

That's

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That's the first evil Consequence, They are deceived. A

Secondly, They are self-deceived; that's a second mischief, and that is worse. *Malim errare, quam fallere*, saith *Tertullian*; 'Tis ill to be deceived; but to be authours of our own errours and disappointments, to deceive our selves, that's a double misery. These hypocritical Christians, *they deceive themselves*. They think to deceive others, but upon the issue they will find they most of all deceive themselves;

1. They think to deceive God, to beguile him with their empty shows of devotion: As *Ananias* and *Sapphira* meant to put him off with half they had promised him, and to bear him B in hand with a lye, that they had paid him all. No, God found it out presently, and it cost them dear. What saith S. *Paul* to these Hearers, that would serve God on free-cost, Hear his Ministers, but with-hold their maintenance? *Be not deceived, God is not mocked; for whatsoever a man sows, that shall he reap*, *Gal.* vi. 7. Empty services, shall have empty rewards. Thou wouldst Hear him, but not Obey him; he will Hear thee too, but he will not Answer thee.

2. They think to deceive the Minister, put him off with a bare Hearing, and listening to what he says; and they hope C to be esteem'd by him for his best Auditours, and the forwardest Christians: As *Gehazi* thought to carry it cunningly, and to delude *Elisha*, but it will be found that they will cozen themselves. *Isaiah* met with such Auditours; complain'd *he had labour'd in vain*, spent his strength to no purpose; but *my work is with my God*; he will reward him. Though the sick Patient die, yet the Physician hath his fee, is paid for his pains. The Minister is not deceived.

3. They think to deceive their neighbours, and by their seeming-forwardness to delude them. Well, that Imposture holds D not always. There is never a counterfeit Creeple, but is sometimes seen walking without his Crutches. The hypocrites vizor will some time or other fall from his face, and then he will appear in his true colours. But suppose they be not discover'd, yet the matter is not great; the mistakes and errours of Charity are seldome culpable, but most-what commendable. The hypocrite, in the long run, will be found, above all, to have deceived himself. And that's the greatest deceit, and most uncomfortable. There is some excuse to be over-reached by others, it makes the sin, or errour, more pardonable; but who will pity E him that cozens himself? That's one reason why the sin of the lapsed Angels was not pardonable, as was the sin of *Adam*. The Devils misguided themselves, our first Parents were deceived by the Serpent. Nay, such self-deceivers, they act a double part in

A in ſinning, and ſo ſhall undergo a double portion in puniſhment. The miſ-leaders and miſ-led (ſaith *Chriſt*) *ſhall both fall into the ditch.* Here one man doth both evils, and ſo ſhall ſuffer a double damnation.

That's the ſecond, They are ſelf-deceived.

Thirdly, They deceive themſelves in a matter of the greateſt moment and conſequence; and that's worſt of all; we over-reach our ſelves in the greateſt buſineſs, in the matter of our ſouls: And ſuch a deceit as this, hath theſe three Aggravations;

1. 'Tis *Maximè pudenda deceptio*; 'tis a moſt ſhameful
B couzenage: Slight over-ſights are more excuſable; but to miſs in the greateſt buſineſs, that's moſt ridiculous. *Mala emptio, ſemper ingrata eſt.* Every man laughs at him who is penny-wiſe, and pound-fooliſh; and twit him with his over-ſights, and upbraid him with them: This is the man who is cunning in trifles, but groſly deceiving himſelf in Soul-buſineſs; How ſhameful is that? S. *James* layes load on this folly, *chap.* i. 26. *This man deceives his own heart, his Religion is vain.* O! vanity and deceit in our Religion, to be miſtaken in that weighty buſineſs,
C 'tis a moſt ſhameful deceit!

2. 'Tis *Damnoſiſſima deceptio*; he brings upon himſelf the moſt coſtly deceit; the greateſt loſs, the loſs of Salvation, that's an ineſtimable loſs; *Error circa ultimum finem.* The Prophet *Eſay* cryes out of theſe deceits, denounces a wo unto them, *Iſai.* iii. ix. *Wo be unto them, they have rewarded evil unto their ſouls.* Oh, the deceits of ſin are deadly. *Sin deceived me, and ſlew me, Rom.* vii. 11.

3. 'Tis *Irreparabilis deceptio*, that adds to the Aggravation; 'tis an irrecoverable deceit. Other miſtakes may be
D rectified, and regained; but he who cheats himſelf of his own ſoul, and his heavenly inheritance, is undone for ever. That's the woful errour that will never be fetch'd about again. 'Tis like *Eſau*'s bad bargain, when he cheated himſelf of his Birth-right for a meſs of Pottage; he could not recover it, *Though he ſought it with tears.* To have all our thoughts to periſh, all our imaginations and hopes of going to heaven, to be a meer deluſion; not to be miſtaken in ſome particulars, but in the end to be a fool! *Jer.* xvii. 15. Oh this is a bitter reproach when
E God calls us fools. Sure heaven was never made for fools. *The fooliſh ſhall not ſtand in thy ſight, Pſal.* v. 4.

A SERMON ON

PHILIP. i. 27.

Onely let your converſation be, as it becometh the Goſpel of Chriſt, that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the Goſpel.

THE Context is an affectionate Proteſtation of S. *Paul's* love to the *Philippians*. He aſſures them of his love to them, and of his care for them. The Apoſtle was even now in an holy ardency of ſpirit, rapt up into Heaven, longing to be diſſolved and to be with *Chriſt*, Verſe 23. Yet ſee his charity and love to *Chriſts* Church; when he thinks of them, he checks and abates his former deſire. For the furtherance of Gods people, and for the promoting of their ſalvation, he is content, yea willing, and deſirous to keep out of Heaven, to forbear thoſe joyes; and preferrs their ſpiritual welfare, before his own preſent happineſs, and ſalvation, *Verſe* 24.

See what an high pitch of Piety and Grace, S. *Paul* hath attained unto. A little to inſiſt upon the Context. Ye may obſerve

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ſerve many remarkable evidences, and degrees of his piety in this paſſage of Scripture.

1. He hath attained to a ſtrong aſſurance of his future happineſs, and bliſs; he knows his diſſolution ſhall be a tranſlation of him into a bleſſed condition; death ſhall prove to him a great advantage, *Verſe* 21. *To die, is gain to him.* It is an high improvement of piety to attain to this Chriſtian Confidence, and Aſſurance. No doubt, it coſt S. *Paul* much pains and labour to work his heart to this holy confidence, to be perſwaded, that death (which a worldly man accounts the utmoſt loſs) ſhould bring to him the greateſt gain.

There are, who talk of their aſſurance of Salvation; but it is to be feared, In many 'tis but imaginary, a groundleſs preſumption; in others, it is but intellectual and notional, inferred and gathered haply by way of argument and diſcourſe, and ſo goes no further then a ſpeculative Concluſion. But this of Saint *Paul*, 'tis cordial, and affectionate, and experimental, the fruit of many prayers, and holy endeavours. And ſuch an Aſſurance is rare to be found. 'Tis that hidden Manna, which few taſte of; *Oſculum Spiritus Sancti*, that Kiſs of love and peace, which God beſtows on his devout and deareſt Favourites. It coſts a great deal of ſearching, and religious labouring, e're we can find it. *Neſciunt quantis gemitibus, & lachrymis conſtet*, ſaith S. *Aug.* Happy are they, who after long ſeeking, can at length attain to it. Ye ſee S. *Paul* hath found it. That's the firſt.

2. A ſecond pitch of Piety in S. *Paul*, is not onely that he hath attained to a bare contentment, but a great willingneſs, yea more then ſo, an earneſt longing to die, and to be diſſolved, *Verſ.* 23. That's a further, and higher degree and growth of piety. It argues much ſtrength of faith, a great prevailing of grace, to ſigh and groan in our ſelves till we be diſſolved. This S. *Paul* profeſſes of himſelf, and ſuch as he was, *Rom.* viii. 23. *We that have the firſt-fruits of the Spirit, we groan within our ſelves, waiting for the adoption, the redemption of our bodies.* And ſo again, 2 *Cor.* v. 8. *We are confident, and willing rather to be abſent from the body, and to be preſent with the Lord.*

It is well with us, we think, if we can with much ado work our ſelves to any tolerable contentment to die, and to leave the World. We account it a great Maſtery over our ſelves, if, after much ſtrugling, and reſiſting, we at length ſubmit to that neceſſity, and yield to death. But *Paul* is not here barely content to die, but longs for that bleſſed hour, judges it *beſt of all to be diſſolved, and to be with Chriſt*, Verſe 23. *O, when ſhall I appear before the preſence of God*, 2 *Cor.* v. *In this we groan earneſtly, deſiring to be cloathed with our houſe which is from heaven.* S. *Aug.* tells

A tells us of Christians of the weaker, and more imperfect sort; Such (saith he) desire and long to live; but yet are content to die, if God see it fit: But other more grown and spiritual Christians (and such an one was blessed *Paul*) though they be content to live, yet they wish, and desire, and long to die. The former, have *mortem in patientia, vitam in desiderio*, they die patiently, but would live willingly; the other, as S. *Paul* here, they have *vitam in patientia, & mortem in desiderio*; this life, it is the matter of their patience, but a blessed death is the matter of their desire. That's the second.

B 3. See here, in Saint *Paul*, an higher degree, and growth of Piety;

1. Having gained this great Confidence, and assurance of Heaven; And,

2. His soul panting and longing for the enjoyment of it; yet, that he may do God more service, and promote the spiritual estate and welfare of his Church, he can be content to delay those enjoyments, to forbear his salvation, to keep out of Heaven, to be serviceable to the Church. *Desiderat requiem, sed non recusat laborem.* He could wish he were at rest; but yet for
C all that, he is willing to labour still, and to travel in his Ministery. And what that was, ye may easily guess.

In those times to be a faithful Preacher of the Gospel, was to be no less then a Martyr. Well, S. *Paul* hath counted the cost, forecast the worst; Pains, Poverty, Persecutions, he can endure them all for the love of *Christ*, and for the good of his Church. He chooses to suffer all sorts of miseries, and afflictions, so he may be serviceable to *Christ*, useful to his Church, rather then to leave that holy Work undone, and to enter into Heaven. Saint *Augustine* makes it a tryal of our love to God, if, when God
D should put the offer to our choice, Live as ye list, satisfie every lust, deny your self nothing, I will never punish you for it, *sed non videbis faciem meam*, onely you shall not see my face; if we refuse that offer of outward enjoyments, that we may be partakers of that blessed Vision, 'tis a good argument of our love to God. Here is a greater tryal of S. *Pauls* love to *Christ*; Wilt thou presently enjoy me in Heaven, or still serve me on Earth? Wilt thou for my sake keep out of Heaven? Nay, more then so, undergo Pains, suffer Persecutions, for my Churches good? Yes, S. *Paul* accepts of this employment on
E Earth, and will forbear his preferment in Heaven. O *Paul!* great is thy love to *Christ*, and to his Church. Thus S. *Chrysostom*, and S. *Bernard*, expres this choice of S. *Paul*: As if a poor Woman should stand at the door of some great Palace, wherein are all kinds of Pleasures and Delights; and being without, cold,

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cold, and hungry, ſhould be offered her ſelf to come in, but to leave her Children without in the cold, there to lie in want and miſery; though ſhe would fain be within, yet ſhe refuſes that offer, chooſes to ſtay ſtill in the cold to tend her Children, then to part with them, and enter in. So *Paul* here, had rather ſtay out of Heaven, then forſake thoſe Babes in *Chriſt*, whom he had begot to the Goſpel. Not onely, as *Moſes*, he choſe rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin; but, rather then to enjoy the happineſs of Heaven. Nay, ſee the fervency of his love to the people of God, *Rom.* ix. 3. *He could wiſh himſelf Anathema*, ſeparated and accurſed from *Chriſt* for ever, for his brethrens ſake, that he might gain them to God; not onely forbear Heaven for a ſeaſon, but forgo it for ever, that others may gain it. A B

4. This he deſires and this he hopes for, ſtill to be continued to them for the furtherance of their faith. And yet that being liable to uncertainty, Saint *Paul* not knowing how long God would hold him to this work, imploy him in this ſervice; uncertainty of life, that's one hazard, he was *in deaths often*; and then many vexations, and diſtractions intervening in his Apoſtolical Function, the care of all the Churches lying upon him; See here a fourth pitch of Piety, his great care, and ſolicitude he hath of their well-doing, and growing in grace, however God diſpoſes of him by life or death, yet his deſires are, that they ſhould do well: This would be his main comfort and crown of rejoycing, to ſee being preſent, to hear being abſent, that they grow in grace, and that his labours amongſt them might not prove in vain. *Onely let your converſation be as becometh the Goſpel of Chriſt, that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the Goſpel.* C D

The Words then which I have read unto you, are S. *Paul's* Apoſtolical, and fatherly Charge, and Caveat to the *Philippians*. In it obſerve theſe three particulars;

1. Is the weight and greatneſs of this Charge; the Caveat he gives to them is very ponderous; that's implied in this emphatical word, μόνον, *onely*.

2. Is the extent and largeneſs of that Charge; it hath no ſtint, or limitation, it reaches to all ſeaſons, and occaſions;

1. His preſence, and abode with them. E
2. His abſence, or being from them, *Whether I come and ſee you, or elſe be abſent.*

3. Is the Charge it ſelf, and that's manifold; It conſiſts of a threefold Injunction, which he lays upon them:

1. Is

A 1. Is *Sancta conversatio*; an holy and Christian-like conversation; *Let your conversation be as becometh the Gospel of Christ.*

2. Is *Sancta concordia*; unanimity, and concord, and the spirit of peace: *That in all their affairs, they should stand in one spirit, and in one mind.*

3. Is *Sancta constantia*; an holy resolution, and constancy, and courage for the truth, *striving together for the faith of the Gospel.*

B 1. In themselves, Holiness.
2. Amongst themselves, Peace.
3. Against the enemies of the Gospel, Courage, and Resolution.

First, Here is considerable, the weight, and greatness of this charge which he gives them; *Onely*; As if he should say, 'Tis κεφάλαιον τῶν εἰρημένων, as he elsewhere speaks, 'tis the main and chief charge I lay upon you; the upshot and summ of all my Exhortations; let this saying sink deep into your hearts, mind this, and remember it above all things, that your conversation be Christian-like, suitable to the Gospel, live in peace, and concord, con-
C tend earnestly for the faith which is committed to you. And then the strength, and Emphasis of this word will appear to you in these two expressions;

1. *Onely*; 'tis *Summum votum meum*; Of all my desires, this is the chief; of all my prayers, and studies, and requests, this is the main, and summ of them all, That you live as Christians.

Observe the true spirit of *Paul*, and such as he was; the spiritual good, and growth in grace of them that are committed to them, is their main desire and care, the height of their wishes. S. *Paul* preferred their well-doing before the care and thoughts
D for himself. He had even now spoken of his own life and death; but he breaks off that discourse with this more serious exhortation. As if he should say, Let God dispose of me as he pleaseth; that which goes neerest my heart, and doth take up my thoughts, is, that you may prosper, and grow in grace; and this hath been the temper, or rather the zeal of all Gods faithfull Prophets and servants. *Moses*, how did his spirit burn in him for his peoples good? *Blot me out of thy Book; onely be gracious unto thy people, do not cast them off.* He had rather God should destroy him then them. S. *Chrysostom* saith, That speech of *Moses* was a
E greater wonder then all the miracles he wrought in *Egypt*. It was much in *David*, to say, *Spare these Sheep, and let thine hand be upon Me*; they were Innocents, he was the Offender; but in *Moses* his speech, the people were the offenders, he was most innocent, and yet he prays, Destroy me, but spare them. So *Samuel*, though unkindly,

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unkindly, and ungratefully dealt withall by the people, yet, *God forbid*, ſaith he, *that I ſhould ceaſe praying for you.* The Prophet *Jeremiah* was ſo earneſt with God for the Jews, that God is fain to forbid his importunity; *Pray not for this people.* The Apoſtle S. *John* profeſſeth, it was his greateſt comfort, to ſee his Diſciples thrive in grace. *I have no greater joy, then to hear that my children walk in the truth*, *Epiſt.* iii. 4. S. *Peter*, how doth he make it his main care, to further the ſalvation of the people of God? 2 *Pet.* i. 12. *I will not be negligent to put you in remembrance of theſe things*, *Verſ.* 13. *As long as I am in this Tabernacle, I will ſtirr you up:* Nay, I will endeavour, that after my abſence, you may *remember theſe things*; Like another *Elias*, who prepared an Epiſtle before his departure out of this world, to be ſent to the King of *Judah*, who ſhould reign afterwards, 2 *Chron.* xxi. 12.

It adds to the joys of Gods ſervants in heaven, that their people are proficient in the ways of piety. And it ſeems by the Apoſtle, it abates of their comfort, if their people miſcarry. *That they may give an account of you with joy, and not with grief.* *Heb.* xiii. 17. Why ſo? If they have done their duties, though the people miſcarry, yet they ſhall be rewarded: the Phyſician hath his Fee, though the ſick man dies. True, true; but yet ſorry he is, that he could not recover him. Above all, S. *Paul* is moſt abundant in theſe gracious expreſſions. How earneſtly doth he pray for the Churches, to whom he writes? *Epheſ.* i. 16. *I ceaſe not to give thanks for you, making mention of you in my prayers.* Again, *Epheſ.* iii. 14. *For you I bow my knees, to the Father of our Lord Jeſus Chriſt*, *Phil.* i. 9. *I pray that your love may abound more and more*, *Coloſ.* i. 9. *I ceaſe not to pray for you, and to deſire that you may walk worthy of the Lord*, 1 *Theſ.* iii. 12. *The Lord increaſe you, and make you to abound in love.* And again, *Now the very God of peace ſanctifie you throughout.*

Indeed, this care for the Church, took up *Paul*'s heart, and life; he forgat all other things in reſpect of that;

1. It was the aim and intendment of all his pains and labours. *We do all things for your edification*, 2 *Cor.* xii. 19.
2. It was the ſumm of all his cares; *The care of all the Churches lay upon him*, 2 *Cor.* xi.
3. It was the ſumm of all his deſires; *Phil.* i. 8. *God is my record, how greatly I long after you in the bowels of Jeſus Chriſt.*
4. It was the matter of all his joy; *Phil.* iv. 1. *My brethren, dearly beloved, and longed for, my joy and crown.*
5. It was the matter of all his ſorrow. The diſorderly converſation of ſome Chriſtians, wrung tears from his eyes;

I tell

A *I tell you weeping, they are enemies to the Croſs of Chriſt, Phil.* iii. 18.

6. It was the end of all his ſufferings; *I endure all things for the Elects ſake, that they may obtain ſalvation, with eternal glory,* 2 *Tim.* ii. 10.

7. It was his very life to him, to ſee them do well; *Now we live, if ye ſtand faſt in the Lord,* 1 *Theſ.* iii. 8.

8. It was the matter of all his thankfulneſs; *What thanks can we render unto God for all the joy wherewith we joy for your ſakes before God, Verſ.* 9. That's the firſt expreſſion of this

B *Onely*, 'tis *Votum Apoſtoli*;

2. This Emphatical word, μόνον, *Onely*, admits of another expreſſion, it notes *Summum officium populi*; the greatneſs of the duty which he charges upon them; which is an holy, and Goſpel-like life, and converſation. Take it in theſe three Expreſſions;

1. This duty, it is *Summè neceſſarium*; 'tis a duty of the greateſt neceſſity, which he doth ſo earneſtly call upon them for. Men lay not this load and weight of intreaty upon perfunctory ſervices that are but of ſlight concernment; and more indifferent. Thus we find this manner of ſpeech uſed in the Scripture:

C *Be not afraid, onely believe, Mark* v. And again, *Luke* viii. *Believe onely, and he ſhall be made whole.* So, 1 *Cor.* vii. *Let her marry to whom ſhe will, onely in the Lord.* All theſe ſpeeches are ſtrict proviſoes; and ſhew the duty enjoyned to be of great neceſſity. Such is the duty of the Text. An holy, and unblameable converſation, 'tis not ſlightly commended to us, but ſtrictly enjoyned, and upon the moſt abſolute neceſſity.

1. Take it negatively; without this duty, there is no hopes of heaven, *Heb.* xii. 14. *Follow peace with all men, and holi-*

D *neſs, without which, no man ſhall ſee the Lord*; no ſalvation without it. Then,

2. Conſider it poſitively; as without it no ſalvation, ſo upon it ſalvation is aſſured. 'Tis not a *Sine qua non* onely, enough to hinder us from heaven, if wanting; but it is an effectual condition, upon performance of which, heaven is aſſured to us, *Pſal.* l. 23. *To him that orders his converſation aright, I will ſhew the ſalvation of God.*

2. As 'tis *Summè neceſſarium*, ſo this, *Onely*, imports another notion; it ſhews the duty of the Text, 'tis *Officium præcipuum*; 'tis the onely One. That's a ſignification of the greateſt

E excellency. As *David* ſpeaks of the Sword of *Goliah*, *There's none to that*; ſuch is this duty of an holy converſation. As it is of greateſt neceſſity, ſo likewiſe it is of greateſt excellency. 'Tis both a fundamental, and a finiſhing grace. It lies low in the

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foundation, there is the neceſſity of it; and then it is chief in the head of the building, that's the excellency. 'Tis both a vital grace, and then it is a beautifying and adorning grace. It warms the heart, and it makes the face to ſhine. The Saints, ſaith *David*, *They are the excellent of the earth*, *Pſal.* xvi. S. *Auguſtine* ſaith it of Charity, which is one part of holineſs; Sure that's a rare grace, without which, all other graces are nothing; and by which, all other graces are made of ſome value. This grace, 'tis the aſſimilating grace, which makes us like unto *Chriſt*. In this S. *Peter* places our conformity to *Chriſt*, 1 *Pet.* i. 15. *As he which hath called you is holy, ſo be ye holy in all manner of converſation.* This S. *John* calls a *walking as Chriſt walked*, 1 *John* ii. 16. *Walk as he walked.* How is that? not as he walked on the waters, in a miraculous operation, but as he walked in the ways of piety, in all holy converſation; So to aſſimilate him.

3. This μόνον, this *Onely*, carries another Emphaſis with it; it ſhews the thing he exhorts to, is *Summè deſideratum*, the main thing which he deſires of them. 'Tis a form of expreſſing our chief deſires and requeſts we make; it ſhews, what above all is moſt acceptable to us. As *David*, *One thing have I deſired of the Lord, which I will alſo require.* *Unicus*, is put in Scripture for *Summè dilectus*, the onely One, for, the dearly beloved. *Prov.* iv. 3. *I was my fathers Son, tender, and onely beloved in the ſight of my mother.* So *Cant.* vi. 9. *My Dove,* —— *ſhe is the onely one of her mother.*

Here then is the main return that S. *Paul* requires of all his love to them, his care for them, his labours amongſt them, that their life be anſwerable to their holy Calling, and Profeſſion. S. *Paul's* pains were great amongſt them, teaching, exhorting, warning every man. What is the fruit of his labours that he expects from them? That they ſhould expreſs the power of his preaching, in the piety of their converſation. What's the fruit of the Huſband-mans labours, his ploughing, his tilling, manuring, ſowing, but to ſee a fruitfull harveſt, the fields crown'd with plenty, and the barns full with all manner of ſtore? How doth the Prophet *Iſaiah* bewail the loſs of this fruit? *Eſai.* xlix. 4. *I have laboured in vain, I have ſpent my ſtrength for nought.* And the Prophet *Micah* mourns for this want of fruit, *Chap.* vii. 1. *Wo is me, there is no cluſter to eat, my ſoul deſired the firſt ripe fruit.*

We have done with the firſt Particular, the weight of this Charge: *Onely*; Now follows,

Secondly, the Extent of this Charge, the compaſs that it takes; it reaches to all ſeaſons and occaſions; *Whether I come to ſee you, or be abſent*; 'tis in his Preſence; and in his Abſence.

A ſence. It gives a ſcantling, and dimenſion to a double Duty.

1. Here is the dimenſion and ſcantling of S. *Pauls* care for them. He is not onely ſtudious of their good, while he is among them; but the neceſſary occaſions of his abſence are here ſupplied, with an earneſt deſire to hear well of them. Love, and the ſpirit of doing good, is full of care and forecaſt. Thoſe whom God hath committed to our charge, ſhould alwayes be in our thoughts: As S. *Paul* ſpeaks, 2 *Cor.* vii. 3. *You are in our hearts to live, and to dye with you.* The High-Prieſt was to have all the names of the children of Iſrael engraven on his ſhoulders, and on
B his breſt-plate, *Exod.* xxviii. *Aaron* muſt bear their names before the Lord, upon his two ſhoulders, for a memorial, and upon his breſt-plate;

1. Upon his ſhoulders, never to caſt off that burthen; and,
2. Upon his breſt-plate, that's the ſeat of love and affection.

Thus S. *Paul* expreſſes his continual watchfulneſs over the *Coloſſians*, *chap.* ii. 5. *Though I be abſent in the fleſh, yet am I with you in the ſpirit; joying, and beholding your order, and the ſtedfaſtneſs*
C *of your faith in Chriſt.* He had not onely a ſpirit of Revelation, by which he was acquainted with all their affairs, but he was preſent in ſpirit by his continual thoughts of them, and care for them: Thus was he alwayes deeply affected with the *Care of all the Churches.* Is he preſent? He labours amongſt them: Is he abſent? He prays for them, thinks of them, writes to them. As S. *Ambroſe* ſaith of *Zachary*; *Zacharias, cum non potuit loqui, ſcripſit*; when he could not ſpeak, he wrote; So doth S. *Paul* to the Churches. His care expreſſed it ſelf in this way of putting them in remembrance by writing. He wrote more Epiſtles, then all
D the Apoſtles. He ſeems to ſatisfie for what he had done againſt the Churches. Before his Converſion, he procured, and carried letters againſt them for their Perſecution, *Acts* ix. 2. Now, he is *Spiritui Sancto ab Epiſtolis*, The great Secretary of heaven, the great conveyer of heavenly Epiſtles to them. And as it is in the Miniſterial Function, ſo it ſhould be in all our other imployments. Love will be thus ſolicitous, both preſent and abſent. As *Jacob* was for his ſons, being abſent, he ſends to viſit them: *Go, I pray, ſee whether it be well with thy brethren, and bring me word again.* See, he had a privy Monitor among them, that ſhould
E inform him of all their miſcarriages, *Gen.* xxxvii. See this care of *Job* over his children; *It may be, my ſons have ſinned, and blaſphemed God in their hearts*; he preſently Sacrifices for them; *Thus did Job every day.* That's the firſt dimenſion of S. *Pauls* care of them, *both preſent, and abſent.*

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2. Here is the dimension and ſcantling of the *Philippians* duty, and piety. S. *Paul* puts them in mind of it; that not onely *in his preſence*, when he is amongſt them, then they ſhould walk piouſly and religiouſly, but alſo when he is abſent and remote from them, then alſo he expects to hear of their holy and orderly converſation. Gods Church muſt be like a well-order'd family, every one in his proper ſtation, and doing his duty, though the eye of government be not always upon them.

How doth God upbraid the failing in this point, in the people of Iſrael? *Exod.* xxxii. 7. *Moſes* was out of their ſight but forty dayes, and preſently they fall away.

1. How reſpectleſly do they ſpeak of him? *As for Moſes, the man that brought us out of Egypt, we wot not what is become of him.* That's all they care for him; gone he is, and fare him well. A poor requital for all his pains with them.

2. How foulely do they revolt from that Truth, which he had taught them? *Make us new gods to go before us.* A new Religion preſently. O, what ſaith God to *Moſes*? *Go get thee down, thy people have turned aſide quickly out of the way.* It was the ſtain, and blemiſh, and reproach of *Joaſh* the King of *Judah*; as long as good *Jehoiada* the Prieſt lived and taught him, he walked in the ways of God, 2 *Chron.* xxiv. 2. but when *Jehoiada* died, *Joaſh* his Religion died too, and he fell to Idolatry. While S. *Paul* himſelf preach'd in *Galatia*, O they were very forward and zealous; who but S. *Paul*? They eſteemed him as an Angel, nay, as *Chriſt Jeſus*. But if *Paul* diſcontinues from them, how ſuddenly are they bewitch'd into another Goſpel? On the contrary, it was the *Philippians* honour, and juſt commendation, a worthy teſtimony S. *Paul* gives of them, *You have obeyed, not onely in preſence, but much more in my abſence*, *Phil.* ii. 12.

This ficklenes in our walking piouſly, and while ſome *Paul* is preſent; it argues, All our piety is either,

1. Counterfeit and hypocritical, all that we do is to gain a good opinion of S. *Paul*. This eye-devotion, 'tis like eye-ſervice that the Apoſtle ſpeaks of, it comes not from ſincerity. Sincerity will be true in abſence, as well as in preſence; Or 'tis,

2. Inforced Religion for awe and fear. S. *Paul*'s preſence carried ſome ſway, Impiety durſt not confront, and out-face him; but if *Paul* be gone, fear will let looſe the reins to diſorder. *Metus, haud diuturni magiſter officii.* Fear, 'tis a flincher, and will ſoon give over. As *Pharaoh* whilſt *Moſes* was preſent, armed with judgments, then he would conform, and promiſe fair; but when the judgment was over, and *Moſes* his back turned, *Pharaoh* revolts again; Or,

3. If

A 3. If such Piety arise out of some love, and liking of Religion, yet it is but superficial and groundless, it hath no bottom, or solid foundation. There is a kind of delight that men may take in the preaching of the word; there may be a great seeming forwardness, which indeed is but carnal, and with a by-respect unto some accessory thing, that accompanies the Word. As it was with *Ezekiel*, his eloquence took them, *Chap.* xxxiii. *Son of man, lo, thou art unto them, as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but doe them not.* They B make no more reckoning of a Minister, then they do of a Minstrel, a fine voice, sweet airs, pleasant musick; but when the musick ceases, all is gone, our delight is at an end. Or,

4. This kind of Religion it is partial, and with respect to persons, and so holds no longer then those men continue with us whom we fancy, and esteem. As it was in *Corinth*; they pinn'd all their Religion upon their Preachers sleeves. Some were all for *Paul*, none to him; others for *Apollo*. Thus, contrary to S. *James* his exhortation, *They have the faith of our Lord Jesus Christ in respect of persons*; As one said of *Calvin*, that if C *Calvin* preach'd at one Church, and S. *Paul* at another, he would not leave *Calvin* to hear S. *Paul*. It is a good difference they put betwixt an humane and divine faith: An humane credulity, *Credit Deo propter homines*, believes what God saith for mans testimony; but a true Christian faith, *Credit hominibus propter Deum*, believes what the Preacher saith upon Gods testimony. 'Twas a good sign the Eunuch in the *Acts* was a well-grounded believer; though *Philip* were taken away, and he saw him no more, yet he went on his journey rejoycing.

So much of the extension of the Charge. Now follows,

D *Thirdly*, The Charge it self. And in it the first injunction, *Let your Conversation be, as becometh the Gospel of Christ*. And herein we have two things considerable;

1. Is the Matter, or Object of S. *Paul*'s Direction; that's, *their Conversation*.

2. Is the Rule of Direction, by which our Conversation must be ordered; it must be, as becomes the Gospel.

First, That concerning which S. *Paul* gives this Charge, 'tis *their Conversation*; the ordering of that aright is the duty of the Text. And of it, take a threefold Consideration.

E 1. This Duty here injoyn'd, 'tis *Officium progressivum*; 'tis an injunction of an holy progress in the practice of Piety. By S. *Paul* preaching, they had already attained to the first work of Christianity, a saving Conversion, they had embraced the faith, he had laid the foundation of Religion among them; now

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now he ſeconds his firſt pains with an earneſt exhortation to a Chriſtian Progreſs. Theſe two leſſons muſt always go together; A

1. The Doctrine of Converſion, Repentance towards God, and Faith towards our Lord *Jeſus Chriſt*; but that's not all; we muſt learn,

2. The Doctrine of an holy Converſation.

'Tis to no purpoſe to lay the foundation of Piety, if we build not upon it; but, as the Apoſtle ſpeaks, *Heb.* vi. *We muſt be carried on to perfection.* As in nature, 'tis not ſufficient, that life is begun, or an infant born, but he muſt be nouriſh'd up to growth and ſtrength; ſo in the courſe of our ſpiritual condition, 'tis not B ſufficient to be renew'd, and made Chriſtians, but we muſt add to the firſt ſtock of grace, build upon the foundation; let piety have its perfect work. What ſaith S. *Paul? Gal.* v. 25. *If we live in the ſpirit, let us alſo walk in the ſpirit. Abraham* was glad when *Iſaac* was born; but he made a feaſt, when *Iſaac* was wean'd, *Gen.* xxi. Not onely glad of his birth, but joyed at his growth, *When he was wean'd from the milk, drawn from the breaſt*, as *Iſaiah* ſpeaks, *Iſai.* xxviii. 9.

2. This Duty here injoyned, 'tis *Officium practicum*; the ordering of our Converſation looks to practice. Indeed a practiſing Chriſtian, is the onely Chriſtian. Chriſtianity hath never its full work upon us, till it deſcends down from our heads into our hearts, and from thence breaks forth into our lives. Religion, 'tis *Ars practica*, not a matter of bare knowledge, and contemplation, but of doing, and practiſing. *If ye know theſe things, bleſſed are ye, if ye do them, Joh.* xiii. It never fared well with the Church, when Religion was reſtrained onely to the knowing, and underſtanding part; He who could move moſt queſtions, and anſwer them beſt, underſtand the deepeſt Myſteries, ſhould D be counted the beſt Chriſtian; No, ſaith *Tertullian, Non magna loquimur, ſed vivimus.* Chriſtianity, is not an art of diſputing learnedly, or talking curiouſly, but of living holily. Thus S. *Paul* expreſſes it, *Tit.* iii. 8. *This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, may be careful to maintain good works; theſe things are good and profitable to men*; as if he ſhould ſay, Without it, all your believing is vain, and unprofitable.

3. This Duty here, 'tis *Officium comprehenſivum.* Converſation, 'tis a word of large Comprehenſion, betokens not ſome one Act, or Performance, but extends it ſelf to the whole E Carriage of a Chriſtian. And ſo the Text inforces this Duty, that a Chriſtian muſt be exact in all points. Religion muſt bear ſway in all the paſſages, and turnings of his life. He muſt be good, every way good.

1. Chriſti-

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A 1. Christianity enjoyns him all kind of duties; duties to God, duties to Man, duties to Himself; makes him a servant to all; lays upon him the whole Law of holiness and righteousness, without the least dispensation or exemption from any.

2. It furnishes him with all kind of graces; it enlightens his understanding, sanctifies his heart, orders and composes and puts in tune all his affections. At his Conversion, the seeds of all graces are sown into him, and then it expects from him every good work. A good Christian, turn him to what duty you will, he hath skill to perform it: For the worship of God, he is pre-
B pared for that; he will pray devoutly, he will hear reverently, converse with God spiritually. Turn him to man, he will submit obediently, deal and trade justly, converse innocently, help others charitably. In his work he will be diligent; in his recreations he will be sober; in prosperity humble, in affliction patient. He will be a good master, a faithfull servant, a good father, an obedient son, a loving husband; as S. *Paul* describes him, *Ready to every good work.* 'Tis not Christianity, to hit upon some one duty, and fail in all the rest; No, *He must walk in all the commandments of God, without reproof.* That's for the
C matter.

Secondly, Take notice of the Rule of Direction; according to which a Christian must order his conversation; it must be ἀξίως, *as becomes the Gospel of Christ.* The Rule, 'tis high and transcendent. God intends a Christian should be an exact creature, and so propounds to him an eminent Rule. A Christian must not order his life after every inferiour square. Other Rules there be, which many set to themselves, but they are not suitable to the state of a Christian.

1. There is the licentious Libertine's Rule; and that is, *Quod*
D *libet, licet*; to live as he list, to do what is good in his own eyes; so he can satisfie himself, that's all he cares for.

2. There is the common mans Rule, that's *Mos humanus*; that's his square, to do as his neighbours do; live according to the custom of other men. This sways with the most. *Væ torrenti consuetudinis humanæ.* O, this is as a mighty stream, bears down all before it. S. *Paul* calls it, *A walking according to the course of this world, Ephes.* ii. 2.

3. There is the civil mans Rule, that's *Lex humana*,; to be as honest as civility, and morality, and mans law enjoyns us, not to
E trespass against any Law of man; more then so, is more then needs.

No, all these Rules are short, and defective; *Mensura hominis est mensura Angeli*, even in this sense also. Christianity sets us an higher pitch. We must live answerable to the Gospel of *Christ*, suitable

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suitable, and agreeable to that holy Profession. Take the summ of it in these five Expressions; A

1. A Christian must live, and order his conversation, *Secundum præcepta Evangelii*, according to the doctrine and commands of the Gospel. Mans law is too short; nay, *Moses* his Law, 'tis too dark; the Gospel doth clearly lay down the Law of holiness. The love of God, even to the loss of our lives; the love of our neighbours, even to the loving of our enemies; these are, for their clear propounding, *Præcepta Evangelica*, doctrines of the Gospel. So meekness, and patience, and bearing of the cross, they are in a special manner, Evangelical precepts. The two Disciples thought it enough to live as *Elias* did, and to seek for vengeance upon their enemies: No, *Christ* tells them, they are called to another spirit; the Spirit of the Gospel is a spirit of meekness. B

2. A Christian must live, *Secundum beneficia Evangelii*, answerable to the high prerogatives, and benefits of the Gospel. The benefit of Redemption, how should that oblige us? *We are bought with a price.* What use doth *Paul* make of that? *Glorifie God in your bodies and souls which are his. Christ died for us, that they which live should not henceforth live unto themselves, but to him which died for them*; 2 *Cor.* iv. 15. How doth *Jeremiah* upbraid the Jews? *Jer.* vii. 10. *Will ye say, we are delivered, to commit all these abominations? Do ye thus requite the Lord, ye foolish people, and unwise? is not he thy father that hath bought thee?* *Deut.* xxxii. *Pater non tantum procreans, sed redimens.* No, our Redemption, our holy Calling, and Vocation, calls unto holiness. Our Adoption, and being made not onely servants, but Sons of God, they all require answerable conversation; it should beget in us S. *Pauls* resolution, *Whether we live, we live unto the Lord; Whether we die, we die unto the Lord.* C

3. A Christian must live, *Secundum auxilia Evangelii*; answerable to those helps and supplies of grace, which the Gospel affords us. The Gospel, 'tis the *ministration of the Spirit*, it enables us to do what it requires of us. And a Christian is purposely intended by God to be to the praise of the glory of his grace, *Ephes.* i. And so again, *We are his workmanship, created to good works*, *Ephes.* ii. We are his workmanship, his choise masterpiece, wherein he would have the power of his grace to be most conspicuous. And, *We are created to good works*, that is, purpos'd and intended to abound in good works; and again, *Created to them*, that is, enabled, and fitted for them; as in the creation every created thing was enabled to live after the kind. What saith S. *Paul? I can do all things through Christ that strengthens me.* 'Tis a shame for a Christian, not to exceed the scantlings and abilities of other men. How doth S. *Paul* check the *Corinthians* D

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for their backwardneſs this way? *Are ye not carnal, and walk like men?* 1 *Cor.* iii. 3. whereas they ſhould be ſpiritual, and walk like Chriſtians.

4. A Chriſtian muſt live, *Secundum dignitatem Evangelii*; ſo as may make for the dignity, and credit, and honour of the Goſpel. The world judges of Religion by the lives of thoſe, who do profeſs it; as is their converſation, accordingly do they account of their Religion. Wickedneſs in a Chriſtian, 'tis blaſphemy againſt God, 'tis as the ſin of ſacriledge; he robs God of the honour due to his Name. This is the aggravation of *David's* ſin, in the matter of *Uriah*, that he gave occaſion to the enemies of the Lord to blaſpheme, 2 *Sam.* xiii. 14. So likewiſe God charges it upon the Jews, *Mal.* ii. 11. *Judah hath profaned the holineſs of the Lord.* So S. *James* lays it to the charge of looſe-living Chriſtians, *James* ii. 7. *Do they not blaſpheme that worthy Name by which you are called?* The ſins of Chriſtians are much more ſcandalous then of other men. They diſhonour God, bring an evil report upon his holy Profeſſion, ſhame the whole Church, and expoſe it to reproach. Thus S. *Paul* diſſwading the Corinthians from all uncleanneſs, reminds them of that near relation, that they have to God. *What? know you not that your bodies are members of Chriſt?* And again, *What, know not, that your bodies are Temples of the Holy Ghoſt?* The members of *Chriſt*, they muſt not be polluted; the Temples of the Holy Ghoſt, they muſt not be profaned; nor muſt the Church of God be diſhonoured by us. The lewd lives of Chriſtians are reproaches to the whole Church, as *Chryſoſtom* obſerves it in the caſe of the inceſtuous *Corinthian*; S. *Paul* charges it upon the whole Church, 1 *Cor.* v. 1. *'Tis reported commonly that there is fornication among you.* See, ſaith he, he burthens the whole Church with it: As a man coming into a room, wherein is ſome naſty ſmell, ſaith, The whole houſe ſtinks; ſo the whole Church heard ill, for that one man's ſin.

The honour and credit of the Goſpel, is the grand motive that the Scripture uſes, to call us to holineſs, *Epheſ.* iv. *I beſeech you walk worthy of the vocation to which you are called.* Again, *Epheſ.* v. *Walk as children of light*; and yet again, *as becomes Saints*, *Epheſ.* v. *Women* muſt behave themſelves, *as becomes holineſs*, *Tit.* ii. 2. *Wives muſt ſo live, that the word of God be not blaſphemed. Tit.* ii. 5. *Servants muſt ſhew all good fidelity, that they may adorn the doctrine of God our Saviour in all things*, *Tit.* ii. 10. S. *Peter* preſſes this motive upon all ſorts of Chriſtians, 1 *Pet.* ii. 12. *Have your converſation honeſt among the Gentiles, that they may by your good works which they ſhall behold, glorifie God in the day of viſitation.*

5. A Chriſtian muſt live, *Secundum ſpem Evangelii*; ſuitably to the bleſſed hope, and expectation which the Goſpel

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brings us; A Christian, as he is of an honourable birth by his regeneration, so he is begot to a lively hope of an heavenly inheritance; and so must live as one who hopes for heaven. Consider seriously of that glory that shall be revealed upon thee, think of thy throne, thy crown, thy white robes, and then argue with thy self in S. *Peters* language; *What manner of persons ought we to be in all holy conversation and godliness.* The Scripture is earnest in this enforcement: 2 *Cor.* vii. 1. *Having these promises, dearly beloved, let us perfect holiness in the fear of God.* And as S. *Paul* prest it upon others, so himself practis'd it; *Our conversation is in heaven, from whence we look for a Saviour*, *Phil.* iii. 20. Christians are to be *fellow-citizens with the Saints, of the houshold of God*, of the society of Angels; live then we must, according to the law of our Country. When *Samuel* design'd *Saul* by his anointing, to be King over Israel, he bids him, give over seeking his fathers Asses; another heart, a Kingly spirit was presently shed upon him. How unworthy is it for the Heirs of Heaven, to mind nothing but earthly things? Such, saith the Father, are *Fidei, & Spei suæ prævaricatores*; they falsify their faith, confute their hope, renounce their expectation of their heavenly inheritance. Let S. *John's* exhortation be our conclusion; *He that hath this hope in him, purifies himself, even as God is pure.*

Estote non solum spe, sed conversatione cœlestes, Leo.
Ὁ πίστις, χαρακτὴρ ἐστιν ἡ τῦ λαοῦ μαθήσεως, *Just. Mart.* p. 393. *Quæst.* 3. *Respons.*

A SERMON TO THE CLERGY: ON

1 CORINTH. XIV. 1.

Follow after charity, and desire spiritual gifts, but rather that ye may prophesie.

IT is the wisdom of Gods dispensation with his Church under both the Testaments, he founded them both, and trained them up under Promises, and Expectations. In the former, *Pater promisit Filium.* The Patriarchs and Prophets, they hoped, and longed for the Incarnation of the Son. In the founding of the second Testament, *Filius promisit Spiritum.* The Apostles, and Disciples, and the Christian Church, they expected, and waited for the descent of the Spirit. S. *Chrysostom* observes, and makes this difference: *Christ*, at his coming, he was πλήρωμα νόμου then the law was accomplished, and it, with old *Simeon* died with *Christ* in his arms, at the receiving of him; the

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Spirit, that is πλήρωμα Εὐαγγελίου, that is, the fulfilling and accomplishment of the Gospel. The Spirit then, that's the portion, and expectation of Christians. A

Of Christians in general; but principally, and in the first place, promised, and imparted to the Ministers, and Governours of the Church of *Christ*; and then by their Ministery conveyed to others. As S. *Jerom* distinguishing twixt Bishops, and Priests, *Episcopus, Patres Ecclesiæ generat; Presbyter, Filios*; so *Christ*, first provides and sanctifies *Patres Ecclesiæ*, afterwards by them, he doth *generare filios*, the common believers. Graces and gifts in a Minister, they are virtually as much, as in multitude of auditours. They are like Seals, or Prints; one character in them, begets the like in thousands that take impression from them. The Apostles, they first received the promise of the Spirit; they, like *Gideons* fleece, were moistned with this heavenly dew, when all about them were wholly dry; by them it was derived to common Christians. S. *Augustine* compares this descent of the Spirit to the first rising of the Sun; first it enlightens the Mountains, and from them reflects into the lower Valleys; The Apostles, and Ministers, they are these holy Mountains, reflecting their Beams upon inferiour Christians. S. *Jerom* likens them to those twelve Fountains at *Elim*; other disciples must be planted by them, and draw moisture from them, like the seventy Palm-trees. B C

Which makes S. *Paul* direct this passage of his Epistle touching the gifts of the Spirit, especially to the Sons of the Prophets, that aimed at the publick Ministry, and Service of the Church of *Corinth*. As the *Lacedæmonians*, fitting their children to some trade of life, brought them into a room full-furnished with instruments of all Professions, that so they might choose in what trade they might be serviceable to the Common-wealth; so the Apostle brings them into the Church, *Officinam gratiarum*, the Store-house of all Gods graces, that in the view, and consideration of them, they may make their choice. And lest, like children, they should fancy the gayest, omit the most useful, he gives them direction for the most serviceable graces to the Church of God. And this he doth in the representation of a most lively, and elegant Allegory. As S. *Peter* in a vision being called to preach, had a vessel let down full of the bodies of divers beasts for his choice, and use; (their *corpora bruta*, were *animæ humanæ*, the beasts signified men;) so in these twelve, and thirteen, and fourteen Chapters, here is a representation of the body, and several members of man, head, hands, eyes, feet; here *membra humana*, are *dona divina*, for our choice and practice. D E

And

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A And as in the disposition, and frame of our bodies, so in this dispensation of these gifts of grace, three things are observable in the Apostles discourse, severally handled in these three Chapters, and together collected, and united in my Text:

1. *Varietas membrorum*; A body consists of diverse parts, branches it self into manifold members; so here is, *multiplicitas donorum*, the Spirit diffuses it self into manifold gifts; *Effundam Spiritum meum*, not a drop, or two, but a plentiful showre of all kind of graces; here are *healings*, *languages*, *miracles*, and all comprised in my Text, τὰ χαρίσματα, all kind of graces. That's
B the first, *Varietas donorum*, Plenty and variety.

2. A second thing remarkable in the body, is *disparitas membrorum*; all are not alike useful, none equally beautiful; so here is *disparitas donorum*; This holy body, herein is like to that abominable image in *Daniel*; *The arms of silver, the thighs of brass, the legs of clay*, and mean composure; The graces of the Spirit, though none are superfluous, yet some are more useful, and of special Improvement; That's included in the other branch of my Text, in this Comparative, μᾶλλον. That's the second choice and disparity.

C 3. A third thing in the body, is *Excellentia unius membri*; some one hath the preheminency above the rest, is more vital, and useful, more beautiful, and comely, like that Head of gold, *Dan.* ii. 32. So here is *Excellentia doni*; that's in the first, and chiefest branch of my Text, διώκετε τὴν ἀγάπην. Saint *Paul* preferrs Charity, before Faith, and Hope, and all other Graces; That's the third thing observable, Preheminence and Excellency.

The Words are the Apostle's direction, for a fitting enablement to the work of the Ministery; and it consists upon three
D Particulars:

1. Here are *tria objecta*; the Apostle propounds and commends to them three Objects;
   1. *Charity.*
   2. *Spiritual Gifts.*
   3. *Prophecy.*

2. Here are *tres actus*; three acts he perswades them to, tending to these objects:
   1. Διώκετε, An act of Prosecution.
   2. Ζηλοῦτε, An act of Emulation; The next is implied in,
E 3. Μᾶλλον, And that is *Eligite*, an act of Choice and Election.

3. Here are *tres gradus*; he orders them into three degrees answerable to their true worth, and opposite to the erroneous esteem of these *Corinthians*. Amongst these three, *Charity*, *Spiritual*

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ritual Gifts, *Prophecy*, they did ſet the chiefeſt price, and moſt doted upon the leaſt profitable, *Miracles* and *Languages*; All would ſpeak Tongues, and work Miracles, but little account was made of *Prophecy*. Like thoſe Sons of *Sceva*, *Acts* xix. they would work miracles themſelves, leave preaching to others, *We adjure you by Jeſus, whom Paul preacheth.* And even thoſe who did propheſie, did it in ſtrife, and much contention, puffing up themſelves, not building up others. All their gifts were void of Charity, no thought had of that. The Apoſtle inverts this order; like the Maſter of the Feaſt, *Luke* xiv. diſplaces thoſe that had got the higheſt room; preferrs the loweſt, ſets Charity in the firſt place; *Follow after Charity*: next after it, preferrs *Prophecy*, μᾶλλον δὲ, *ira. mepriſdum*: leaves the third and laſt room to Tongues and languages. Thus as *Chriſt* in the raiſing of *Jairus* his daughter to life, ſo S. *Paul* at *Corinth*, in the converting of a ſinner;

1. He puts out the *Minſtrels*, an unlikely means to recover life again; diſplaces *Languages*, which S. *Paul*, *Verſ.* 7. compares to *Minſtrels*, a dead ſound of piping, and harping: Then,

2. He brings in *Prophecy*, that is a quickning word, like *Chriſts* word to the Damoſel; that, fetches her to life again: Then,

3. He brings in *Charity*, like the Parents of the Damoſel, to feed and nouriſh her; that, feeds, and maintains, and ſtrengthens her.

Come we to the,

Firſt Object, *Charity*; that is the principal, and the chiefeſt Grace; and the Obſervation hence, is briefly this; that, Charity and Compaſſion to the Church of *Chriſt*, above all other graces, is a principal gift required in a Miniſter. Look upon *Aaron* the High Prieſt, in his holy attire, and then aſk *David* the morality of all that Ceremony; *As the precious oyntment upon the head, that ran down upon the beard, even Aarons beard, that went down to the skirts of his garment*, *Pſal.* cxxxiii. 2. without which, it was death to ſerve in the Temple; ſo comely, and neceſſary, in the office of a Miniſter, is charity, and compaſſion to the Church of God. S. *Paul* preferrs it before faith, and hope, and all other graces. Though not for perſonal, and private uſe, yet for ſervice, and benefit to the Church of God, it exceeds them all. 'Tis a fundamental preparative, and diſpoſition for all other graces, and enablements; and that in theſe three reſpects:

1. *Ut habeat*; It fits and enables him for the receipt, and obtaining of them. In this caſe, it is with the working of the Spirit,

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A Spirit, as with his Being. As naturally he proceeds, *per modum amoris*; ſo, graciouſly he inſpires and ſanctifies, *per modum charitatis. Multa remiſſa*, many ſins forgiven, *becauſe ſhe loved much*; and ſo, *multa conceſſa*, many graces infuſed, if we love much. This was repreſented in the firſt effuſion of the Holy Ghoſt. The Apoſtles were in one houſe, and in one mind, in a charitable union; and then they received thoſe cloven tongues. Of which S. *Aug.* ſpeaks, alluding to thoſe two deſcents of the Holy Ghoſt: they had firſt *Spiritum unitum in columba*, before *diviſum in linguis*; He deſcended in the appearance of a Dove; the Emblem of Cha-
B rity; after that, *In linguis diviſis*, in tongues and languages: They were together in one mind, and in one houſe combined in charity. As *Origen* obſervs of *Job*'s children; Mark, ſaith he, their charitable affection! Satan could ſooner kill them all together, then by any breach of love, make them fall out, and live aſunder. This *Chryſoſtom* notes in S. *Paul*'s Converſion, and Call to the Miniſtery; God obſerved his zealous affection to the Synagogue, how ſtrongly he loved his Mother-Church; *Chriſt* would eſpecially gain him to his ſervice: As a Captain,
C who ſees in his enemies Camp, a valiant, and reſolute Souldier for the good of his Country, labours by all means to work him on his ſide, and furniſhes him with his choiſeſt armour; ſo God calls S. *Paul*, and enables him with his richeſt graces. That's the firſt thing obſervable; *Ut habeat*, it fits and enables him for all other graces.

2. *Ut Eccleſiæ habeat.* When they are infuſed, Charity ſtirrs them up, and improves them to the uſe, and advantage of the Church of *Chriſt*. Other gifts, without charity, reſt in the perſon into whom they are infuſed; charity diſperſes, and conveys them to others. See this expreſs'd in S. *Paul*'s Similitude;
D *The whole body is compacted by that which every joynt ſupplies — and makes an increaſe of the body unto the edifying of it ſelf in love.* Other graces without charity, as meat received into the body without the natural warmth, lies clogging the ſtomach; but Charity, like the vital heat, concocts, and conveys them to every member; it makes a ſupply to every part, *Eph.* iv. 16. That's the reaſon, that of all other graces, God requires our charity to be beſtowed on his Church; he ſeems to part with his own right in it, and ſets it over to his Church. *If God ſo loved us*; What then? The inference, we ſhould think, were more natu-
E ral; Then we muſt love him again: But God parts with his intereſt, beſtows it on his children; *Then ought we to love one another*, 1 *Joh.* iv. 11. He requires us to exhibit it to his Church.

1. *In ſignum amoris*; then 'tis beſt tryed. Every man will

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will love God: it is beſt diſcovered in our love to his Church. A

2. *In fructum amoris*; the fruit of our charity cannot reach to him. As *David*, deſiring to ſhew love to *Jonathan* even after his death, inquires out *Mephiboſheth*, or any of his children, that they might enjoy what *Jonathan* could not. *Quod homini proficit, Deo ſervit*, ſaith *Tertullian*. Then charity is moſt ſerviceable to God, when it is profitable to his Church.

The Church, that is commended eſpecially to our love and charity. As S. *Bernard* obſerves of *Chriſts* proviſion for his Mother at his death; he commended her to S. *John* his loving diſciple, and in terms of love, *Behold thy Mother*, and, *Behold thy Son*; ſo in the diſpoſition, that's the principal affection to which *Chriſt* commits it. Art thou a Miniſter? conceive *Chriſts* voice from his Croſs to thee, *Behold thy Mother, behold thy Son*. This was the Preface to S. *Peter's* charge; *Peter, loveſt thou me?* then, *feed my flock*. Of both which Speeches to S. *Peter*, and S. *John*, *Aquinas* conceits, that, anſwerable to their affection, ſo was their commiſſion. Saint *Peter* loved *Chriſtum myſticum in membris*, *Chriſt* in his members; to him therefore the Church was by name commended. Saint *John* loved *Chriſtum perſonalem*, *Chriſt* in his perſon; to him therefore he committed the care of his Mother. B C

Love is the affection that's principally required. This we ſee typified in *Aarons* breſt-plate; the names of the *Iſraelites* they were ingraven, and ſet upon the holy *Pectoral*, not upon his ſhoulders onely for care and burden, but upon his breaſt, the ſeat of love; they muſt be dear and tender to him. It is a ſin in any man to be void of Charity; but it is an hainous impiety in a Prieſt. It had been cruelty in any Jew, not to regard his brother's wounded and bleeding body; but for a Levite, and a Prieſt to paſs by, and neglect the body, nay the ſoul, of their brother without charity and compaſſion, what ſin more abominable? D

Without this gift, all other graces they are fruitleſs and unprofitable, *ſine hac, nihil ſum*, ſaith the Apoſtle; not *minor*, or *parvus*, but *nihil ſum*. Had I all Languages, even to the tongues of Angels; had I all Miracles, to remove Mountains; had I all Patience, even to the enduring of Martyrdom, (*Quale crimen*, ſaith *Cyprian*, *quod nè Martyrio quidem poteſt expiari?*) *ſine hac nihil ſum*. And *cum hac, omnia ſum*. *Charity bears all, believes all, hopes all*. Strange! The act of Charity is onely to love; *Elicit ſuum actum, imperat omnem*. As a ſpring in a clock ſets all the wheeles going; or the *Primum mobile* in Heaven carries E

all

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A all the Spheres with it. Art thou to Prophesy? *Charitas cogit*, saith the Apostle, *The love of Christ constrains.* Hast thou Languages? they are unprofitable in themselves divided from Charity. Charity directs and unites them together, *Ex una lingua, facta sunt multæ, hoc superbia fecit; ex multis facta est una, hoc charitas facit. Aug.* Saint *James* speaking of malicious tongues, saith, *They are set on fire of Hell, and they set on fire, the whole course of nature* in strife and confusion; so these gifts of tongues, being set on fire by charity, as by fire from Heaven, they set on fire the whole course of nature, in grace and conversion.

B Not, as if Charity were absolutely necessary; as if none but a Convert could convert others. Tongues, and Miracles, as we see in *Judas*, they may do good; but not so kindly, as when love imployes them. As S. *Augustine* observes of *Christ's* Miracles, they prevailed the more with his Auditours, because they were not onely *signa potentiæ*, but *fructus amoris*. They were *miracula salutaria*, helpful, and beneficial. Had they been *nociva*, as *Moses* his were in Egypt, they would have bred hatred and terrour, driven men farther from him; or, had they been *innocua*, to remove Mountains, to fly in the air, they would

C have wrought wonder, and astonishment; but they were *salutaria*, healing, and feeding, and raising from the dead; these were beneficial, and provoked love, and affection. As the Prophet, when he laid his staff upon the child, which was *signum potentiæ*, it never fetch'd life; but the embracing of his arms, that was *fructus amoris*, that warm'd and enliven'd him. Miracles, and languages, they may do good, but not so kindly.

Much more, Prophesying, though divided from Charity, hath its use and profit for the conversion of others. To this purpose,

D S. *Augustine*, alluding to that of S. *Paul*, *Some preach Christ of good will*, others on by-respects, *Quidam*, saith he, *non caste prædicant Christum; tamen, his auditis, fideles nascuntur.* As in natural generation, so likewise in spiritual, *Quidam ad concubitum ingrediuntur, non voluntate generandi, sed luxuriandi libidine*, in lust, not in love, and desire of posterity; and yet they beget children, *ex fœcunditate seminum, non ex turpitudine vitiorum.* The seed of the word, it hath *vim plasticam, & prolificam*, a power of regenerating, though dispensed and applied by one not-converted. Let the seed be good that is sown in the

E furrows, it skils not what the hand be that scatters it abroad. *Pastores mali*, saith S. *Augustine* against the Donatists, bad Shepherds may feed the flock in good Pastures. Prophecy without Charity hath a power of converting, but not so kindly. As a Chirurgeon, or Physician, is more affectionately careful of his

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own body, then of a ſtranger's life. The one he doth *Ex Arte*, to ſhew his skill; the other *In Affectu*, in Sympathy of affection. The one preaches, *Ut lucretur famam*, for credit and oſtentation; the other, *Ut lucretur fratrem*; *Thou haſt gained thy brother*, ſaith our Saviour, accounting every Chriſtian, as S. *Paul* did *Oneſimus*, his own bowels; and eſteeming S. *James* his reward, the beſt encouragement; Haſt thou converted a ſinner? *Know thou haſt ſaved a ſoul from death, and haſt hid a multitude of ſins.* That's a ſecond Inforcement, *Ut Eccleſiæ habeat.* Charity improves all his gifts for the benefit of the Church. A

3. *Ut ſibi habeat.* Charity makes them comfortable, and profitable to his own ſoul. That's the excellency of Charity above theſe other Graces. Tongues without Prophecy, edifie no man; Prophecie without Charity, edifies others, helps not himſelf; *Charitas, & alios, & ſeipſum*; *He ſaves himſelf, and thoſe that hear him.* Tongues without Prophecie, like *Nimrod*, they build a Babel, they confound themſelves, and bring confuſion to others. Prophecie without Charity, like *Noah*'s workmen, they build an Ark, edifie the Church, but themſelves periſh. Charity, with *Noah*, builds for himſelf and his whole family, ſaves himſelf and the Church of *Chriſt*. Prophecie without Charity, it is like light in the Stars, *Lucem in ſe, Calorem in aliis*, it's light onely in it ſelf, begets heat in others: Prophecie with Charity, is like light in the fire, *Lucet, & Ardet*, lightens, and enflames both himſelf, and others. Prophecie without Charity, nouriſhes others, feeds not himſelf: *Non guſtat*; as that Samaritan Governour, provides for the people, but himſelf ſtarves; or, *Tantùm guſtat*, hath ſome ſmack or reliſh of ſaving truth, but feeds not upon it; Like Nurſes, that taſte onely of that, their children live upon. Charity eats, and digeſts, and grows by it. Prophecie without Charity, doth *Sua Deo, Se Diabolo*, as Saint *Gregory* ſpeaks, beſtows his fruits and pains upon God, himſelf upon the Devil. *Plus dat qui & fructum, & arborem dat, quàm qui ſolum fructum*, ſaith *Aquinas* out of *Anſelm.* Charity conſecrates both tree and fruit, himſelf and his labours, to God and his Church. That's a third Inforcement, *Ut ſibi habeat.* Charity is a fundamental ſpiritual Grace; then, Prophecie; then other gifts, are like colours well laid. Charity is a ground-colour, Prophecie upon it, is a laſting-tincture; then Tongues, and Languages, like varniſh upon theſe, are for ſhow and ornament. B C D E

That's the firſt Object propounded and commanded, *Charity.* Paſs we on to the

Second, τὰ πνευματικὰ, *Spiritual gifts.* And from hence obſerve, that the right aim, and chiefeſt deſire of a faithfull, and worthy Miniſter,

A Miniſter, 'tis for ſpiritual bleſſings; And this we may conſider,

1. In the Kind,
2. In the Parts of them.

I. The Kind and Condition of them will appear in a double Oppoſition:

1. Is *Spiritualia*, not *Naturalia*. He contents not himſelf with natural endowments, ſtrength of wit, largeneſs of memory, quickneſs of apprehenſion; nay, denies them, being ſevered from Grace, as fruitleſs, and unprofitable. *Stultus fito, ut fias ſapiens*, is
B the Apoſtle's word. Thou, in thy Calling to be a Miniſter, muſt be in S. *Pauls* caſe, ſtruck blind, before enlightened; *Lucem occæcantem habuit*, before *illuminantem*; (As the light of the Sun will put out a Candle); and *circumfuſam* before *infuſam*, ſaith Saint *Bernard*, to make him know how he came by it, before he received it. Natural knowledge, in S. *James* his account, 'tis *earthly, ſenſual, devilliſh*; earthly in the original, ſenſual in the uſe, devilliſh in the end and iſſue of it. The myſteries of our Calling are above the reach of created nature. *Animæ creationem, intelligunt & Dæmones*; the Devil is a better Naturaliſt, then the
C greateſt Philoſopher; *Animæ converſionem, ignorant & Angeli*; the Angels adore theſe myſteries of Converſion. The ſtrongeſt natural parts, they are no better then Crab-ſtocks in this Garden of the Church; if they have not that ἔμφυτον λόγον, as S. *James* terms it, the *word engraffed upon them*, they continue fruitleſs. As S. *Auguſtine*, diſcourſing of *Moſes* and *Paul*, the great ſpirit and courage they ſhewed before their calling; *Moſes* his valour in ſlaying the Egyptian, *Pauls* zeal for the Jewiſh Synagogue; he compares them to rich grounds untilled, overgrown with weeds; *Non virtutum fructibus inutiles erant, quamvis vitioſa*
D *magnæ fertilitatis ferebant indicia*; they might prove good, if well huſbanded; but as they are, *quò meliores, eo deteriores*; the greater are our parts, the greater are our ſins. And yet how ready are we to judge and account all to be natural? Which makes S. *Paul* challenge theſe Corinthians; *What haſt thou that thou haſt not received?* 'Tis purpoſely meant of Miniſterial endowments. And S. *James* foreſees how ſoon we miſtake; and therefore ſaith he, *Err not, my dear brethren, they are all from above*; no parts of nature, but gifts of grace. That's the firſt Oppoſition; *Spiritualia*, not *Naturalia*.

E 2. *Spiritualia*, not *Temporalia*; and that in a double Conſideration.

1. Not *Temporale, Spirituali contrarium.*
2. Not *Temporale, Spirituali annexum.*

1. Not *Spirituali contrarium*; Not that it is incompa-

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tible, and croſs to our ſpiritual Calling: No, but the aim of a Chriſtian, (eſpecially of a Miniſter) 'tis ſpiritual, and heavenly. *Chriſt* taught us this Leſſon in his firſt Call; He choſe the pooreſt, thoſe who were looſeſt from the world, to be his Embaſſadours. Temporal Kings, *Per divites ad pauperes*, they publiſh their Laws by rich men, to the poor; *Chriſt*, *Per pauperes ad divites*, he ſends the poor to preach to the rich. Temporal bleſſings, be they at the beſt, are unworthy to be nam'd, as the aim of a Miniſter; *Æſtimant Sortem pretio viliſſimo, bono temporali*; we abaſe our Calling to prize it no higher. *Cœlum, Thronus Dei; terrena, bona Scabelli.* Prayeſt thou for ſpiritual graces? he reacheth thee them from his Throne in heaven. Art thou craving temporals? he ſpurns to thee thoſe from his Footſtool on earth. Spiritual bleſſings, they come near to the nature of God; earthly are heterogeneous, and of a lower condition. By graces, *we are made partakers of the divine nature*, ſaith the Apoſtle Saint *Peter*. To neglect theſe for temporal good things, 'tis to loath Mannah, and long for Onyons, and Garlick of Egypt. *Allium & Cœpe, præ Cœlo ſpirant*, ſaith *Tertullian*. That's the firſt Conſideration; not *Temporale contrarium*.

2. Not *Spirituali annexum*; Even thoſe temporals that are due, every way due (for ſuch there be, think Church-robbers what they liſt) and by God himſelf annext to our Calling, they are not the chief aim and choice of the Miniſter. *Non veſtra, ſed vos*, is the Apoſtle's profeſſion; *We ſeek not yours, but you*; no, not *Noſtra*, though originally due; with *Salomon*, craving Wiſdom in the firſt place, riches and honours God will caſt upon him; with *Eliſha*, deſiring of God the doubling of *Elijah's* ſpirit upon him, the Mantle for warmth and ornament he takes up afterwards. As *Chriſt*, not onely preferring his ſpiritual food, *Verbum Dei*, before Satans bread that's *Spirituali oppoſitum*; but *Voluntatem Patris*, the doing of his Fathers will, before his Diſciples bread, which they bring to him, that's *Spirituali annexum*.

And indeed, 'tis fit they ſhould be void of theſe earthly inferiour diſtractions, that are to mind heavenly. Theſe fowls of heaven ſhould be provided for, without their ſowing and reaping; theſe Lillies of Paradiſe ſhould not toil, nor ſpin, and yet grow and flouriſh. As S. *Auguſtine* alluding to Gods curſe upon *Cain* for killing of his brother, *Let the earth be barren unto thee, when thou tilleſt it*; *Quid congruentius*, ſaith he, *quam ut illum cujus ſcelere frater occiſus eſt, in terra laborantem ſterilitas ſequeretur; illis, quorum miniſterio ſalvantur, de craſtino minime cogitantibus fructuoſa terra ſerviret? Cain*, who kill'd his brother, even when he labours, is curſt with barrenneſs; Miniſters, who ſave their

A their brethren, even though they labour not, must be provided for with fruitfulness; That's the second, Not *Spirituali annexum.*

That's the Kind; I come

II. To the Parts of them;

1. It is *Spirituale donum*; Seek, and labour for spiritual enablements. The inclinations of nature must be strengthened, and elevated with gifts of grace. The weightiest employments require the greatest enablements. Those three great Callings, Kings, Priests, Prophets, they were all anointed; to signifie that
B large measure of grace, that those Callings required. Nay, the High-Priest had all the holy oyl poured out upon him; to signifie his Calling required plenty of grace; the inferiour Servitors were but onely sprinkled in a sparing manner. Indeed, to be gifted, and fitted by the holy Spirit, 'tis the only comfortable assurance to thy conscience of thine inward Calling; Gods Seal set ἐν πνεύματι, without which, the warrant of the Church, 'tis but ἐν μέλανι, in Ink and Paper, as S. *Paul* distinguishes.

And yet, how many run before they be sent? suing, like *Ahimaaz* to the *Joabs* of Israel; *But what if I run?* though they
C have no tidings. Who, if they were questioned, whether they have received the Holy Ghost in some competencie of gifts, must return the answer of those uncatechiz'd Novices, *Act.* xix. *We know not whether there be any Holy Ghost*, yea, or no. No, God never employs, but he always enables; as *Saul* did with *David*, when he sent him to fight, he put on his own Armour; he will strengthen thee with his own Spirit, to discharge His business.

That's the first; *Spirituale donum.*

2. Is *Spirituale ut officium*; Seek and labour for spiritual employments. And indeed, *Donum obligat ad officium*; the conferring
D of a gift, it is the exacting of a service: 'Tis like Pres-money, if once thou receivest it, thou art bound to do service. Thou art a servant and thou must, and thou hast a Talent and thou mayst be profitable to thy Masters advantage. To have the first, *Spirituale donum*, without this second, it is to no advantage. *Donum in habitu*, 'tis *Talentum in sudario*; *Donum in exercitio*, 'tis *Talentum in mensario*, it gains, and increases. *Donum in habitu*, 'tis a Candle in a bushel; exercise and employ it, 'tis set on a Candlestick. Without exercise and practice, saith S. *Bernard*, thou art *Lux modii*; with it, thou art *Lux mundi.* Not onely the
E mispending, but the neglecting of this gift condemns thee. S. *Paul* bids *Timothy* ἀναζωπυρεῖν; fire goes out for want of blowing, as well as with quenching. Mettal, not onely wears out by use, but is eaten with rust. And what saith S. *James*? *The rust of your gold shall witness against you*, not onely the mispending. The rust of our gifts,

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gifts, as well as the miſ-uſing ſhall riſe up, and condemn us. To be able to preach, and not to perform it, S. *Auguſtine* counts it like the ſin of *Onan*, *Maledictus qui non ſuſcitat ſemen in Iſrael*; *prædicando Chriſtum, generare Chriſtianum.* Art thou invited to preach, and yet refuſeſt? Art thou ſhod *with this preparation of the Goſpel*, and yet refuſeſt when the Church calls for thine help? thou ſhalt be *diſcalceatus in Iſrael.* If thou wilt not raiſe up ſeed to thy elder brother *Chriſt*, the Church may pull off thy ſhoes, and ſpit in thy face; *Nè ſis in eorum numero, quorum pedes ſunt ſpecioſi.* 'Tis S. *Auguſtine*'s Allegory. That's the ſecond; *Spirituale, ut officium.* A

B

3. *Spiritualem poteſtatem.* Labour for, and deſire onely ſpiritual power, and authority. As in the firſt, *Donum obligat ad officium*; ſo here, *Officium diſponit ad poteſtatem.* Our authority, and power is onely ſpiritual. The weapons of our warfare, are *divinitùs potentia.* Thus S. *Chryſoſtom* magnifying and preferring his ſpiritual power; To a King, are bodies committed; to a Prieſt, ſouls; they fight with ſenſible armour, we with ſpiritual: They fight againſt Barbarians, I fight againſt Devils; as he ſpeaks elſwhere: his doctrine is to him, as fire and ſword. The cenſures are onely ſpiritual, that the Church inflicts. This thunder of the Church, like that from Heaven, melts the metal, meddles not with the ſheath; works upon the ſoul. C

And yet what a ſtirr keeps that Prieſt of *Rome* for his temporal Power to be joyned with ſpiritual? Joyning with his Paſtoral Staff, an Imperial Sword; (as we ſee ſome Rapiers ſheathed up in Staves;) in cenſuring of the Church, wiſhing as *Balaam* did in beating of his Aſs, I would my ſtaff were a *ſword in my hand, for then would I kill thee.*

And yet we exclude not all temporal power as utterly unlawful. 'Tis not a conſequent from our ſpiritual, but yet it is compatible with it. *Chriſt* doth not command it, but the Prince may conferr it. Onely of our ſelves, 'tis meerly ſpiritual. That's the third part; *Spiritualem poteſtatem*, a ſpiritual authority. D

I come briefly to the,

Third Object propounded to them, and that is Prophecy. And by it, I conceive, with Expoſitors, not any extraordinary miraculous Revelation, but an ordinary ſet courſe of preaching, and interpreting, and opening the Myſtery of the Goſpel; in S. *Pauls* deſcription, *A ſpeaking to men to edifying, to exhortation, and comfort.* And then take notice of the nature, and honour of this holy function. *Preaching*, 'tis *Propheſying.* E

1. It is *loco Prophetiæ*; 'tis in the room and ſtead of Revelation and Prophecy. As the Iſraelites were firſt fed with Mannah, afterwards, that ceaſing, they fed on the fruit of the Land.

Prophecy

A Prophecy now ceasing, we must wait for no more Visions, but rest our selves on the set word of God. See this observable in the closure of both the Testaments. *Malachi*, the last of the old Prophets, shuts up the Old Testament with this Seal; *Remember ye the Law of Moses my servant, which I commanded to him in Horeb for all Israel, with the Statutes, and Judgments*, till *Elias* comes; there were no more Prophets till *John* at *Christs* first Coming. S. *John*, the last of the Apostles, he seals up the New Testament with the same Closure; no more additions to the New Testament, till *Christs* second Coming. We have *Mo-*
B *ses* and the Prophets, *Christ* and the Apostles, in stead of Revelation: It is *loco Prophetiæ*.

2. It is *æquale Prophetiæ*; 'tis as good as Prophecy, of the same nature, springing from the same Fountain, and Original: As the fire on the Altar, though maintained, and fed with ordinary fewel; yet is counted heavenly, because the first Original of it was from Heaven. The Scriptures contain fully the marrow and pith of all former Prophecies in the Old Testament. As at the first Creation, the Lord made an extraordinary light, but after, conveyed it into the body of the Sun, and Moon, and all
C light now arises from them; so in the beginnings of the Church, God set up an extraordinary light of Prophecy: now he conveys it all into the body of the Scripture, comprehending all saving truths that they reveal. It is, *æquale Prophetiæ*.

3. It is, *melius Prophetiæ*; it is better then Prophecy. The ordinary Word, especially of the Gospel, is more excellent, and useful, then extraordinary Revelations under the Law;

1. *Ratione certitudinis.* Saint *Peter* calls the Scripture, Βεβαιότερον λόγον, a surer word, then a voice from Heaven. As the motion of a star is more certain and re-
D gular then an extraordinary Comet.
2. *Ratione claritatis.* The Gospel is more clear and evident then either Prophecy, or Priesthood in the Old Testament. That was but *Lucerna*, saith S. *Peter*, this is *Lucifer*; that was but like a Candle, this like the Day-star springing in our hearts.

The clearness of the Old Testament, it was but *splendor vultus*, the face of *Moses* did onely shine in his Revelations; the clearness of the New Testament, is *splendor pedum*, their very feet are glorious that preach the Gospel. The shining of the
E Old Testament was *splendor in velamine*, as S. *Paul* observes; the very clearness of that was hidden, and vail'd over with much obscurity; *Christs* shining in the New Testament, 'tis far more evident, 'tis *velamen in splendore*: his very garments are clear, and glorious as the Sun. The clear preaching of *Christ*, made

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made *John the Baptiſt*, greater then the Prophets; the meaneſt of our Calling, greater then *John the Baptiſt*. This evident preaching, and pointing out *Chriſt*, makes ſome of the Fathers compare Prophets to Cocks, the neater the Sun-riſing, the lowder they crow: The neareſt to *Chriſt*, makes the cleareſt preaching. A

3. *Ratione perpetuitatis*: Preaching is better then propheſying, in the laſting continuance and perpetuity. Prophecy, it is but temporary, as a Candle in S. *Peter*'s account. *Lucerna, & accendi debet, & extingui poteſt*, ſaith S. *Aug.* A Candle, it is ſoon put out. The Miniſtery of the Goſpel, is as the Sun in the Firmament, not to be darkned till the laſt day. 'Tis an *everlaſting Goſpel*, *Rev.* xiv. 6. Preaching, and Baptizing have a Patent of eternity; *Lo, I am with you alway, even unto the end of the world*, *Matth.* xxviii. 20. Thus S. *Gregory* comptres miraculous gifts in the Infancy of the Church, to a Childs Standing-ſtool; when the Child is grown, and ſtrong, that's taken away. God hath withdrawn theſe extraordinary Supportments in this grown age of his Church. That's the third; it is, *melius Prophetiæ*. B C

4. Let me add one Parallel more 'twixt Preachers and Prophets, and that by way of Exhortation. Saint *Auguſtine*, diſcourſing of the ſtate of the Patriarchs, that their whole carriage and life was full of myſteries, concludes, *Primorum patrum dico, non tantum linguam, verum etiam & vitam fuiſſe propheticam, illudque regnum Hebræorum magnum quendam fuiſſe Prophetam*; their Common-wealth was a Prophet, it was ſo full of Myſteries. As they in Myſterie, ſo now in Morality, ſhould not the lives of our Preachers, ſhould not the ſtate of our Churches, even in this ſenſe, propheſie? equal and parallel them in ſanctity and piety? propheſying in our lives, preaching in our examples? every action to be a doctrine? the whole carriage of our lives a continued inſtruction to thoſe that behold us, not onely by ſpeaking, but even ἐν ἔργῳ καὶ πράξει; as *Nazianzen* profeſſes of his own endeavour. When we are ſilent, by example edifying, *non tantum lingua, ſed etiam & vita fuit prophetica*. D

So much for the Objects. Now follow,

Secondly, the three Acts; E

1. Διώκειν, An Act of Proſecution.
2. Ζηλῶσαι, An Act of Emulation.
3. In Μᾶλλον, An Act of Election.

1. Διώκω, That inferrs theſe Particulars;

1. *Ex parte Objecti*;

1. *Diſtantiam*

A 1. *Distantiam Objecti*, Distance and Remoteness. This heavenly grace, 'tis not inbred, or hard at hand, presently attained to; 'tis remote, it requires prosecution.

2. *Difficultatem Objecti*; 'tis beset with Difficulties, it costs much pains, and striving. Διώκω implies hardship, and extremity; *If by any means I may attain*, saith S. *Paul*.

3. *Excellentiam Objecti*; Rareness and excellency. It must sure be some excellent thing that deserves so much pains in prosecuting and obtaining; a precious pearl, that is worth so much inquiring. Charity, 'tis a remote, 'tis a difficult, 'tis an ex-
B cellent endowment.

Consider it,

2. *Ex parte actus*; It implies two things,

1. *Intensionem actus*; Intension and vehemency, 'Tis an act vehement, and violent. Saint *Chrysostom* observes upon these words of S. *Paul*, διώκω τὴν ἐκκλησίαν, and διώκω τὴν δικαιοσύνην, *persequens Ecclesiam, justitiam*, that S. *Paul* was as violent, and extreme for, as against, *Christ*; in prosecuting, as in persecuting. 'Tis a vehement intension.

2. *Extensionem actus*; Extension and continuance: it
C holds out, gives not over. S. *Paul* in *Philip.* iii. expresses διώκω by ἐπεκτείνομαι, and that signifies, the last girds and stretchings out of the body at the end of a race, for fear of falling short. That's the extension.

2. Ζηλοῦτε, That's the second act; an earnest desire upon a comparative emulation of other mens gifts. *Æmulamini* that implies,

1. *Agnitionem profectus alieni*, an ingenuous acknowledgment of another mans Proficiency.

2. *Confessionem defectus proprii*, an humble confession of
D his own deficiency.

3. *Desiderium imitationis*, a strong endeavour to imitate, and equal them.

3. In μᾶλλον, there's the third act, *Eligite*; an act of choice and election: And that implies two things,

1. *Non posse omnia*; we are put to our choice; ingross all gifts we cannot. God will have a necessitude, and dependency of one anothers graces. S. *Paul* forbids those uncharitable terms of one member to another, *I have no need of thee, and I have no need of thee*, arising from conceit of self-sufficiency. That's
E the first, *Non posse omnia*.

2. *Velle meliora*; make choice of the best, the most glorious to God, the most profitable to his Church, the most comfortable to thy self; and that's Prophecy.

Let us beseech him, who is the Father of lights, from whom pro-

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ceeds every good and perfect gift, that he would pour out his Spirit upon all flesh, that our old men may propheſie, and our young men ſee Viſions; And He make us faithful diſpenſers of his manifold gifts, to the building up of his Church in Charity and Unity, through Him, in whom he vouchſafes them to us, Jeſus Chriſt, our Saviour:

To whom, &c.

A

B

C

D

A

E

A SERMON ON

I. Epiſt. of S. JOHN v. 3.

For this is the love of God, that we keep his Commandments, and his Commandments are not grievous.

WE *Love him, becauſe he loved us firſt*, ſaith the Apoſtle, 1 *Joh.* iv. 19. Our love to God, being but a reflexion of thoſe beams of love, which he firſt caſts upon us. An evident proof of this, we may ſee in this Apoſtle; He was our Saviours *beloved Diſciple*, the choiſe Favourite among all the Apoſtles; one that enjoy'd the greateſt portion of our Saviours affection; and therefore, as having received the greateſt love, he returns the moſt again to *Chriſt*; his heart was enflamed with the love of *Chriſt*: In all his Epiſtles, he breathes nothing but love, he ſtirs up himſelf, and all others, to the love of *Chriſt*. Now;

1. Becauſe all men are ready to profeſs their love to *Chriſt*; no man thinks himſelf to be ſo ungracious, as to be void of the love of God, though the Scripture tells us expreſly, even of generations of men, that *hate God*, *Exod.* xx. 5. And our Saviour tells the Jews plainly; *I know that you have not the love of God in you*, S. *John* v. 42. Every wicked man, is Gods profeſſed enemy.

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2. Becauſe Chriſtian Love, 'tis the chiefeſt trial, the cleareſt evidence, and demonſtration of our Faith; the kindlieſt fruit that ſprings from Faith, is Love. A true ſaving Faith, is faith working by Love, *Gal.* v. 6. It works by all other Graces; 'tis Faith working by Juſtice, by Patience, by Temperance, but eſpecially by Love. A

3. Our love to *Chriſt* being that which he moſt ſtrictly enquires into, he ſpeaks to us, as he did to S. *Peter*, *Joh.* xxi. *Simon Peter, Loveſt thou me?* And again, and again, *Loveſt thou me?* never gives over, till our hearts anſwer, *Lord, thou knoweſt that I love thee*; Our love to God being a matter of ſo great importance, therefore that we be not miſtaken in ſo neceſſary a duty, S. *John* gives us here, a certain deſcription of the love of God, by which we may aſſuredly know, that we love our God indeed and in truth; *This is the love of God, that we keep his Commandments, and his Commandments are not grievous.* B

So then, the words I have read unto you, are a ſweet deſcription of a good Chriſtian; you may know, and diſcern him by a threefold Character:

1. How ſtands he affected to God and *Chriſt?* What heart bears he to him? He is ſuch an one as hath a loving heart to God. *The love of God is ſhed abroad into his heart, Rom.* v. *The love of God rules in his heart. I am ſick of love*, ſaith the Spouſe in the *Canticles*, proteſting the ſtrength of her love to our Saviour. C

2. What is the action that flows from this affection? What is the fruit of our love to God? How doth it teſtifie, and manifeſt it ſelf? It ſhews it ſelf in a religious obedience to what God enjoyns us, it will *keep his Commandments.*

3. What is the diſpoſition, and inclination which one that loves God, finds in himſelf to the obedience, and obſervation of Gods Commandments? My Text tells us, he doth it willingly, chearfully, with delight, and alacrity; he murmurs not, nor repines; he groans not under the yoke of obedience, he ſnuffs not at God, as they in *Malachi*, and cry out, *Oh, what a wearineſs it is to ſerve the Lord!* No, S. *John* tells us, *Gods Commandments are not grievous to him.* D

Come we to the

Firſt Particular; What is the affection that a good Chriſtian bears to *Chriſt?* 'Tis Love; yes, that's the Chriſtian virtue, that's the Evangelical grace. 'Tis the main difference 'twixt the Law and the Goſpel, *Timor, & Amor.* The Law, 'tis the *miniſtration* of Fear; the Goſpel, that's the breeder and begetter of Love. The Law begets fear, it *genders unto bondage*; but the Goſpel breeds love, caſts out ſlaviſh fear; The Goſpel begets in us *the* E

ſpirit

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A *ſpirit of love and liberty.* The Scripture makes it the ſumm of all, the ſubſtance of Religion. *Neither circumciſion, avails any thing*, as the Jews would have it, *nor uncircumciſion*, as the converted Gentiles, *But faith that works by love*, Gal. v. 6.

Indeed, 'tis the end both of Law, and Goſpel. S. *Auguſtine* ſets out the ſeveral lincks of this chain of Salvation, and how they depend one upon another. Firſt, *Lex adducit ad fidem*; the Law, that ſends us to Faith; then, *Fides fundit orationem*, Faith, that pours out prayer; then, *Oratio impetrat Spiritum*, prayer obtains the Spirit; then, *Spiritus diffundit charitatem*, the
B Spirit, that inſpires us with love; *et Charitas implet Legem*, and love, 'tis the fulfilling of the Law. Here is the whole frame and fabrick of a Chriſtian. Faith, that lays the foundation; but love, that ſets up the wall, and lays on the roof, brings all to perfection.

Not that a Chriſtian ought to be free from all kind of fear. There is a threefold fear to which we are liable, anſwerable to our threefold ſtate and condition;

1. The firſt I call, a ſtate of Subjection; in this we were created, and in this we ſtood before our fall.
C 2. The ſecond, is a ſtate of Rebellion upon our fall.
3. The third, is a ſtate of Adoption upon our recovery, and reconciliation. And theſe three ſtates have a ſuitable fear agreeing to them:

1. As we were in our primitive, original ſtate of Subjection; ſo we owe to God a fear of Loyaltie, as good Subjects to their Prince, and Soveraign.
2. Our ſtate of Rebellion, that brought upon us the fear of Slavery;

But then,

D 3. Our ſtate of Adoption, that begets in us a filial, and Son-like fear, the fear and reverence of a loving child to his dear father.

The firſt fear, the fear of Loyaltie, looks upon God as a Law-giver, and ſo ſtands in awe of him.

The ſecond the fear of Slavery, looks upon him as an enemy, and avenger, and ſo is diſmayed with the terrour of him; But

The third, *Filial fear*, conſiders him as a gracious Father, and ſo is affected with a child-like duty and reverence
E to him.

The fear of ſubjection muſt ſtill continue with us.

The fear of Slaverie, while we are in the ſtate of corruption, will ſtill haunt us; But,

Filial fear, that muſt grow, and increaſe in us. Filial fear,

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fear, 'tis the conſequent of love. *They ſhall fear the Lord, and his goodneſs, Hoſ.* iii. 5. Loyal fear, 'tis conſiſtent with love, (*Hunc timorem habet charitas; imò non habet, niſi charitas. Aug.* de *Filiali timore*); but ſervile, and ſlaviſh fear, 'tis contrary to love.

Fear then, 'tis not wholly excluded from the ſtate of a Chriſtian; but yet the grace that the Goſpel aims at, 'tis the grace of *love. The end of the Commandment* (eſpecially as the Goſpel propounds it) *is love*, 1 *Tim.* i. 5. 'Tis the aim of all Gods gracious dealings with us. *He hath choſen us, that we ſhould be holy, and without blame before him in love, Epheſ.* i. 4. 'Tis the ſumm of his Covenant which he hath made with us, *He keeps covenant and mercy with them that love him, Deut.* vii. 9.

See the excellency of this Love of God in three particulars:

1. This Love of God, gives a chief title and denomination to Chriſtians; 'tis their badge and cognizance. Thus *Solomon* deſcribes an holy man; *Cant.* i. *The upright love thee.* So *David* deſcribes an holy man; *Let them that love thy name, be joyfull in thee, Pſal.* v. 11. *David* ſues to God for favour and mercy under this denomination; *Pſal.* cxix. 122. *Look thou upon me, and be mercifull unto me, as thou uſeſt to do to thoſe that love thy name.* 'Tis this grace that God highly regards in us; *If any man love God, the ſame is known of God*, 1 *Cor.* viii. 3. He ſets much by ſuch, and owns them, and highly accounts of them.

2. This *Love*, 'tis the Title and Aſſurance of all his promiſes. All his promiſes are appropriated to them that love him. *I will ſhew mercy unto thouſands of them that love me.* 'Tis in the Second Commandment.

1. Heavenly promiſes, and bleſſings, are paſſed to us upon this condition. *He ſhall receive the crown of Life, which the Lord hath promiſed to them that love him, James* i. 12. *Eye hath not ſeen, neither hath ear heard, what God hath provided for them that love him*, 1 *Cor.* ii. 9.

2. Temporal bleſſings are aſſured us with this Proviſo, *Becauſe he hath ſet his love upon me, therefore will I deliver him, Pſal.* xci. 14. See how large a Patent God hath made to ſuch Chriſtians; *Rom.* viii. *We know that all things ſhall work together for the good of ſuch as love God.* Whatſoever befalls them, ſhall turn to their good; as, on the contrary, all ſhall work to the worſt to them that love him not; they are doomed by S. *Paul* with an heavie Curſe; *If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maran-atha*, accurſed for ever: 1 *Cor.* xvi. 22.

3. *Love*, 'tis the ingratiating quality of all our ſervices; 'tis

A 'tis that which commends us and our ſervices to Gods acceptation; they are then accepted of God when they ſpring from love. 'Tis *love* that is the *fulfilling of the Law*, *Rom.* xiii. 10. Thus *Chriſt* ſhews what kind of obedience he expects at our hands, *Joh.* xiv. *If ye love me, keep my commandements.* 'Tis the *labour of love*, that he expects and requites. Thus S. *Paul* ſpeaks of his labour in preaching; *Neceſſity is laid upon me, and wo be to me, if I preach not the Goſpel; for if I do this willingly*, (out of love) *I have a reward*, 1 *Cor.* ix. 16, 17. Eſpecially God in the Goſpel invites us to his ſervice by motives of love, draws us to
B it with the cords of love. 'Tis not the language of the Goſpel, If ye will avoid wrath and vengeance, eſcape damnation, then perform obedience to me: but, *If ye love me.*

1. All other motives are baſe and ſervile, without this willing and loving affection. To ſerve out of fear onely, leſt we ſmart for it, 'tis the drudgery of a ſlave; to ſerve out of love, 'tis the duty of a ſon. *Si quid boni feceris & invitus, fit de te magis, quàm à te*; 'tis done upon thee, rather then by thee; thou rather ſuffereſt the doing, then doeſt it thy ſelf. No, this is the Mark of a child of God; *his delight is in the Law of*
C *God*, *Pſal.* i. He takes a pleaſure and felicity in it. *Bleſſed is the man that feareth the Lord; he delighteth greatly in his commandments*, *Pſal.* cxii.

2. The ſervice of love is onely accepted, becauſe it alone is an ingenuous ſervice, and of a right intention. He that ſerves God onely to eſcape puniſhment, or to gain ſome reward to himſelf, ſuch a ſervice ariſeth onely out of ſelf-love; he dares not offend, leſt he ſhould be miſerable. But he that ſerves God out of love to him, ſuch an one aims at God, not at himſelf. Were there no Hell to puniſh him, no Heaven to re-
D ward him, the love of God would work him to all due obedience. Indeed, as *Pariſienſis* notes, He that abſtains from ſin for fear of puniſhment onely, there is no more retribution due to him, then to thieves and pilferers, that abſtain from theft for fear they ſhould be apprehended and puniſhed. And ſo he that ſerves God onely for a reward, ſerves not God but himſelf. *Illi ſervit unuſquiſque, propter quem ſervit*; he doth it for his own ſake, not for God's ſake? But love ſeeks not its own, but the honour of God to whom it is devoted.

3. This ſervice out of love is moſt acceptable to God,
E becauſe this kind of ſervice is moſt honourable to God. He that ſerves him for love, doth truly perform an honourable ſervice to him. *Non colitur Deus, niſi amando*, *Aug.* He onely honours him, that doth truly love him. Whereas he that ſerves him for fear onely, caſts a ſecret aſperſion upon God; like the bad

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bad ſervant in the Goſpel, *Luke* xix. that told his Lord, *I know thou art an hard man.* No, God is a gracious Soveraign, not a cruel Tyrant, and ſo deſires to be ſerved as good Subjects ſerve their King, out of love; not as Bond-ſlaves ſerve an uſurping Tyrant, out of dread and terrour. A

4. The ſervice of love is the onely ſervice that God ſets much by; becauſe that ſervice which ariſes from love, is the onely conſtant, and laſting ſervice. *Love* is long-breath'd, and will hold out and perſevere; whereas fear is a flincher, and will ſoon tire, and ſtart aſide. Thus the diſſembling Iſraelites *ſtarted aſide like a broken bow.* The Pſalmiſt gives the reaſon, their hearts were not true to him; *When he ſlew them, then they ſought to him, and returned; but they did but flatter him with their mouth, for their hearts were not right with him;* *Pſal.* lxxviii. Extorted obedience is never laſting. *Metus, haud diuturni magiſter officii.* But love is full of patience, and perſeverance, thinks no duty we do to God, tedious, or irkſome; counts a perpetual ſervice but ſhort; we may invert *David's* words, eſteems a thouſand days in Gods ſervice, but as one day: as *Jacob* endured fourteen years hard ſervice for *Rachel*; he bore the melting heat of the day, the pinching cold of the night; and yet, they ſeemed but a few dayes, *Becauſe he loved her*, *Geneſ.* xxix. 20. B C

That's the firſt thing conſiderable; The affection of Love.

We come,

Secondly, To that that is the fruit of this loving Affection, the action that flows from it, that's Obedience; *Herein is love, that we keep his commandements*; that's the kindly proof of our love. *Probatio dilectionis, eſt exhibitio operis*, ſaith *Gregory*; Doing and obeying, is a ſtrong demonſtration of our inward and cordial loving him. And this ſets out the juſt requiſites and qualifications of our love to God. It puts four qualifications upon our love: D

1. It ſhews, our love to God muſt be *Amor operativus*; it muſt be an active, and operative, and working love. Indeed, love it is ſeated in the will, the fountain of action; it reſts not in our underſtanding, the knowing faculty. 'Tis not a meer notion or ſpeculation, ſwimming in the brain, but a devout affection rooted in the heart. Bare knowledge of God makes us not the better. *Knowledge*, ſaith S. *Paul*, *puffs up*; but 'tis love that builds up. Bare notion, 'tis not *ſoliditas*, but *tumor*, ſaith S. *Aug.* like windy meats, they ſwell, but they do not fill with any good nouriſhment. Therefore the Apoſtle places all in love. *If any man think that he knows any thing, he knows nothing yet as he ought to know; but if any man loves God, the* E

ſame

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A *ſame is known of him*, 1 *Cor.* viii. 2, 3. That's worth ſomething.

And as it is doing, not knowing, onely; ſo it muſt be, *Amor operans*, not *loquens tantum*; not a love that will vaniſh into a verbal Profeſſion. Such there are of whom S. *John* ſpeaks; *He that ſaith he loves God*; 'tis love, and lip-labour, both of one value: Ἄφωνον ἔργον κρεῖττον ἀφανεῖ λόγῳ, *Naz.* Thou ſayſt, thou loveſt God, ſhew me thy love, by thy works of love, otherwiſe God rejects it, *Iſai.* xxix. 13. *This people draw near me with their mouth, and with their lips do honour me, but have removed*
B *their heart far from me.* Ye know *Dalilahs* expoſtulation with *Sampſon*, *How canſt thou ſay, that thou loveſt me*, and wilt not do this for me, that I require. No, Gods law, 'tis *Objectum practicum*, 'tis the matter, not of our knowing, or ſpeaking onely, but of our doing, and practiſing. Religion, 'tis a practical art, ſerves not to make us the wiſer onely, but the better alſo. 'Tis an holy art of Living well, and not of knowing, and ſpeaking onely. *I have lifted up my hands to thy Commandements, which I have loved*, *Pſal.* cxix. 48. (*lifted up his hands*, not his eyes only) ſaith *David*; and again, *Verſe* 105. *Thy word is a lamp unto*
C *my feet*, not to mine eyes onely to gaze and look on it.

2. *Herein is love that we keep his Commandements*; It puts another qualification on our love; 'tis *amor reverentialis*; not a love of equality, but a love of ſubjection, and inferiority; ſuch a love as the Inferiour bears to his Superiour, that hath a power to command him; ſuch a love as the Iſraelites Servant profeſſes to his Maſter, *I love my Maſter*, and will not leave his ſervice. When we hear of loving God, we dream of equality, and familiarity. Oh! God is our friend, *Chriſt* is our brother, we have fellowſhip with them both; and ſo we think we may carry our
D ſelves fellow-like towards them. No, the Text tells us, He is ſtill our Commander, and our love we bear to him, muſt be a love joyned with reverence; the love of a Son to his Father, the love of a Servant to his Maſter, the love of a Subject to his Soveraign; lowly and ſubmiſſive, ſuch as is the love of an inferiour to him that is farr above him, and ſuperiour to him.

3. *Herein is love, that we keep his Commandements*; This ſhews that our love to God muſt be *Amor regulatus*; a love regulated and reſtrained to what God commands us. The onely matter of religious love and ſervice to God, is, what he hath re-
E quired, and commanded us to do. *Id utique Deo dignum, quod ipſe Deus ſibi fatetur acceptum*; that is onely accepted, which God hath preſcribed. *Te are my friends*, ſaith Chriſt, *if ye do what I command you*, *Joh.* xv. 14. In this caſe, our own inventions, are but preſumptions, and ſuperſtitions. Hence it is that

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Love is call'd, *The Royal Law*, becauſe God hath appointed in what things we muſt ſhew our love to him. I told you, the love we owe to God, 'tis not a love of equals, but of inferiours, and ſo muſt be ſubmiſſive, and guided by his will, not by our own. Indeed, for the forwardneſs, and chearfulneſs of our love, ſo it muſt be voluntary; Nothing is ſo free as Love. *Non tantum ſervire Deo meo debes, ſed & adulari*, *Tertul.* But yet for the expreſſions and performances of it, he hath ſtrictly bounded it within the compaſs of his *Commandments*. *Saul* thought he had ſhewed great love in reſerving the fat Cattel for Sacrifice; But what ſaid *Samuel*, *Hath the Lord ſuch pleaſure in Sacrifices, as when the voice of the Lord is obeyed? He hath ſhewed thee, O man, what is good, and what the Lord requires at thine hands.* Offer to him not thine Inventions, but his own Preſcriptions.

4. *Herein is love, that we keep his Commandements*; This ſhews, our love to God muſt be *Amor extenſus, & univerſalis*; our love to God muſt be intire, and univerſal, of as large extent, as all Gods Commandments. As before ye heard of a Reſtriction, ſo here we meet with an Extenſion. *Love* muſt be *the fulfilling of the Law*, *Rom.* xiii. We muſt not be *partial in the Law of God*, as *Malachi* ſpeaks. *Quod propter Deum fit, æqualiter fit.* The love of God looks at every Commandment, and makes conſcience of it. Thus *David* profeſſes the intireneſs of his obedience; *I eſteem all thy precepts concerning all things to be right.* The leaſt Commandment carries a divine authority with it. A good Chriſtian ſues not to God, as *Naaman* to *Eliſha* for a diſpenſation, *In this, the Lord pardon thy ſervant*; this ſin I muſt live in, this Commandment I muſt make bold with. What ſaith S. *James*? *He that offends in one, is guilty of all.* Not that the ſame degree, and meaſure of love, and obedience is required in all; there is a difference, and diſproportion. There are ſome Commandements more eſſencial to piety, and ſubſtantial, ſome but acceſſory, and circumſtantial; ſome are the main parts and duties of Religion, others but Appurtenances. Now where God layes moſt weight, there we muſt expect moſt care. The love of God, 'tis called, *The great Commandment*, *Matth.* xxii. It muſt be preferred before the love of any creature: But yet the love of God in a due proportion extends it ſelf to every duty; it will make us ſhun every ſin;

1. The ſmalleſt ſins. This love will keep us not onely from outragious impieties, but from ſmaller tranſgreſſions. As true love to our friend will with-hold us not onely from doing him a miſchief, but from doing of him the leaſt diſpleaſure.
2. It will make us avoid even ſecret ſins; not onely ſuch ſins

A sins as may dishonour God by a publick scandal, but love will not offend the eyes of his Holiness when he sees in secret.

3. Love to God will make us avoid our dearest sins, most delightful, most profitable; it will not onely findg off hairs, but cut off our hand.

That's the second Particular: Proceed we now,

Thirdly, To the last Particular in the Text; What is the disposition, and inclination, that he which loves God, finds in himself to Gods Commandments? He snuffs not at them, as heavy,
B and burthensome impositions; accounts not the law of God, as an heavy yoke, *His Commandments are not grievous.*

Indeed in some respects, 'tis most true, Gods Commandments are exceeding heavy. There is in them not onely *magnum pondus*, they are weighty and ponderous; but they are also, *magnum onus*, heavy and burthensome. See the truth of this in three Particulars;

1. Take the Law of God at its full height, and pitch of perfection, so it hath a great difficulty in it; yea, in a manner, an impossibility in it to all men since *Adam*. Never any but the first
C *Adam* in his Innocency could have fulfilled it; never any but the second *Adam*, our Lord *Jesus*, did perfectly fulfil it. S. *Paul* tells us of τὸ ἀδύνατον τοῦ νόμου, *Rom.* viii. an impotency, nay an impossibility in the Law, by reason of sin. Indeed, when God first gave the Law, it was suitable to our strength, but sin infeebled us, and so the Law proved impossible to us. Saint *Peter* tells us, *It was a yoke that neither we, nor our fathers could bear*, *Act.* xv. 10. Not onely men in the state of Corruption, but the very Saints in the state of Regeneration, come short of it. Imperfection of grace, cannot attain to perfection of obedience. The Church
D of God defended this truth against the Pelagians; That the Law of God in the exactness of it, no meer man did ever fulfil it. There are two Dimensions in the Law;

1. The first is *maximum quod sic* in doing of good, how full must that be? it must be *toto corde*, with our whole heart.

2. The second is, *minimum quod non*, in declining from sin, how much must that be? 'tis, *Non concupisces*; not so much as to linger, or lust after it. Consider these two Dimensions, and it will make us confess with *Da-*
E *vid*, *I see an end of all perfection, but thy law is exceeding large*; That's the first.

2. Take the Law in the lowest pitch of righteousness, yet an unregenerate man cannot obey it. He is so far from fulfilling all the Law, that he cannot perform the least part of it. Some out-

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ward Acts a meer natural man may do; S. *Paul* tells us, *They do by Nature the things written in the Law:* but look to the ſpiritual manner of performance, ſo no natural man can obey it in the leaſt and loweſt degree of it. Every carnal man is reprobate to every good work, *Tit.* i. 10. *Love is the fulfilling of the Law.* Perfect Love fulfills it perfectly; imperfect Love, doth it imperfectly; but without Love there is no performance. You may as ſoon gather Grapes from Thiſtles, as any good work from an unregenerate man. *Laudo fructum boni operis, ſed in fide quæro radicem*, ſaith S. *Auguſtine*. If the root be not good, which is Faith working by Love, the fruit, though outwardly ſpecious, is inwardly vicious. That's the ſecond. A

3. Conſider the Law in the Evangelical mitigation and abatement of it, yet ſtill the Saints of God find difficulty in it. A regenerate man is two men. That which is ſpiritual, and renew'd in him, that readily conforms to the Law of God; *The ſpirit is willing*, ſaith our Saviour; ey, but *the fleſh is weak*: Nay, oftentimes wilful, ſtubborn, and reſiſting. A Chriſtian, indeed, is freed *à morte Peccati*, from the death of ſin, he hath a new principle of life put into him, that diſpoſes him to all holy obedience; but yet he is not freed *à morbo Peccati*, from the diſeaſe of ſin, that ſtill hangs upon him, and that ſhrinks away, and withdraws it ſelf from this due obedience. A Chriſtian hath both *Primitias Spiritus*, the Firſt-fruits of the Spirit, they make him Spiritual; and withal, he hath *Reliquias carnis*, ſome dregs of fleſh in him; they make him carnal, loth and liſtleſs to any holy obedience, B

Thus we ſee the Law,

1. In the higheſt pitch, is impoſſible to the Saints;
2. In the loweſt pitch, 'tis impoſſible to the unregenerate;
3. Even in its moderation, 'tis difficult to the beſt in this imperfect ſtate of regeneration. C

But yet 'tis moſt true what the Text affirms, *Gods Commandments are not grievous.* His Service is no ſuch hard ſervice as the world accounts it; 'tis no ſuch toyl and drudgery as carnal men conceive it. 'Tis a ſervice indeed, (for why ſhould we be left to a lawleſs liberty?) but 'tis an ingenuous ſervice; *Take my yoke upon you*, ſaith *Chriſt*, *for my yoke is eaſie, and my burthen is light.* 'Tis Satans policy to ſtave us off from God with this conceit; O, he is an hard Maſter, *duram ſervies ſervitutem*; farewel comfort and contentment, if he be your Maſter. Nay, verily, Gods ſervants find no ſuch grievances in this employment; which will appear upon theſe three Conſiderations; D

1. In reſpect of their ſtate and condition;
2. In reſpect of their task and employment;

3. In E

A 3. In reſpect of their many encouragements which they meet with in this Service.

1. Look upon their ſtate and condition: Gods people are not in any baſe ſervile condition. But,

1. They are called unto a ſtate of Liberty; and Liberty, 'tis ſweet in it ſelf, and ſweetens all our employments. It matters not ſo much what we do, as upon what terms we do it. If as ſlaves and bond-men, that embitters our work, and makes it grievous: If as free and ingenuous, it ſweetens our em-
B ployment. And ſuch are all Gods ſervants. You have heard it often, *His Service is perfect freedome.* The Law they live under, 'tis call'd *A Law of Liberty, Jam.* i. 25. *Brethren*, ſaith S. *Paul, Gal.* v. 13. *You are called unto Liberty.* Gods ſervants muſt be no bond-men. The Iſraelites were not to be ſlaves, *for they are my ſervants*, ſaith God, *Levit.* xxv. Thus as *Solomon* made no bond-men of the children of Iſrael, 1 *Kings* ix. 22. but put them into ingenuous ſervices; ſo doth God with his ſervants.

C 2. As it is a free, ſo it is an honourable Service: As we know, the greatneſs of the Maſter dignifies and ennobles the ſervice that is done unto him. 'Tis the high Title that the Saints have gloried in, that they were Gods ſervants, and belonged to him. *David* gloried more in this, that he was Gods ſervant, then that he was Iſrael's King. So, *Theodoſius*, *Behold, Lord, I am thy ſervant, I am thy ſervant, and the ſon of thy hand-maid, Pſal.* cxvi. He choſe to be *A door-keeper in Gods houſe. Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach unto thee, that he may dwell in thy Courts, Pſal.* lxv. 4. 'Tis an high dignity to be Gods mœnial ſervant.

2. Look upon their task and employment, you ſhall find the Service of God, 'tis no ſuch wearisome ſervice.

1. The work which God enjoyns them, 'tis poſſible to them. Gods Commandments are made poſſible to a regenerate man. *All things are poſſible to him that believes, Mark* ix. *I can do all things through Chriſt that ſtrengthens me, Phil.* iv. 13. Fleſh and bloud ſees nothing in the Law of God but impoſſibi-
E lity; like the unbelieving Spies, O we cannot conquer the land. But Faith and Love, like *Caleb* and *Joſhua*, conceive it may be done; and undertake it readily.

2. This work is eaſie; I ſaid it even now.

3. This work, 'tis not onely poſſible and eaſie, but plea-

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pleasant and delightful. A good Christian finds exceeding great pleasure and sweetness in it. *A just man* (saith *Solomon*) *delights to do justly*; 'tis a joy to him, *Prov.* xxi. 15. So, a good Christian delights in Piety. Thus *David* professes of himself, *I delight to do thy will, O my God; thy Law is within my heart*, *Psal.* xl. 8. So S. *Paul*, *I delight in the Law of God in the inward man*, *Rom.* vii. Thus *Solomon* tells us, that the course of Piety, 'tis a delightful course; *All her wayes are wayes of pleasantness*, *Prov.* iii. 17. If men serve and obey God, they *shall spend their dayes in prosperity, and their years in pleasure*, *Job* xxxvi. 11. What *Christ* saith of himself, is true, in proportion, of all Gods servants, *'Tis their meat and drink to do the will of God*, *Joh.* iv. A B

Look upon the several parts of Gods Service, those that are most tedious and irksome to a carnal man, Gods servants take great delight and felicity in them:

1. Prayer, and pouring out our souls unto God, how dull a thing is it to a carnal man? 'Tis as easie to make a stone mount upward, as for a carnal man to raise up his heart in Prayer, and to make it ascend up to the Throne of God. But *David* tells us how delightful it was to him; *O, my soul is filled as with marrow and fatness*, when he called upon God. 'Tis a Saints heaven upon earth, to enjoy this communion with God by devout Prayer. C
2. Reading, and Hearing, and Meditating on Gods Word; put a carnal man upon it, O 'tis tedious and irksome to him; he presently cryes out, *O what a wearines is it?* Ey, but *David* counted Gods Word, *His Song in the house of his pilgrimage*; esteem'd Gods Word above *his appointed food*; it was the very joy of his heart.
3. The Lords Day, and so the attendance upon the publick Worship, a carnal man counts it but loss of time, he hath no list to it, he can tell how to spend that day to better purpose; like those prophane ones in *Amos* viii. *When will the Sabbath be gone?* But a good Christian counts it, and makes it his delight, *Isai.* lviii. They rejoyced to hear the joyful sound that call'd to the solemn Assemblies, *Psal.* lxxxix. What comfort did *David* take in it, when he went to the house of God with the voyce *of joy and praise, with a multitude that kept holy-day*, *Psal.* xlii. D
4. Bounty to the poor; What saith a carnal man to it? Just as *Nabal? Shall I take my bread, and my flesh*, and give it to I know not whom? But the Saints delight in it: *He will devise liberal things*, as *Isaiah* describes him; *He will draw out his soul to the hungry, and satisfie the afflicted soul*, *Isai.* lviii. E

Even

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A Even the moſt painful works of Chriſtianity, a good Chriſtian delights in them. I will name but two:

1. Mortification, and ſuppreſſing our natural Luſts, and evil concupiſcence. Fleſh and bloud repines at that work, but a good Chriſtian delights in it. *The Spirit that is in him, luſts againſt the fleſh, Gal.* v. 17. delights to croſs it, to curb it, and keep it under.

2. The undergoing the Croſs, and bearing of Afflictions; that ſaith hard to fleſh and bloud. Carnal men may ſeem to be Chriſtians, *Uſque ad Crucem*, B as *Luther* ſpeaks; they will paſs for good Chriſtians, *uſque ad Crucem*, til they ſpie the Croſs. They will not ſuffer for Religion. But the Saints of God take delight in perſecutions. Hear what S. *Paul* ſaith, 2 *Cor.* xii. 10. *I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſts ſake.* And ſee it in the Apoſtles, *Acts* v. *They rejoyced, that they were counted worthy to ſuffer ſhame for the Name of Chriſt.* All theſe hard and difficult ſervices, the Saints count them high, and C noble Functions, and delight in them.

3. Look upon the Encouragements that Chriſtians find in the ſervice of God; they will make it appear, that the ſervice of God is no ſuch irkſome ſervice. The world indeed thinks otherwiſe of it, but S. *Bernard* gives the reaſon; *Vident punctiones noſtras, ſed non vident unctiones.* This makes the world think the ſervice of God to be an hard ſervice; they look upon the labours, but they are not acquainted with the comforts, and encouragements that ſweeten theſe labours, and make them pleaſant to us. Many Encouragements there are.

D 1. His gracious Aſſiſtance. God helps, and aſſiſts his ſervants in all their works. This he doth; by putting their ſouls into a right frame of holineſs. *He anſwers us with ſtrength in our ſoul, Pſal.* cxxxviii. 3. Till then, the faculties of our ſouls are like the members of our bodies: when our ſhoulder is out of joynt, every burthen is grievous; but put it into joynt again, and the ſame burthen will ſit light upon it. So grace ſets us in a right frame, and makes the Law of God connatural to us. That breeds delight, when we act according to nature. A carnal man, ſet him to do a ſpiritual work, ye put him out of his element; E but a ſpiritual man is ſpiritually affected.

2. A ſecond Encouragement, is Gods merciſull connivence. When his ſervants that deſire to ſerve him, yet fail, and fall ſhort of what is their duty, God winks at their failings, and paſſes by them. See this graciouſly promiſed to us, *Mal.* iii. 17.

I will

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I will ſpare them as a man ſpareth his own Son that ſerves him. A loving father will not quarrel for every failing, if his Son doth his beſt; but, wink and connive at him. Indeed, were it not for this, there were no ſerving of him. Did he not paſs by our failings, no fleſh would be ſaved. *If he ſhould mark all that is done amiſs, who may abide it? But there is mercy with him that he may be feared,* Pſal. cxxx. Thus the Prophet *Micah* admires Gods gracious dealing with his children, *Micah* vii. 18. *Who is a God like unto thee, that paſſes by the tranſgreſſions of his people?* A

3. A third Encouragement is, the many heartnings, and ſecret chearings that God vouchſafes to his ſervants in the courſe of their obedience. He is no churliſh *Nabal*, ſowr and harſh to his poor ſervants, but puts life and heart into them. B

1. He vouchſafes his Preſence to them, as *Boaz* to his Reapers. The Maſter's eye, the chearfulneſs of his countenance, is the mans encouragement.
2. He ſpeaks chearfully to their hearts. He hath both his *Agè*, and his *Eugè* for them; Go on; and, *Well done, faithfull ſervant.* Thus he heartned Saint *Paul*, *Acts* xviii. 9. *Be not afraid Paul, for I am with thee, and no man ſhall hurt thee.* Which made him work out his heart in the ſervice of *Chriſt*. C

4. A fourth Encouragement is his loving acceptance of our poor ſervices. Our faithfull endeavours, our honeſt deſires, our ſincere intentions, are graciouſly accepted.

1. He will accept half-ſervice for whole; imperfect obedience goes for good pay.
2. He will accept endeavours for performances. When we come ſhort of the work, yet if we went about it, put our ſtrength to it, 'tis well, ſaith God.
3. In ſome caſes, the Will ſhall ſtand for the Deed, 2 *Cor.* viii. *If there be a willing mind, it is accepted.* He ſtands not upon a full ſatisfaction, but makes up our defects with a gracious acceptation. D

5. A fifth Encouragement is his bountifull rewarding of us; Beſides the grand paiment, the weight of glory, the reward of the inheritance; a ſtrange paiment, for ſervants to have the inheritance given them, *Coloſſ.* iii. *Knowing that of the Lord ye ſhall receive the reward of the inheritance, for ye ſerve the Lord Chriſt*; that Pay will countervail all our ſervice, were it infinitely more; beſides that, How many encouraging bleſſings and favours doth he beſtow upon his ſervants, over and above? Beſides their wages, they have their avails out of their Maſters bounty. *David* found it, and acknowledgeth it; *Thou haſt dealt bountifully with thy ſervant.* E

We

A We ſerve a gracious Lord, ſuch an one as delights in the proſperity of his ſervants. You ſee the Encouragements; take them all together. *Serm.* I.

1. Our abilities to ſerve him, come from his aſſiſtance.
2. Our failings, are made up by his connivence.
3. Our labours, they are ſweetned by his chearfull countenance.
4 Our unworthineſs, is ſupplied by his gracious acceptance.
5. Our reward, ſhall be given us by his bountifull goodneſs.

B Think on theſe Encouragements, and thy heart will confeſs, *Sure, we ſerve a gracious Lord, his Commandments are not grievous.*

C

D

E

A FUNERAL SERMON: ON

1 KING. xix. 4.

It is enough, now, O Lord, take away my life; for I am not better then my fathers.

THe ſeveral aſpects that this paſſage, and ſpeech of *Elias*, gives to the meditations of thoſe who have conſider'd and dwelt upon it, occaſion a divers apprehenſion and judgment of the nature and purpoſe of it: ſome taking notice of ſome ſudden pangs and qualms of weakneſs and diſcontent: others obſerving the ſtrength and appearance of Piety. And, indeed, *Tertullians* Maxim holds good here, and is of Univerſal truth, *In optimis nonnihil eſt peſſimi*; The beſt, and moſt ſanctified, and refined Saints, have ſome remainders and dregs of infirmity and imperfection; overtaken ſometimes with ſlips and weakneſſes.

See this holy Prophet, of ſo high a pitch of Piety, that he is accounted by ſome, not a mortal man, but a glorious Angel cloathed with fleſh; yet ſurprized with humane, and blameable

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infirmities, and breaks forth here into an unadviſed, ſudden, paſſionate, both fear and wiſh, *It is enough, now, O Lord, take away my life, for I am no better then my fathers:*

So that this motion, and ſpeech of *Elijah*, it is a mix'd ſpeech, made up of two ſeveral Ingredients:

1. Here is ψυχικὸν, ſomething natural, and carnal, ſavouring of weakneſs; a pang of diſcontent and wearineſs.

2. Here is πνευματικὸν, ſomething good and ſpiritual; though it be ſomewhat tainted with unſeaſonable circumſtances, yet ſeparate the precious from the vile; purge, and winnow it from the chaff of ſome malignant infirmities that attend it, and we ſhall find it a ſpeech truly Chriſtian, and Heroical, and of an eminent pitch and ſtrain of Piety.

Firſt, look upon it as natural, and carnal, and ſavouring of weakneſs. The very carriage of the Prophet, the context of this Scripture, and the unſucceſful event, muſt make us ſuſpect it as queſtionable, and doubtful: He hath a little forgot his conſtancy and courage; and *Jezabels* threatnings and perſecutions have caſt him into ſome fits and grudgings, of fear and infidelity. And this very paſſage, I ſuppoſe, makes S. *James*, *chap.* v. 17. to take notice of *Elias*, as of a man of weakneſs and imperfection. *Elias*, ſaith he, was ὁμοιοπαθὴς, *A man ſubject to like paſſions as we are.* Let's not gaze and feed our eyes with this nakedneſs of the Prophet; go we backward, rather, and cover it; and, in one word, conſider the benefit of it, and uſe, to our ſelves.

The Prophet is permitted to fail in this particular, and his failing is regiſtred, and the Apoſtle takes notice of it;

1. *In honorem Eliæ:* 'Tis ſtrange, but true; This blot of infirmity, it ſerves for the honour and dignity of him. He was ſo eminent for Grace, in ſuch a ſplendour of Sanctity, that purpoſely the Holy Ghoſt is fain to let us know he was a man, leſt we ſhould deem him an incarnate Angel, his Piety was ſo conſpicuous. The world could eaſilyer diſcern Grace and Heavenlineſs in him, then nature and infirmity: So that the Prophet here, and the Apoſtle elſewhere, are glad to tell us, he was a frail creature. Thus it was with *Paul* and *Silas*, ſo glorious in their words and works, amongſt the Lyſtrians, that they took them for gods; and therefore the Apoſtles were enforced to confeſs, they were men ſubject to the ſame paſſions with them, *Acts* xiv. 15.

It is the glory of Religion, when it ſhines in its full ſtrength; it makes their faces ſhine like Angels. It may ſhame our weak glimmerings of Piety, ſo much overlaid with carnality and groſs infirmities, that we need not doubt we are men, but queſtion whether we are Chriſtians.

2. *Elias*,

2. *Elias*, and ſo the Saints appear in the Scripture clogg'd with infirmities, to moderate their honour, leſt it be exceſſive, and beyond bounds. Look upon them as Saints, but remember them frail creatures. God purpoſely ſets theſe Foils on his Saints, to allay our eſteem of them. The Church of God in ſeveral ages hath had divers conflicts concerning the Saints, and their falls and infirmities. The *Manichees* in S. *Auguſtines* time, urged and exaggerated them, as if the God of the Old Teſtament had liked and allowed them; and *Moſes*, and the Scripture, had, by their report, authorized and approved them. They went too farr, to inferr, from the relation, the conſequence of approbation. Contrary, the Papiſts now excuſe and extenuate them, as if there had been no need that the God of the New Teſtament ſhould pardon and remit them. They denied them to be Saints; theſe deny them to be men. We muſt go a middle way; Reverence their Sanctity, Pity their Infirmities: Learn to diſtinguiſh *Inter puritatem fontis, & impuritatem vaſis.* They have their flaws, and ſlips, and foyls, that *Chriſt* only may be *King of Saints, and the Holy One of Iſrael.*

3. *Elias*, and the Saints appear to us in infirmities, to teach and aſſure us the poſſibility of imitation. Naturally, we are ready to put off theſe examples of the Saints in Scripture: What talk you of *Elias?* or *Moſes?* or *Paul?* Theſe were Saints; we muſt not think to come near them. Thus we ſet them aloft, and beyond imitation, as half-gods; whereas the Scripture preſents them as men of our ſize. Thus the Iſraelites gave over the hope of winning of *Canaan*; Oh! they are Giants, we are Graſs-hoppers. No ſuch matter. *Elias* had his paſſions and weakneſſes; and though he was eminent, yet not tranſcendent, but within the ſphere and compaſs of imitation. 'Tis a policy of Satan, to ſtave us off from imitation of the Saints, by a fond ſuperſtitious admiration of them.

But my aym and purpoſe is to look upon this ſpeech,

Secondly, as ſever'd from paſſionate and unſeaſonable Infirmities; and to ſet it in juſt, and due circumſtances: and then it is a ſpeech of admirable Piety.

The words are a Suit, and requeſt, made by the Prophet for his death, and diſſolution; he made requeſt for himſelf that he might dye.

In it obſerve two Particulars;

1. The Suit it ſelf, *O Lord, take away my life.*

2. A double Meditation that works him to this deſire and requeſt for death.

1. Is a full contentation, and preſent ſatiety; *Satis eſt, It is enough.*

2. Is

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2. Is an apprehenſion of his natural condition and frailty, *I am no better then my fathers.* A

Firſt, for his forwardneſs to dye, and motion he makes for it. Conceive it in three Particulars:

1. *Optat*; Here is an holy Wiſh.
2. *Orat*; That's more; he makes an holy Supplication.
3. *Reſignat*; He yields himſelf up to God in an holy Reſignation.

I. *Optat*; He expreſſes his willingneſs, he wiſhes to dye. For fuller underſtanding of this willingneſs to dye, let us conſider,

1. The Nature of it. B
2. The Grounds, and Occaſions of it.
3. The Evidences, and Strength, and Power of it.

1. The Nature of it. To fleſh and bloud it is a ſtrange paradox; that death ſhould come within the compaſs of a Wiſh; whereas Nature, and Reaſon, and Religion too, all ſeem to lead us to the preſervation and maintenance of our Life, and Being. 'Tis true, and yet *Elias* his caſe is here allowable, and of ordinary uſe and practice too. The Saints of God may, and are willing to dye, and wiſh for it; but yet with theſe Caveats:

1. *Caveat*; In theſe wiſhes for Death, they apprehend C Death in a limited Conſideration;

1. In the apprehenſion of Nature, as it is a ſtate and condition of Separation and Deſtruction; ſo we all ſhrink at it, and flee from it. 'Tis that impreſſion that God hath planted in us, a care to preſerve, and maintain our Being. Death thus apprehended, makes *David* beg reſpit; *Pſal.* xxxix. 13. *O ſpare me, that I may recover ſtrength, before I go hence, and be no more. Pſal.* vi. 5. *In death there is no remembrance of thee.* This makes S. *Paul* ſigh and groan. We would not be uncloath'd of this garment of our fleſh, but enter immediately into immortality. Nay, D amongſt others, even this apprehenſion made *Chriſt* wiſh eſcapal and deliverance. He fear'd, and wiſh'd, and begg'd eſcapal.

2. In the apprehenſion of Religion; as Death comes with a malediction, that makes it dreadful. Were Death onely a conſequent of Nature, or a contingency of Fortune, or a contrivance of Man, ſome more manly reſolutions may willingly undergo it. But as it is the ſtroke of Gods anger and indignation, that heads the arrow and dart of Death; and as it is attended with that train of evils and curſes that follow Death, E that's matter of horror. To ſee Death on a pale Horſe, is diſmal, *Rev.* vi. 8. but to ſee Hell following after him, that's dreadful. To look into the Grave, and ſee the Worm of Corruption, 'tis ſad; but to look lower, and to ſee that never-dying Worm,

A Worm, gnawing, and consuming, that's unsufferable. Thus it is not desirable: But then,

3. In the apprehension of Faith, we find Death altered and changed; nay, sanctified, and sweetned to us; made useful and advantageous; and so it is acceptable and desirable. Death, in its own nature, is Gods Serjeant and Officer; the appearance of such an one to a debtor, or malefactor, is fearful, and they run from him; but to a friend, or acquaintance, he is as a messenger of love, and we willingly admit of him. This Officer comes to a Christian, not to arrest, or attach him, but lovingly
B to invite him. 'Tis made an in-lett into heaven, a passage to eternity: *Oh, When shall I come, and appear before God!*

2. Caveat. The Saints desires of Death are alwayes conceiv'd with a limitation of submission to Gods will, and appointment. In this case, S. *Bernard* gives us a good rule of conformity to Gods will and pleasure. He makes a threefold subjection of these desires to God:

1. Is, *Quod certum est Deum nolle, exeeremur nos:* When Gods negative is clear and expres, he rejects our desires; we must yield and give over: As it was with *Moses*, he begg'd
C often of God to go into *Canaan*; at last, God gives his peremptory denial, *Speak no more to me of this matter*; and *Moses* gave over.

2. Is, *Quod certum est Deum velle, velimus & nos:* When Gods will is expres and absolute, then we must absolutely desire it. When God did definitively appoint *Moses* to dye, *Go up to the Mount, and dye*; *Moses* yields presently: *He dyed according to the word of the Lord, Deut.* xxxiv. 5.

3. Is, *Quod incertum est, utrum velit, an nolit; neque velimus ex toto, neque non velimus, neutri parti nimis in-*
D *hæreamus:* When his will, for Life or Death, is hidden, and secret, then we must bring down our desires from an absolute Petition, to an humble and submissive Subordination. Thus that good Bishop in S. *Bernard*, tempers his desires and prayers for Death; *Domine, si adhuc populo tuo sum necessarius, non recuso laborem; fiat voluntas tua; desidero requiem, non recuso laborem.*

3. Caveat. The Saints desires of Death are limited, and stinted with an holy moderation. In this case, what the School-men resolve of *Christs* desire of Life, we may conclude
E of the Saints desire of Death; it was an act of his βούλησις, not of his βούλησις; it was a moderate willingnes, not a resolute will: As S. *Paul* expresses it, 2 *Cor.* v. 8. a μᾶλλον, *they had rather*, *Phil.* i. 23. a κρεῖσσον, *'tis better to dye.* These desires of Death, are not so much an εὐδοκία, what they purpose, and fix upon; as

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an εὐαρεστία, what is pleasing and acceptable. As *Gerson* expresses it; they have *mortem in desiderio*, but yet they have *vitam in pătientia*; they desire death, but they will with patience endure life. Ask Saint *Paul* what he wishes, what is his choice, and longing? Oh! 'tis to die; it is his πολλῶ μᾶλλον χρεῖσσον. Ask him what he wills; that's to abide still, as God sees cause. A

You have seen the nature of *Elias* his willingness to die:

See now,

2. What occasions this willingness in *Elias* to die. Besides those main grounds that work the hearts of Gods children to desire death, and to wish it with comfort; as, B

1. That the power and sting of death is vanquish'd, and swallowed up in victory.
2. That *Christ*'s death hath freed us from the fear of it.
3. That death puts a blessed end to all sin, and corruption.
4. That it opens unto us a blessed entrance into glory.

Besides these, the spirit of *Elias* is wrought to this willingness, and desire of death, upon these Occasions, C

1. *Tædio afflictionum.* *Elias* his life was beset with many vexations, and afflictions, the hatred of the whole Kingdom was upon him; he was a man whose life was imbitter'd with sorrows. 'Tis one blessed end, and issue of afflictions, they wean us from the desire of life. Prosperity glues us to this life, Afflictions loosen us. *O mors quàm amara!* How bitter is death when we are at ease! *O mors, quàm jucunda!* How pleasant is it when we are in torments. These *minores mortes*, fit us for the great Death. S. *Paul*'s fightings with beasts at *Ephesus*, made him willing to grapple with this. When the soul of man finds no footing on outward things, then it wishes it had the wings of a Dove, that it might fly away, and be at rest. Happy afflictions that fit us for death! D

2. Grief for the miseries of the Church; That goes nearer. In private sufferings, a Christian can be more contented, when it goes well with the publick; but if the Church lies under misery, that makes an *Elias* to call for death. Old *Eli*, who digested well enough his private sorrow; yet, when the Ark was taken, *He fell off from the seat backward, and he died.* The Saints are loth to see evil days, to outlive the prosperity of Gods people. *The Lord shall make thee see Jerusalem in prosperity all thy days.* E

3. *Sensus impotentiæ*; An apprehension of an inability to do any more good. *Elias* was tired and wearied-out with

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A with the gain-sayings of Idolaters, he had conflicted with their obstinacy: *Ahab* is hardned, *Jezabel* enraged, *Baal* restored, Gods Prophets are persecuted; he sees no success of all his pains, he is weary of his life. As the soul in the body, if it be hindred of action, it forsakes the body presently; so the spirit of *Elias* finding he could not prevail, it desires to relinquish an ungrateful world, and to retire to Heaven.

4. *Prægustus cœli*; The anticipation and feeling of those joyes, of that rest, and bliss, whetts the appetite of *Elias*, to desire possession and fruition of them. If there be so
B much comfort *in lumine Prophetiæ*, how much more is there *in lumine Gloriæ*? If Mount Carmel, and the Visions there, be so ravishing, what is Gods high and holy Mountain, and those Revelations? No question, Saint *Paul*'s rapture, bred in him an high measure of heavenly-mindedness. If the assistance of one Angel, feeding the Prophet, was so ravishing, what will be the society of innumerable Angels? If Communion with God upon Earth be so gladsome, how unspeakable will Communion in Heaven be? *Si bonus es, Domine, animæ quærenti, quanto magis invenienti?*

C These were the grounds and occasions of *Elias* his willingness to die. But,

3. What evidences of this willingness to die will appear in Gods children, and what is the strength and power of it?

1. It will appear in encouraging them against the forethoughts of death; the thoughts of death are not ghastly to them. Their frequent meditations and desires of it, make them acquainted with it, and familiar to them. *Nemo timet facere, quod se novit benè didicisse. Gerson.*

D 2. It will free them from dismayedness at the approach of death, make them willing to entertain it. Gods calling them to death, they presently hear. *Non clamores tantum, sed susurros divinos statim percipiunt.* The very beckning of Gods hand makes them hasten to him. It was no more 'twixt *Moses* and God, but, *Go up and die.* Thus Saint *Paul*, tell him of bonds, I care not for death, saith he.

3. It will bear them out in the conflict and onset of death. Makes a Christian smile at the face of it. How peaceably died *Jacob*, *Aaron*, *Moses*, and *Simeon*? As Saint *Bernard*
E of *Christs* yielding up the Ghost, *Quis tam facilè, quando vult, dormivit?*

4. It makes them triumph over the most tormenting, and cruel deaths. The three Nobles in *Daniel* slighted the furnace; Martyrs kissed the stake; they would not accept of de-

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liverance; like valiant Souldiers that are desirous to be put upon desperate Services. A

That's the first, *Optat*; *Elias* wishes to dye, so willing is he to it.

II. *Orat*; He makes his prayer that he may die; That imports more.

1. Prayer, is a deliberate desire. Sudden wishes vanish, and die in us. Many have some pangs of mortification, and leaving the world, as *Balaam* had; but would be loth God should take them at their word, like him in the Fable. No; *Elias* and a Saint goes further; it is their deliberate wish. All things considered, they judg it best for them, they exercise their hearts towards it, waiting with *Job*, groaning with S. *Paul*, begging with *Simeon*, their dissolution. B

2. Prayer, it is a religious desire, a matter of devotion, and holy supplication, tendred to God, framed into their prayer. A natural man, or a wicked man may have wishes to die, and deliberations. So had *Achitophel*, and *Judas*; but they presented not these desires in prayers to God. The Saints die like *Joab, at the horns of the Altar*, by prayer sacrificing their lives to God; like old *Simeon*, brought by the Spirit into the Temple, and there praying for death. C

3. Prayer, it is a restrained desire. Prayer extends the will, but restrains the power. He is willing to die, *Oh that I had wings like a Dove!* but is not the disposer of his life to part with it at pleasure. Were our lives our own, we need not beg leave of God to lay them aside. His Petition, 'tis a real Confession, that our time is in Gods hand, not in our own. We may be waiters, and suiters, and in desires hastners, but not executioners of our own death. As *Gregory* saith, we must like *Elias* be *in ore spelunc*æ, or *in ostio Tabernaculi*; with *Abraham*, ready to receive death, not to hasten it to us. In preparation we must hasten, not in execution. Our hastning must not prevent Gods coming; *Hastening to the coming of our Lord Jesus*, 2 *Pet.* iii. 12. not before his coming. That's the second, *Orat.* D

III. *Resignat*; *Take away my life*; it is an act of resignation. He directs, and tenders, and resigns it up to him; and that upon divers Reasons:

1. *Ob jus dominii*; He yields up his life to God, as the Lord of it. *No man lives to himself, and no man dies to himself; whether we live, we live to the Lord, whether we die, we die to him; whether therefore we live or die, we are the Lords, Rom.* xiv. 7. placed here in our stations. The issues of life belong unto him. We are not Masters of our time, or life. *David served* E

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A *his time according to the counſel of God.* Old *Simeon* begs his diſmiſſion.

2. *Ob fidem depoſiti.* He commits his life to be kept in the hands of God. The Saints in their death, do not utterly relinquiſh, and for ever depart with life, but they depoſitate and intruſt God with it. Thus *Tertullian*, Our life is, *in depoſito apud Deum, per fidcliſſimum ſequeſtrem Dei & hominum Jeſum Chriſtum. Thoſe things that I have committed to him, he will keep.* Our lives, they are the pledge of our faith we leave in Gods hand. Thus *David* puts his life into Gods hand; *My time is in thy hand, de-*
B *liver me from the hand of mine enemies, and from them that perſecute me, Pſal.* xxxi. 15. So, our Saviour, *Father, into thy hands I commend my ſpirit.*

3. *Ob ſpecialitatem modi.* It is ſtrange; being in the fear of death, he begs death; he flies for his life, and yet he flies from it; deſires to die, to eſcape death. True, but this ſuit of his is, for the ſpecial manner of his death, and diſſolution.

1. *Ut non violenta, ſed placida morte.* He deſires to eſcape *Jezabel*'s cruelty; begs of God to diſpoſe of him to a peaceable death, and diſſolution. *Deliver my darling from*
C *the power of the Dog, Pſal.* xxii. 20. An εὐθανασία, it is *inter beneficia*; a favour, and a bleſſing, to be aſked, and ſought for. 'Twas granted to *Joſiah, to die in peace*; ſo, to *Hezekiah*. *Job* accounts it a bleſſing to die in his neſt, *Job* xxix. 18. *David* deſires to fall into the hands of God, *rather then into the hands of men.* Bleſſe God, that we can cloſe our brethrens eyes in peace; that they are gathered into the barn, like ripe Corn, by the Sickle of death, not by the Sword of an enemie.

2. *Ut honeſta, non probroſa morte. Take thou my life away*, let not *Jezabel* have her will on me. 'Tis an honeſt, and honourable
D wiſh, *Decorè cadere*; as *Saul, That the Philiſtines mock me not, 1 Sam.* xxxi. 4. Not to have the death of a Dog, or the burial of an Aſs. 'Tis that which the Church bewails, *Pſal.* lxxix. 2. *The dead bodies of thy ſervants have they given to be meat unto the fowls of the heaven, the fleſh of thy Saints unto the beaſts of the earth.* Thoſe two Witneſſes in the *Revelations*, whom ſpiritual *Jezabel* ſlays, ſhe ſuffers their dead bodies to lie unburied, in the ſtreets of that great City.

3. *Ut non in Deum contumelioſa morte, ſed honorifica moriatur*; that he might die ſuch a death, as God be not diſhonour-
E ed by it. It was the trial of *Baals* deity, that he could not reſcue his Prieſts from deſtruction. *Jezabel* hath ſworn by her falſe Gods, that *Elijah* ſhall ſuffer. See now, it ſtands God upon, in point of honour, to reſcue *Elias*; and *Elias* begs ſuch a death, as might not make *Jezabel* blaſpheme and inſult over God. 'Tis

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the deſire of Gods children, to die for the greateſt advantage of Gods glory; *That God might be magnified in their bodies by life or death.* Thus it is ſaid of *Chriſts* prediction of Saint *Peters* death, *by what manner of death he ſhould glorifie God.* Is martyrdom the way of glorfying God? The Saints run to it. Ey, but it will make the enemies of God inſult the more: *Elias* prayes againſt it; *Athanaſius* fled from it. They deſire to die for the greateſt purpoſe, that their deaths may be precious, and rich. A

So much for the firſt, *Elias* his willingneſs to die.

Now follow,

Secondly, The two Meditations that work him to this willingneſs. To ſpeak of one of them onely; and that's an holy ſatiety, *Satis eſt, It is enough.* Take it in theſe four Expreſſions; B

1. *Satis vitæ meæ*; *It is enough, Lord*; I have lived long enough. The Saints of God can ſet a full period, they can ſtint their deſires of longer life. They wiſh not an eternity here. A worldly man, Oh, he could part with another life, might this life laſt always. No, 'tis Gods bleſſing to his children; they are ſatisfied *with length of days*, *Pſal.* xci. 16.

2. *Satis mundo*; They have enough of the world too. The comforts of this life, the pleaſures, profits, preferments; they can ſtop, and ſtay at them too, refuſing with *Barzillai*, the offers of preferment. How ſhamefull is it for old men, to thirſt after riches and honours! like the two Tribes, content to ſtay on this ſide Jordan, for the goodneſs of the Countrey? C

3. *Satis officio*; He hath finiſhed, and fulfilled his courſe, that makes him willing to die, he hath accompliſhed his Miniſterie. Happy they whoſe work is done, before their day be done. The ability of giving a good account of our ſervice, is the powerfulleſt encouragement to be willing to die. Thus S. *Chryſoſtom* obſerves, in compare of theſe two places; S. *Pauls* eſcapal out of *Damaſcus*, and his readineſs to die at *Jeruſalem*; Then he had done no ſervice, ſo he was loth to die; now *Paul* the Aged, had finiſhed his courſe, then he is ready for bonds, and death. So *Chriſt*, till his work was finiſhed, hid himſelf; after, he offered himſelf to them. D

4. *Satis miraculoſæ providentiæ*; 'Tis enough for that too. He hath been mightily, and miraculouſly preſerved, and delivered hitherto, he will not thruſt himſelf upon more miraculous ways; *'Tis enough, Lord*, now end my life. *Non vult oneri eſſe miſericordiæ divinæ*, he will not be burthenſome to the mercy of God. The Apoſtles were ſparing of miracles for their own ſelves, wrought none in their own behalf; they valued not life at the rate of a miracle; accounted themſelves leſs then an ordinary mercy. E

For

Serm. I.

A For this Christian Brother of ours, whose blessed death and departure, we are now met together, (not so much to lament, and bewail, as) to celebrate, and honour; much, very much, may be spoken of him, to the glory of Gods rich grace in him, and the enbalming of his name with a precious memory. But the applause and welcome that the Saints and Angels give to him in heaven; and those blessed *Euge's*, that the Authour and finisher of his faith, hath received him with, are the true, and full commendation that his soul rests in. Onely, in a few words, Know, that the death of this good man, as it is in Gods eyes, so in ours it B must be, honourable, and precious.

And, because S. *Bernard*'s Rule is true; *Preciosa mors Sanctorum, quam commendat vita pretiosa*; You all witness with me, who have lived with him, that his carriage hath been such as becomes a man professing the fear of God. What his life was from his minority, most of you know better then my self. Onely I have had always the report of it to be upright, and unblameable.

I found him at my coming, the chief credit and improvement of the worthy pains of my reverend Predecessor; at whose C feet he a long time sate as a good proficient. And since my being here, I have remarkably taken notice of him, as a great encouragement of mine unworthy labours.

His piety, and course of godliness, hath witness of all men, and of the Truth it self. Which was,

1. Timely, and not put off with delays. He often blessed God, that called him so timely, not suffering him to linger till the evil day. That had not been so comfortable.

2. It was observable to his own heart; It was not wrought secretly, but (as he imparted to me) Piety found him averse; D and it was not without some enforcement used, that he was drawn to that Sermon which gave the first successfull knock at his heart.

3. It was constant; witness his diligence, and timely forwardness to repair to the House of God; his attention, reverence, devotion there, observed by others who preached occasionally.

4. It was judicious, not groundless, but intelligent; able he was to give a reason of his Faith. He was exercised in the study of the Scriptures, and grounds of Religion; able to speak understandingly.

E 5. It was substantial, not languishing away in circumstances and trifles. He professed in his sickness, that the disputes about In-conformity were of no use for piety, and that the power of Religion was not in them.

6. It was diffusive;

1. Into

Serm. I.

1. Into all his life
2. Into his family and children.
3. Into his friends and familiars.
4. In an unqueſtion'd honeſty to all men.

7. It was ſolid, and ſtrong, bearing him up in this long, tedious, and oft-times very ſharp, and violent ſickneſs.

1. The apprehenſions of his faith were conſtantly quick, and comfortable; he felt not the leaſt nibling of Satan.
2. His patience was admirable, and heroical.
3. His charity in ſpending himſelf in fruitful conferences, and perſwaſions to thoſe about him, was great and bountiful.

8. It was crowned with Perſeverance; which God did not onely ſecretly beſtow upon him, but with feeling and aſſurance; he triumphed in it. One of his laſt ſpeeches was, *Sathan may as well pluck God out of Heaven, as pluck my ſoul out of his keeping.*

A B C D E

FINIS.

Errata.

PAge 31. *line* 15. *read* pactional. *p.*75. *l.*36. *r.* 1 *p.* 132. *l.* 2. *r.* any. *p.*165. *l.*16. *r.* negative. *p.*188. *l.*3. *r.*not. *p.*190. *l.* 34. *r.* loads. *p.*203. *l.* 25. *r.* ſhe. *p.* 204. *l.* 5. *r.* us. *p.* 206. *l.* 21. *r.* Jerem. *p.* 243 *l.*23. *r.* Hear. *p.*245. *l* 27. *r.* ἀνθρώπινα. *p.* 289. *l.* 45. *r.* Author. *p.*301. *l.*41. *r.* of. *p.* 303. *l.*44. *r.*Bona. *p.*328. *l*33. *r.*the. *l.*38. *r.* heart. *p.*330. *l.* 6. *r.* ſacrifice. *p.* 351. *l.*28. *r.* Accent. *p.* 353. *l.*33. *r.* loaves. *p.*377. *l.*15. *r.* twits. *l.* 16. *r.* upbraids. *p.*393. *l.*23. *r.* know ye not. *p.*396. *l.*41. *r.* there. *l.* 20. *r.* choice, and diſparity.